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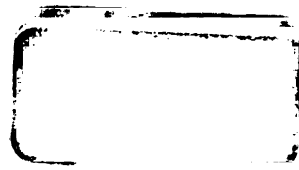
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**MEMOIRS OF THE
AMERICAN FOLK-LORE SOCIETY
VOLUME XXVI, PART III
1943**

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FOLK-LORE
OF THE
ANTILLES, FRENCH
AND ENGLISH

PART III

BY
ELSIE CLEWS PARSONS

NEW YORK
PUBLISHED BY THE AMERICAN FOLK-LORE SOCIETY
1943

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FOREWORD

The third volume of Folk-Lore of the Antilles French and English stops where Dr. Elsie Clews Parsons, its author, regrettably and suddenly stopped her work on December 19, 1941. She had planned, as the table of contents of Volume XXVI, Part I indicates, to include the following: Verse, Folk Beliefs, Linguistic Notes and Glossary of Dialectic Terms in French and English, and Provenience and Distribution. These we must do without since they are matters too complicated for a strange hand. We are particularly unfortunate in not having the Glossary. The copious notes in part make up for this lack. We must, however, be grateful that time and, above all, Dr. Parsons' interest and industry suffices to make this concordance available as far as it goes, especially since it includes a vast amount of comparison.

Gladys A. Reichard (Editor).

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SUMMARIES OF THE TALES
WITH
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SUMMARIES OF THE TALES
WITH BIBLIOGRAPHICAL REFERENCES

1. RABBIT SEEKS ENDOWMENTS

Compare Bahamas, Edwards, 94-95; Georgia, C. C. Jones, 99-102, 117-118; Georgia, Harris 2: 200-202, 205-208; Georgia, Work, 404-405; South Carolina, Parsons 18: 14-19; South Carolina, Christensen, 36-41; Virginia, Bacon and Parsons, 277; Mexico, Mexican Folkways, III, no. 3, 144-150; Natchez, Hitchiti, Creek, Swanton, 197-198; Senegal, Toukoupleurs, Brun, 193-195; Sierra Leone, Cronise and Ward, 40-49; Timne, Thomas 3: 7-10, 84-86; Liberia, Bundy, 416-417; Gold Coast, Barker and Sinclair, 29-31; Ashanti, Rattray 3: 55-59; Ashanti, Herskovits 3: 53 ff.; Hausa, Tremearne 1 (XXI): 358-360; France, Carnoy 1: 247-251 (slightly suggestive).

A. *Trinidad (I, 1-2)*

Good Papa God sends Rabbit to get a gourd full of Jack Spaniards. Rabbit tells the insects a man says they can not get into the gourd. "Go in to show him!" When all go in, he stoppers the gourd and carries it to God.

God sends Rabbit for some of Tiger's eye-water. Rabbit carries Tiger a paper marked with charcoal from God. "I can not read, read it for me," says Tiger. God writes that a storm is coming, all big beasts are to tie themselves under a big tree, against wind.¹ After tying Tiger, Rabbit beats him with a stick. Tiger weeps. Rabbit carries his eye-water to God.

God says, "Go under that box! I will give you sense." When God turns his back Rabbit comes out from under and hides. God sends a thunderbolt which crushes the box.² Rabbit laughs. "Less cunning, I would have met my death." God grabs him by the ears and tosses him away. Since then Rabbit's ears have been long.

B. *Grenada (I, 73)*

God tells Rabbit to get him the biggest of all serpents. Rabbit quiets Serpent by saying God sent him. He strangles Serpent with a string.

God sends Rabbit to get the teeth of the biggest he-lion in the woods. Rabbit tells Lion God's straw house is leaking and he wants some grass. As Lion carries a load which is tied on, Rabbit sets fire to it with gasoline and a match.

¹ See Tale 56.

² See Tale 192D.

God gives Rabbit a calabash and then drops a thunder-stone on it. Rabbit bawls, "God! God! I have more sense than you!"

C. Saint Lucia (I, 128-129)

God tells Rabbit to get the gold teeth of Mistress Gorilla who is in the family way. Rabbit tells her that God says that if he does not eat his big cow he will keep a rope around his neck for ninety-nine days. Gorilla proposes that Rabbit load her with trash from the cane field to roast the cow. Rabbit sets fire to the bundle on Gorilla's head. She falls, her gold teeth break off and Rabbit runs with them to God.

God gives Rabbit a calabash to get under and when sense comes to get sense. Rabbit runs up a tree and thunderbolts smash the calabash. God says, "Be content, you are the smallest man on earth and you have more sense than any of the animals."

D. Martinique (I, 162)

God tells Rabbit he must draw a little glass of milk from cattle so mean they would charge a shadow. Rabbit starts to cry, on the edge of the savannah. The king of the herd asks him the matter. "God told me such a big cow gives not even a little cupful of milk." The cow tells him to milk her.

God gives Rabbit a little box to fill with blackbirds. He asks God for some flour. He tells the chief of the blackbirds that God says all the blackbirds together can not eat this little bit of flour. All the birds go into the box.

God says he will give Rabbit a little sense. He gives him a goyave in a calabash which he is to go under at noon. Rabbit tells Tiger's child to do this and eat the goyave. A clap of thunder, the calabash smashes, "God, is that the sense you give me!" God seizes Rabbit by the ears and throws him into a hutch. Since then you always see rabbits in a hutch.

E. Martinique (I, 174)

God gives Rabbit a gourd, and sends a clap of thunder, smashing the gourd. Rabbit was not under it. Next day Rabbit goes up into the sky and says, "You are God and I am Rabbit; (but) you are not smarter than I."

F. Dominica (I, 378)

God tells Rabbit to get him the tooth of a caïman. Rabbit throws some okra on top of a flat rock where the caïman come to dance. Rabbit claps for them and sings. One of them falls on his mouth. Rabbit knocks out his tooth with a nail driver, and takes the tooth to God who seizes him by the hair and shakes him, saying, "Get out, you have enough sense, you don't need any more."

G. See Dominica, 185B.

H. Dominica (I, 378)

God asks Rabbit to bring him Zamba's tooth. Rabbit tells Wild Pig Zamba has spoken ill of him. "If I were you, I would break a tooth in his mouth." They invite Zamba to a dance, shut him up in a pen, and break a tooth, which Rabbit carries to God.

I. Guadeloupe (II, 1-2)

God says, "For me to give you wisdom, you must bring me the skin of a wild pig, milk of a wild cow, Zamba's teeth, and a scale of the Big Fish." Rabbit beats his drum on the shore and the little fish begin to dance. "I don't want you," says Rabbit. The Big Fish falls onto the sand. Rabbit throws sand at it and a scale drops off.

Rabbit fills a little cocoonut with flour and syrup and goes up to the woods and offers it to Cow, saying a little of her milk would improve it. She tells him to milk her and lets him tie her lest a fly come and she kick and spill the milk.

Rabbit proposes to Zamba, as a Sunday amusement, that they race down the hill. He soaps the course and puts a big rock at the bottom. Zamba knocks his snout on the rock. A tooth flies out. Rabbit asks him to give it to him for his child to play with.

Rabbit goes to Wild Pig and teaches him a song about Zamba's tooth. Rabbit returns to Zamba and tells him that Wild Pig is singing about him. Rabbit says to Wild Pig, "Pull out a hair and throw it behind you!" He takes all to God who says, "You are wiser than I, begone! In a warren¹ you will live and with a blow on the head they will kill you."

J. Guadeloupe (II, 2-3)

God asks for milk of Wild Cow and two caiman teeth, and that Rabbit ring the devil's bell. Rabbit makes two holes in each branch of a forked tree and goes up the tree to eat the fruit. Cow arrives and asks Rabbit to throw down some fruit. Rabbit tells her to butt the tree. Cow's horns go into the holes and Cow is caught. Rabbit milks her.

Rabbit gets an elastic bag and tells the devil they say that a big man like him can not go into a little sack like that. The devil and all his family get into the sack. Rabbit ties it up and rings the devil's bell with all his might so God can hear.

Rabbit soaps a hill slope and puts rocks at the bottom. He challenges caiman to a race.

God tells Rabbit to go to the end of the garden and underneath the gourd he gives him, where he will find wisdom. Rabbit goes underneath

¹ "Brier patch."

the gourd for five minutes and then he climbs a tree. Five minutes later a clap of thunder crushes the gourd into dust. "You wanted to kill me," says Rabbit to God, "but I am wiser than you." God retorts, "Then why did you come to ask me for wisdom?"

K. Guadaloupe (II, 3)

God asks for dung from Zamba. Rabbit takes God his own but says it is from Zamba. "If this is from Zamba, he will see what I am going to do to him." Says Rabbit, "Two men were fighting and they defecated. I picked up some of it, but I don't know whether it is Zamba's I got."¹ "You are wise enough," says God.

L. Guadaloupe (II, 3-4)

Father God is sitting at the window smoking his pipe. He has forgotten to draw up his heavenly ladder. Monkey passes and says, "Father God has given men wisdom. They know how to make the syrup I like so much, also a fine house against rain and sun. I will go up and ask Father God to give me wisdom to live as well as they do." God tells him to bring him dog droppings still warm. Monkey goes to the market and jumps on an old dog half dead. Monkey takes his droppings in a leaf to God. God says, "If this is dog dung, all dogs are to die; but if it is monkey dung all monkeys are to die." "When two men fight you can not be sure." "Proof you have enough wisdom."

M. Guadaloupe (II, 4-5)

God tells Rabbit he must bring him the devil's wife. Rabbit calls on her. She won't go out because her husband is not there, or because she can not walk. Rabbit offers to carry her on his back to see a little fish swim in a little pool, and to fool the devil Rabbit gives a song to his bell. Says God, "Rabbit, you are stronger than I."

N. Guadaloupe (II, 5)

God says to bring the scale of a big fish, the length of a big snake, Mother Moussisi and all her little ones. Rabbit takes his drum to the shore, and the little fish come to dance. Rabbit pretends to fall dead. The big fish says they must carry Rabbit home. On the way Rabbit gets up and kills the big fish.

Rabbit takes a big stick to the high woods and talks to it: "Yes, he will be as long as this; no, he will not be as long." Snake answers, "Yes, I am as long," and he stretches alongside the stick. Rabbit binds him. Rabbit talks to his basket; "Yes, she will fill it; no, she will not fill it." Moussisi and all her young ones go into the basket. God says, "You are stronger than I."

¹ Cp. Cape Verde Islands, Parsons 17: I, 161-162; Natchez, Swanton, 196-197.

O. *See Guadeloupe, 72A.*P. *Les Saintes (II, 233)*

God tells Rabbit to get him a gourdful of *soucriers*. Rabbit goes under an orange tree and tells the *soucriers* that they can not fill the gourd. They all go into the gourd. God tells Rabbit to get the tooth of an alligator, the milk of a wild cow, the droppings of a gilt dog. Rabbit gives a dance for all the animals. Alligator cries out to show off his beautiful teeth. Rabbit hits the teeth with a stick and breaks one off. Rabbit tells Wild Cow that if he butts the tree it will fall down. Her horn sticks fast. Rabbit says that he will pull out her horn, if he may milk her. Gilt Dog fights with Rabbit. Rabbit defecates and carries it to God, who says it is not the droppings of Gilt Dog. "Two men fight and defecate and you do not know whose it is."

Q. *Les Saintes (II, 233-234)*

God tells Rabbit to bring him milk from his pig, three of Zamba's teeth, and to ring the devil's bell. Rabbit gives the pig a syrup, milks the pig, and puts the milk in a little vial. Rabbit proposes to Zamba to play a game of going up stairs, and Rabbit soaps the stairs. Zamba slips and breaks three teeth. Rabbit proposes to the devil to play a little game of tying him up in a sack and seeing if he can get out. Then he rings the devil's bell and leaves the devil in the sack. God catches Rabbit by the ear and says, "There's your wisdom!" That is why Rabbit has such big ears.

R. *Marie Galante (II, 255-256)*

God says Rabbit must bring him Zamba's tooth, the hair of Wild Pig, Dog's droppings. Rabbit greases a hill with soap and tells Zamba that if he takes the short way over the hill and he, Rabbit, goes round-about he will arrive before Zamba. After Zamba falls down Rabbit picks up his tooth to give to his child, he says, as a souvenir.

Rabbit tells Zamba all the wild pigs are jeering at him for having lost a tooth and suggests that Zamba throw them down and pull out their hair. Rabbit follows Zamba and picks up the hair.

Rabbit waits for a dog to pass by the tree he is hiding in, a very thin and weak dog, gets into a fight with him, and defecates. God says he will burn every dead Zamba, every dead wild pig, every dead dog. "When two men get into a fight you don't know which has defecated," says Rabbit. "You are wise enough," says God and seizing him by the ear flings him away. That is why his ears are long.

S. *Marie Galante (II, 265)*

After cheating Zamba and Whale in the tug of war, Rabbit says that now he can go everywhere, he can go to see God in Heaven. He tells God he wants to rule over all the beasts of the woods. God tells

him to bring him Dog's droppings. A bitch passes with six little ones. Rabbit seizes upon the smallest, but it gives Rabbit a drubbing which makes him defecate. Says God, "If these are the droppings of Dog, all dogs are to die. If they are Rabbit's droppings, all rabbits are to die." Says Rabbit, "Two men are fighting and they defecate, you do not know which droppings you get." God flings him into the air by his ears; he falls into our rabbit hutch.

T. Montserrat (II, 285)

Jack catches the lion for the king by proposing that they weigh each other. Jack is the first to go into the India rubber bag. When the lion goes in Jack fastens the bag with his ten yards of rope and blows on his horn for the soldiers.

2. SHARING THE SPOILS

Compare Jamaica, Beckwith 1: 11; Jamaica, Jekyll, 86-87; Jamaica, Wona, 25-28; Cape Verde Islands, Parsons 17: I, 315; Yoruba, Frobenius, X, 268-269

A. Trinidad (I, 2)

Hard times, Candlefly sets a torch by the river, catches a lot of crabs. In the morning Goat sends his child to Candlefly to get a piece of fire. The child tells his father Candlefly has a lot of crabs. Goat goes and asks where he got them. Goat comes at seven o'clock to go fishing. Candlefly says, "Too early." — "Ah, I have so many children, that's why I come early." They go fishing at ten o'clock. Candlefly finds he can not fill Goat's sack, a hundred thousand yards long.¹ "Too big! If we take them all tonight, another time we won't find any." Goat begins to divide, all the big ones for himself, the smaller for Candlefly. Candlefly gets mad. "Let everybody provide his own light!" He leaves Goat in the dark.

B. Trinidad (I, 4)

Rabbit counts, "One for me, one for Compère Rabbit, one for Candlefly."² Candlefly leaves Rabbit in the dark.

C. Grenada (I, 73)

Spider holds the light, Tiger catches a bagfull. Tiger refuses to share; Spider puts out the light.

D. Grenada (I, 74)

Spider carries an old line, Tiger a good one, and catches all the fish. When they separate the fish, Spider makes one lot for himself, one lot for his wife, and one lot for Tiger.

¹ Cp. Tale 54B.

² Cp. Parsons 17: I, 315; Æsop, the Lion's Share. From most Negro versions this witty point has dropped out.

E. Saint Lucia (I, 115)

Tiger buys a boat and goes fishing with Rabbit, to whose children he is godfather. One lot of fish Tiger assigns to the basket; one lot, to the seine; one lot, to the cord; he gives nothing to Rabbit who protests.

F. Martinique (I, 163-164)

Elephant has the boat, Tiger throws the seine, Rabbit hauls, Firefly gives light. One day Rabbit says they are taking all the big fish and giving him all the little ones. He begins to lash a whip,¹ while they are separating the fish. Firefly dims her light and goes into her house. The others run away. Rabbit puts all the big fish in his sack.

G. Martinique (I, 164)

Goat and Firefly go crabbing. For every ten crabs Goat says, "Seven for me, two for you, one for the invalids." Firefly puts out her light.

H. Martinique (I, 165)

Moon makes the light for Tiger and Rabbit to fill their basket with fish (*bouque*, tunnel net?). Rabbit separates into four lots: yours, mine, Moon's, his who is not here. They leave him all because he gave one lot to him who was not there.

I. Martinique (I, 165-166)

Elephant invites Rabbit to go fishing. Rabbit proposes Firefly instead, he has a pain, is averse to cold water. Elephant makes three piles, all the big in one, all the middle-sized in one, all the small in one. He divides, "a little one for you, the biggest little one for me." When they finish dividing the lot of small ones, Elephant has at least two hundred pounds more than Firefly. Repeat for middle-sized and big-sized, totaling at least a thousand pounds more for Elephant than for Firefly.

J. Dominica (I, 384)

Rabbit and Goat go fishing. Rabbit says, "Little for you, big for me." Goat says, "I will separate them. Little for you, big for me." The next day Firefly joins them. Goat leaves. When Rabbit separates the fish, Firefly is annoyed and puts out her light. Rabbit comes upon Tiger and asks for a lodging. While they are boiling the fish, they throw dice.

K. Guadeloupe (II, 6)

Goat and Firefly go fishing. At every fish Goat takes he says, "Big for me, little for you." Firefly puts out his light and leaves Goat in the dark.

¹ Cp. II. 287.

L. Guadeloupe (II, 7)

For every dozen fish Goat gives Firefly five little ones and takes seven big ones. Repeats the night following.

M. Guadeloupe (II, 8)

Goat nets five hundred fish, all for him, nothing for Firefly.

N. Guadeloupe (II, 8-9)

Rabbit invites Firefly on a fishing party. From four o'clock to midnight they got a lot of fish. In separating the fish Rabbit says, "Big for Rabbit, little for Firefly." Firefly puts out his light and leaves Rabbit on the cliff.

O. Marie Galante (II, 257)

Rabbit divides the fish in three lots and takes two for himself and gives one to Firefly. In the forest Firefly puts out his light so that Rabbit will go astray. Rabbit calls out that he will divide the third lot with Firefly, but Firefly says he doesn't want it any more.

P. Marie Galante (II, 258-259)

Rabbit and Zamba buy a net and agree that all the fish weighing fifty pounds will be for Zamba and those weighing less, for Rabbit. The first month Rabbit gets all the fish; the second month, Zamba.

Q. Nevis (II, 324)

Rabbit and Chickerber fight over their fish lines, upset the boat and have to swim ashore. Rabbit hides in a hole but after three days Chick-erber finds him and kills him.

R. Hayti (II, 474)

Malice and Bouqui go fishing. Malice tells Bouqui to take the half boatful of fish. Tomorrow they will get a boatful and he will take it. Bouqui wants it the other way around, each day, so Bouqui gets nothing.

S. Hayti (II, 475)

Rabbit and Nancy go fishing. Rabbit says, "Today for you an' tomorrow for me." But Rabbit always fills his basket and Nancy never fills his.

T. Hayti (II, 477)

On their goat hunt Malice says that every goat that has a hole behind will be for him, every one without a hole will be for Bouqui. Bouqui gets no goats except a little one that was doing something in a hole [?] and died.

3. ADDING TO THE SCORE

Compare Bahamas, Parsons 8: 119; Nova Scotia, Fauset 3:48; Lamba, Doke, 165, 253-255; comparative, Aarne, no. 126. —

A. *Trinidad (I, 2-4)*

Goat gets lost. Comes to Tiger's house, says he is bringing Tiger some crabs. "Fresh meat, we will eat Goat." Madame Tiger goes to boil the crabs. Goat asks for Tiger's violin and sings, "Last Saturday he killed ten men. What of two?" Tiger runs away. Goat gets on top of a table with a pestle. Tiger meets Dog and tells him about Goat. Dog offers to kill Goat, to return with Tiger. Tiger waits outside. Goat sees Dog eating the bones under the table, he forgets he came on business. Goat hits Dog with the pestle. Dog runs off yelling. Tiger says, "Lets go! Goat has killed Dog." They all run away.

B. *Grenada (I, 73-74)*

Tiger left in the dark by Spider looks up, sees a light in a little hut. He offers the ten lions his fish. They decline. Tiger roasts his fish and on a piece of rope pretends to play the fiddle and sings, "Las' week Wednesday I kill one hundred men, what do you t'ink on ten?" The lions run. Tiger takes all they have.

C. *Martinique (I, 164)*

After separating the fish in the dark, Rabbit comes to the house of Tiger. Tiger asks his wife if there is a bitter orange to eat with Rabbit that evening. Rabbit asks Tiger for his violin. He tunes it, he begins to play. "I ate twelve tigers, two tonight, that makes fourteen tigers." Mr. and Mrs. Tiger leave their house to Rabbit and run away.

D. *Martinique (I, 164-165)*

Goat meets Tiger who says he is going to kill him for supper. Goat asks Tiger to lend him his violin and plays, "I have already eaten twelve tigers. Two tonight makes fourteen." Tiger leaves his house to Goat.

E. *Dominica (I, 379)*

Rabbit goes to Goat's house and sings, "Yesterday I ate fourteen, tonight I shall eat sixteen." Goat leaves the house to Rabbit. Mrs. Goat sends Dog back. Rabbit throws bones to Dog and beats him.

F. *Guadaloupe (II, 6)*

Goat says, "The old people say that two stones at night will make a fire." He throws a stone at a big rock, which instead of being a rock is Tiger's house. Goat says he is bringing a little soup for supper. Goat picks up Tiger's violin and begins to play:

Yesterday evening I ate twelve little tigers
 This evening I will eat two
 That makes fourteen.

The tigers take to the woods. Goat eats his belly full of the fish Tiger's wife has cooked and piles all the bones at the door. Tiger and his wife meet Dog. They tell him to go to their house and get rid of Goat. Dog begins to eat the bones. Goat throws a big stone at Dog who runs off crying Qwang, qwang! The tigers think Goat is coming after them, which is why they still stay in the high woods.

G. Guadalupe (II, 7-8)

After separating the fish Goat gets into Tiger's boat and sings. Tiger hears him and draws in the boat. Tiger says to his wife as they are cleaning Goat's fish, "Tonight we eat fish, tomorrow we eat Goat." Goat overhears, plays on the violin and sings:

This evening I will eat seven
 Tomorrow morning I will eat seven
 That makes fourteen.

Goat says he wants to spit, and he throws stones pretending they are spittle, thereby frightening away the tigers. Dog undertakes to drive Goat out. As Dog is eating the fish bones, Goat throws stones at him. Dog yells, Tiger runs to the woods. Hence Tiger always stays in the woods, and Dog in the house.

H. Guadalupe (II, 8)

Madame Tiger says she hears a noise in their harbor. Tiger pulls Goat's boat ashore. Goat asks for flour and syrup and eats all the fish. Goat sings. The tigers run away. Goat takes a stick against Dog as he falls to eating the bones. Tiger settles in the high woods with his wife and children, that is why Tiger stays in the woods to this day.

I. Marie Galante (II, 257-258)

After Rabbit is lost in the forest by Firefly he arrives at the house of Compère Devil and gives his fish to madam to cook. Rabbit asks for a violin and sings, "Last night I ate twelve devils, tonight I will eat two more." The devils flee with their little dog. Rabbit throws the fish bones out of the door. When the little dog returns and begins to eat the bones Rabbit strikes him with a big stick. The devil and his wife take to the deep woods and have never been seen in the house again.

4, 5. THE THIEF IS BITTEN: DUMMY IN PEN

For 4, compare Jamaica, Beckwith 1: 11-12; Jamaica, Milne-Home, 35-36; Jamaica, Jekyll, 87-88; Hausa, Tremearne 1: (XXI), 360-361.

For 5, compare Jamaica, Beckwith 1: 8-9; Jamaica, Jekyll, 88; Jamaica, Wona, 32-33; Bahamas, Parsons 8: 118-119; Bahamas, Parsons 23: 486; Bahamas, Edwards, 67; Gold Coast, Barker and Sinclair, 131-132; Ashanti, Herskovits 3: 67 ff.

A. Trinidad (I, 4)

Rabbit in the dark follows a direction by tossing stones. Comes on Tiger's house, gives him his bag of fish. Declines to eat dinner but gets up at night to steal the fish. Tiger has placed a centipede there which bites Rabbit. Tiger mixes pig dung and lard and rubs it on the bite. Rabbit is so hungry, he eats the dressing. Rabbit plans to steal the pig. Tiger takes the pig's place in the pen. Rabbit puts Tiger in his basket and makes off.

B. Trinidad (I, 5)

Rabbit calls on his uncle, Tiger. Basket of eggs on the table. Tiger's wife tells him Rabbit will steal them and to put two little snakes in the basket. Rabbit does try to steal the eggs and is stung. His uncle dresses his hand. Again he tries it. "You see!" says Tiger's wife. "My girl, I will listen to anything you tell me."

C. See Trinidad, 7B.

D. Grenada (I, 74)

Spider gives his fish to Candlefly who boils and eats them leaving a centipede in the bones. Spider returns at night to suck the bones and is bitten. Candlefly applies pig dung. Spider eats it. He steals two pigs. The third night Candlefly goes into the pigsty and turns pig. Spider gives him to a child to carry home. Candlefly says, "It's not pig, it's me!"

E. See Grenada, 6B.

F. Montserrat (II, 285-286)

Lion overhears Anancy and Rabbit planning to steal the last sheep and Lion takes the place of the sheep in the pen. Anancy carries off Lion thinking he is the sheep.

G. Montserrat (II, 287-288)

The owner of a ram overhears Anancy's plan to steal it, and makes a fire in the shape of a sheep. Anancy is burned.

H. Hayti (II, 472-474)

Little Ox passes before the door of Bouqui. Bouqui plans to kill him to eat. Little Ox speaks to Tiger, so when Bouqui comes to Little Ox's house Tiger seizes him. He escapes and tells his five children to

pay Little Ox great respect because "by day he is very little and in the evening he is bigger than a tiger."

6. REFUGEES IN THE HOusetop

Compare Jamaica, Beckwith 1: 9-10; Jamaica, Jekyll, 31-34; Jamaica, Wona, 33-35; Jamaica, Milne-Home, 40-41; Jamaica, P. C. Smith, 69-70; Jamaica, Newell, 127; Jamaica, Trowbridge, 286-287; Bahamas, Parsons 8: 117-119; Bahamas, Parsons 23: 494, 523; Bahamas, Edwards, 67-68; South Carolina, Parsons 18: 28; South Carolina, Christensen, 30-35; Sierra Leone, Cronise and Ward, 224-226.

For the distinguishable incident of blinding the watcher, see Tale 62.

A. Grenada (I, 75)

Pursued by Candlefly, Spider goes up into the rafters with all his family. The first child falls. Candlefly eats him. Then the second. Spider says, "My wife is so fat, when she falls all the fat will be wasted. Get sea sand." Spider gets pepper and salt and throws it at Candlefly. He kills Candlefly and takes all his pigs.

B. Grenada (I, 75)

Tiger steals cattle, sheep, and goat. Owner puts out a lion for him to take for a cow. When Tiger's wife sees it is a lion, all run up into the beams. One by one they drop. Tiger says, "Lion, me so fat, if me drop, you wouldn' eat me. Put tub of water below me." The water is pepper sauce, which flies up and blinds Lion, while Tiger runs away.

C. See Grenada, 88A.

D. Montserrat (II, 286)

When Anancy brings Lion to his house the family all go up to the ridge pole and when they get tired drop down one by one. Anancy has Lion spread ashes for him to drop on. The ashes fill Lion's mouth and eyes.

E. Saint Croix (II, 422-423)

Lion feigns dead and Anancy carries him to his house. Lion stands up and the family go up into the rafters. The three children and then the wife grow weary and fall down. Anancy tells Lion to watch where he is going to drop, then Anancy escapes through the window and sets fire to the house and Lion.

F. Saint Thomas (II, 457)

To escape from Lion Nancy runs up to the roof. He tells Lion to put down some ashes in the middle of the room for him to drop on, since he is so fat. Lion is blinded by the ashes. As Nancy runs out he

gets Tacoma and tells him to go in and help Lion, the house is on fire and he is going for water. Lion being blind catches Tacoma, smashes him up, and throws him into the roof. That is why there are cobwebs in the corners of the house.

7. MISTAKEN HOLD

Compare Mississippi, Fauset 1: 235; Georgia, Harris 3: 61-62; Mpongwe, Nassau 2: 17, 45; Rhodesia, Smith and Dale, II, 395-396; comparative, Aarne, no. 5. ✓

A. *Trinidad (I, 5)*

Tiger holds Rabbit. Rabbit says, "You left me and you are holding a big tree." Tiger releases Rabbit and takes hold of the tree.

B. *Trinidad (I, 5-6)*

Rabbit visits Tiger's farm and sees a nice pig. His uncle's wife says he is going to steal it. Tiger brings the pig to the house and lies down in the farm. Rabbit brings Donkey, Monkey and Dog to steal the pig. Donkey takes up Tiger, thinking he is the pig. Tired, he gives him to Monkey. Monkey tires and gives him to Dog. Tiger tells Dog to put him under Rabbit's bed. Next night Rabbit tries it out by saying, "Good night, House!" and "Good night, Bed!" No answer. He gets to bed. Tiger grabs his leg. He says, "Tiger, you are holding the bed." Tiger lets go. "Tiger, you fool, you let me go!"

C. *Dominica (I, 390-392)*

To catch Rabbit, Zamba proposes that they give a dance and have Tiger invite Rabbit. Rabbit appears in such fine clothes that Zamba does not recognize him and slaps the little boy for saying it is Rabbit. Rabbit says he is too drunk to go with the others and asks to sleep there. He lies down at the foot of the couch. Zamba brings sixty yards of cord to tie him. Zamba catches hold of Rabbit who says he has caught hold of the foot of the couch. He lets Rabbit go and grabs the couch. Rabbit jumps and is gone. Madame Zamba scolds, "Big beast that you are, you let that little beast trick you every time."

D. *Dominica (I, 395-396)*

To catch Rabbit the Zambas give a dance. Rabbit gets drunk and Madame Zamba gives him a bed to lie on. Zamba puts out the light and seizes Rabbit who says he has laid hold of the couch. Zamba lets go and ties up the couch.

E. *Nevis (II, 321)*

The watch catches Tacoma stealing. Tacoma says that instead of holding his feet he is holding the wire. He lets go Tacoma's feet.

8. HORN FOR A STUMP

Compare Antigua, J. H. Johnson, 56-57 (pattern abortive); Jamaica, Newell, 128; Jamaica, Milne-Home, 59-60, and see 65-66; Jamaica, Beckwith 1: 51-52; Bahamas, Parsons 8: 103-104; Bahamas, Parsons 23: 514-515; Suriname, Herskovits 2: 176-179; Taulipáng, Guiana, Koch-Grünberg, 138; Brazil, H. H. Smith, 542; Brazil, Hartt, 29-30; Ashanti, Rattray 3: 197; Yoruba, Frobenius, X, 301; Hausa, Rattray 3: 182; Hausa, Tremearne 2: 219-220; Basuto, Jacottet 2: 260-262; Kaffir, Theal, 100-101, 111; Zulu, Callaway, I, 21-22; Wagogo, Claus, 53; Masai, Hollis, 107; Mauritius, Baissac, 109-110; Santal, Bompas, CXXIII.

A. Trinidad (I, 6)

Dog, Horse, and Goat go about gambling. They arrive at the house of Papa Devil. He says he will play against them, if he wins he will kill them, if they win he will give them all he possesses. They all lose, they run away. They come to a big river. Horse and Dog swim across. Goat does not know how to swim, he stays on the other side. Dog says, "Dig in the sand and bury yourself." Goat's two horns remain outside. When Devil arrives he sees Dog and Horse on the other side. Dog tells him if he throws the stump at his feet at them he will catch them. Devil grabs Goat's horn. He throws it to the other side, he does not know it is Goat. When Goat falls on the other side, he says, "If you had broken my leg, you would know what kind of a man I am."

B. Trinidad (I, 6)

Dog and Goat build a house together. Lion visits them. Dog runs and swims the river. Goat turns into a stone and Dog challenges Lion in pursuit to throw the stone at him.

C. Dominica (I, 383-384)

Elephant gives a dance for all the animals. He puts some pots on to boil. Dog looks in to them, sees nothing, and warns the animals who run away. They cross a big river, all except Goat who makes a hole and covers himself up, all except his horns. Elephant stumbles on the horns. He thinks they are a stump and pulls them up and throws Goat across the river.

D. Dominica (I, 385)

While Tiger and Rabbit are playing at dice, Goat joins them, and then excuses herself and goes out and covers herself with sand leaving her horn out. Tiger comes after her. When he comes to the river he stumbles against the horn. He grabs it and throws it across the river. A week later Goat returns and goes with Tiger to a garden to get provisions. They have no meat. Tiger kills Goat and the Tiger family eat her.

E. Nevis (II, 322)

After fishing Goat and Dog run away from Lion. Dog swims the river but Goat buries himself in the ground leaving out his head which looks like a cusha stump. Dog tells Lion to throw the stump across the river.

F. Nevis (II, 322-323)

Goat buries himself in the sand leaving out his horns. Dog says his master has told him wherever he meets a stump to knock it down. He knocks on the goat horn with a stone and Goat bawls out.

G. Nevis (II, 323)

Goat and Rabbit hide in the ground from Dog. Dog stumbles on Goat's horn and says that his father has told him wherever he bust his foot to dig it out with a sledge. Goat bawls and jumps over his master's fence.

H. Nevis (II, 323-324)

After Goat has bawled and Lion has ordered him out to eat him, Goat suggests that he pick up some dry wood so that Lion can roast him. He throws the wood down on Lion's head.

I. Saint Kitts (II, 355)

Rabbit and Dog catch fish, Lion asserts he is going to catch people. Dog digs a hole and he and Rabbit go into it. Lion finds an iron stake and digs out Dog and Rabbit who run away.

J. Saint Croix (II, 430)

Lion invites the animals to a ball in order to kill and salt them, but they escape. Dog and Sheep cross the river but Rabbit digs himself into a hole. Lion sees Rabbit's ears and catches him.

K. Saint Croix (II, 430-431)

Nancy and Goat go bathing in a private bay. The watchman stumps his foot on Goat's horn and beats his head open with a sledge (hammer). Nancy at the bottom of the water gets away. "Grunt and bear it, man!" says Nancy, but Goat only says, "Harn, Harn!"

9. PLAYING DEAD TWICE IN THE ROAD

Compare Porto Rico, Mason and Espinosa, (40), 313; Bahamas, Parsons 8: 10-11; Louisiana, Fortier, 109; Louisiana, Fauset 1: 232; Georgia, Harris 1: 161 ff.; Georgia, Harris 3: 72-75; South Carolina, Parsons 13:11; South Carolina, Christensen, 26-28; North Carolina, Parsons 1: 172-173; North Carolina (White), Boggs, 291; Virginia, Bacon and Parsons, 275-276; New Hampshire-Quebec, Lanctot, 252-253; Spanish New Mexico, Espinosa 1: (24), 412-413; Brazil, H. H. Smith,

552, 555; Ashanti, Rattray 3: 227-229; Hausa, Tremearne 1: (XXI), 358-359; Sudan, Klunziger, 401; Bengal, Day, 11; France and comparative, Cosquin, II, 271-281; comparative, Parsons 6: 408-414. See bibliography of Tale 230.

A. Saint Lucia (I, 115)

After being cheated of his share of the fish (Tale 2E) Rabbit lays his six children down in the road and tells them to lie as if dead. As Tiger goes up with his basket of fish, he sees a black rabbit; half a mile further, a red rabbit, half a mile further, a white rabbit, and further a cocoa-colored one. He says, "If I had taken the first, I would have six rabbits. He puts down his basket, he goes back. Rabbit carries the basket of fish to his wife.

B. Guadeloupe (II, 26)

Rabbit runs ahead of Zamba and lies down dead on his back. Zamba says "If I had no meat I would pick up that rabbit there." Rabbit repeats twice. Zamba puts down his three-quarters of beef and goes back to look for the first rabbit.

C. Guadeloupe (II, 27)

Zamba goes to town, buys provisions and loads them on his donkey. Rabbit plays dead alongside the road, goes farther up and repeats as a gray rabbit. Zamba says that is too much meat for him to pass by, ties his donkey, and goes back to pick up the rabbits.

D. Guadeloupe (II, 27)

Zamba is going along with a donkey loaded with corn. In the road he sees a dead rabbit; lower down, another rabbit; still lower, another rabbit. "Rabbit and corn must be good together." He goes back for the rabbits and Rabbit makes off with donkey and corn.

E. Guadeloupe (II, 28)

Rabbit and Goat look after their nets every day, but every morning Rabbit gets up before Goat and takes all the fish. Finally Goat watches Rabbit's door and Rabbit hasn't time to take the fish from the net so that day Goat gets a basketful of fish. Rabbit comes out of the wood and with his legs in the air lies down in the middle of the road where Goat passes. Farther on Goat comes upon another dead rabbit and then another. He puts down his basket and goes back for the first. Rabbit takes the basket and the fish to his house, and when Goat returns he finds no rabbit, no fish, no basket.

F. Les Saintes (II, 241)

Goat sees a merchant selling syrup. He turns himself into a rabbit. The merchant stumbles, drops her tin, and sees the rabbit. She goes

on and sees another rabbit, a black one; again a yellow rabbit. She puts down her syrup and goes back for the rabbits.

G. Marie Galante (II, 259)

Rabbit pretends to be dead in the road where Zamba will pass with his fish. The third time Zamba picks him up and puts him in his cart while he goes back for the other rabbits. Rabbit whips the ox and goes off with fish, net, and cart.

H. Marie Galante (II, 260)

Zamba is to keep all the big fish and to give Rabbit all the little ones. The day Zamba catches only big fish Rabbit runs ahead and plays dead. The second time he does it Zamba goes back for the first rabbit. When he comes back he finds neither his basket nor the rabbit.

I. Nevis (II, 324)

Nancy sees a dead rabbit and then another. He does not find the rabbit he goes back for and when he returns his basket of fish is gone.

J. Hayti (II, 562)

A thief who is teaching a little thief to steal sends him out on the highway to drop a shoe on the ground. A man passes with a bag of money. The thief runs on ahead with the shoe. The man puts down the bag and goes back for the first shoe. The thief carries the bag and the shoe to his master who says he is a bigger thief than he.

10. RABBIT EATS ALL ELEPHANT'S FISH

There is a quite definite pattern in this tale, but I have found no parallels.

A. Martinique (I, 167)

After Elephant brings back the fish he has caught with Firefly, Rabbit sends a child to ask Elephant for a little meal and spices for a pig just killed. He is to come himself for a quarter from the pig. When Elephant goes with the little boy, Rabbit loads up with all the fish and buries it near his own house. He takes a short cut home and stands by his door saying his pig has been stolen. And so there is a little saying, "The suitor is not the bridegroom," and another, "He who plants is not he who harvests." Elephant got all the cold water, and Rabbit ate the fish.

11. STEALING THE DRAG

Compare Georgia, Harris 2: 124-127; (?) Hottentot, Bleek, 16.

A. Montserrat (II, 286-287)

Rabbit tells a man who has some meat that he can't stand the scent and to drag the meat behind him. Monkey steals the meat.

12. MOCK BEATING

Compare Georgia, Harris 2: 131-132; South Carolina, Parsons 18: 1-3, 5.

A. Montserrat (II, 287)

Rabbit pretends to go for water. When Monkey goes in his turn, Rabbit lashes a tree with a stick, and calls out, pretending that the owner of their stolen meat is beating him.

13. MOCK PURSUIT

Compare Jamaica, Wona, 17-18; Bahamas, Parsons 8: 83, 85; Bahamas, Parsons 23: 501; Cape Verde Islands, Parsons 17: I, 72-73.

*A. See Trinidad, 23A.**B. See Trinidad, 23B.**C. See Martinique, 23I.**D. See Dominica, 23L.**E. Montserrat (II, 288)*

Terycooma sings about Anancy's theft of a sheep. When Anancy flees, Terycooma calls out mock directions about intercepting him.

F. Montserrat (II, 289)

Up a tree Rabbit pretends they are asking him where Lion is.

G. Montserrat (II, 290)

From a tree Rabbit calls out mock directions for intercepting Dog.

H. Saint Kitts (II, 354)

Rabbit is under the stone Lion is sitting on. Lion sends him to break off a branch for Lion to beat him with. Rabbit calls out from the tree to fictitious persons and keeps Lion running east, west, north, south, and over a precipice.

I. Saint Eustatius (II, 378)

After Lion has been scalded, wherever he goes to stoop the ants sting him. He orders Rabbit to bring wood so he can roast him. From

up the tree, Rabbit pretends to call out to pursuers. Lion runs but later he catches Rabbit and burns him up. When Goat reprimands him, Lion knocks off his horn.

J. Saint Croix (II, 418)

Tiger sends Rabbit up a tree to cut wood, so that Tiger can burn Rabbit up. From the tree Rabbit calls out as if seeing pursuers. Tiger jumps in a well and breaks his neck.

K. Saint Thomas (II, 456)

Tacoma goes up a tree to get wood to be burned with, and says that he sees gunmen to the east. Lion starts to the west. Tacoma calls, "Pen him up to the west," and so around the compass. Lion breaks his neck over a cliff.

14. CAUGHT IN HIS OWN TRAP (HEAVEY, HEAVE!)

Compare Antigua, J. H. Johnson, 51-52; Jamaica, Beckwith 1: 42-44; Jamaica, Jekyll, 152-156; Bahamas, Parsons 8: 109; Suriname, Herskovits 2: 197-199; Sierra Leone, Cronise and Ward, 167-171; Bulu, Schwab 1: 284-285; Bulu, Schwab 2:434; Lamba, Doke, 9-11.

A. Trinidad (I, 6-7)

Rabbit asks Tiger to go fishing, and to put his hand into a hole. They seize his hand and throw him on a stake, where he dies. Rabbit takes him home. Monkey goes with Rabbit, and when Rabbit's hand is seized, tells him to say, "Devoué, devoué moin! Rabbit flies in the air, he falls on the stake, Monkey takes him home and kills him.

Goat passes. He proposes to Monkey to give a dance to celebrate killing Rabbit. Cat and Tortoise are the musicians.

B. Saint Lucia (I, 123)

Rabbit goes fishing, a Thing seizes his hand. "If you are Deviré, deviré moin!" Rabbit plants three iron stakes where he falls. He meets two little dogs. Dog falls on the stakes. Monkey seizes Rabbit's hand and shoves it into the hole. Rabbit asks Monkey to go and pull out the stakes. Monkey refuses and says, "If you are Deviré, deviré, my compère!" Monkey eats Rabbit.

C. Saint Lucia (I, 123-124)

Rabbit puts his hand into a big hole at the river. Something catches him. "Who is it?" "It's me, Founga." "If you are Founga, founga me!" The thing throws him into the air. He marks the place he falls and puts down three iron spikes. He takes Cow to the same hole and tells Cow what to say and so impales Cow. Monkey is watching from a tree. They

go to the hole. Monkey tells Rabbit that if he does not put in his hand he will kill him. Rabbit asks Monkey to take out the three spikes. Monkey puts in more. Rabbit falls on the spikes. Monkey stews Rabbit and eats him.

D. Dominica (I, 398)

Nancy digs a hole and puts a trap in it. Cow passes and Nancy tells her to put her hand in the hole to get two guava. Something holds her fast. As she reads the words on a board, "Please wheel me back, Ber Wheeler" she is lifted up and thrown down. She breaks her neck and Nancy carries her to his house.

Monkey shoves Nancy's hand into the hole. (Monkey has been up in a tree looking on.) Nancy says the compelling words and is killed.

E. Guadeloupe (II, 9)

Rabbit and Zamba go diving for snails. Rabbit plunges his hand in a snail hole, they seize his hand. "Who seizes my hand?" "Me, Voca." "Vouqué moin! (Fling me!)" He marks the place he falls. He goes to a forge and has them make a two-pronged fork. He marks it government stake. He takes all the animals to the hole. When their hand is seized he says, "Vouqué ou!" They fly into the air (and fall on the stake). He takes them and eats them. Monkey sees what Rabbit is doing. He puts a whip under his coat and goes with Rabbit to the hole. Rabbit says, "Plunge!" "You know it all, plunge yourself! Else I'll whip you." They seize his hand. He tells Monkey to go and pull out the stake. Monkey refuses, it is a government stake. So Rabbit says, "Vouqué moin!" When Rabbit sees he is going to fall on the stake he jumps. His tail is cut off, which makes Rabbit have a short tail. "They send me to tell that now."

F. Guadeloupe (II, 10)

Rabbit takes Goat fishing. When Goat is caught Rabbit tells him to say, "Dévé, dévesté moin!" Rabbit sees Lizard and says proverbially, "If you were good meat, you would not be left on the fence." Lizard tells Monkey what Rabbit is up to. When Rabbit is caught, he will say say only Dévé dévé! Monkey makes him finish the sentence. Rabbit rips his belly up on the stake.

G. Guadeloupe (II, 10-11)

Rabbit goes fishing, puts his hand in a hole, they catch him. "Who's that?" "It's me, Pitcher." "Pitch some for me to see." He marks the place he falls with an iron stake made at the forge. He takes Goat to the hole and after he is caught tells him to say, "Let me see you pitch!" Rabbit does this to all the animals. One day he invites Monkey. Monkey makes him catch himself by whipping him. When he is about to fall on the stake he makes a spring and falls to one side. He says, "Monkey, I tricked you all the same."

H. Guadeloupe (II, 11-12)

Rabbit's hand is caught by Senda. He marks the spot where he falls with an iron picket. He takes Goat to the hole and all the other animals and the monkey, who whips him into making him ask, like the others, "Who is there?" "It's me, Senda." "Send me to see." All this time Monkey is whipping him. As Rabbit sees he is to fall on the spike he himself has placed, he makes a turn and falls to one side. He says, "Monkey, I fooled you all the same." At the door of his house Rabbit makes a trap which he calls "Don't let pass." He invites Pig to come up to the house to breakfast with him. Rabbit sings. The trap catches Pig, cwap! (Repeats for Sheep, for Goat.) Sheep he will eat in four days, Pig in three and Goat in two. He repeats his invitation to Monkey, who with his whip drives Rabbit into the house in front of him. Rabbit throws himself to one side but the trap cuts off the end of his tail which is why Rabbit has only a little bit of tail.

I. Les Saintes (II, 234-235)

Rabbit says a person can live without working. He has a blacksmith make a trap. He puts two pots to boil, closes the door, goes behind a little wall and sings. Cow passes by and Rabbit invites him to his wedding telling him to open the door while he goes to buy drinks. When Cow goes to get the key he is caught in the trap. Rabbit repeats this trick for the other animals. Monkey is hiding in a tree, looking on. Monkey pretends he does not know how to open the door and takes a stick to make Rabbit open it. Rabbit jumps but the trap cuts his tail off. That is why Rabbit has a bobbed tail.

J. Saint Croix (II, 415-416)

Nancy invites Bull and then Goat to a place near his home to say, "Heavey, let me see you!" and be thrown into the air fifty feet and fall on the "grip" placed there by Nancy. Monkey says Nancy must be the first to call on Heavey, and refuses to put down trash for Nancy to fall on.

K. Hayti (II, 474-475)

In his garden Bouqui finds a big rock. "Fine rock!" "Not Fine Rock but Throw-Back." "Let me see you throw back!" A door in the rock opens. Bouqui goes in and finds all kinds of food and drink. At four o'clock in the morning Bouqui's little boy follows him to the rock and fills his basket. He tells the rock when Bouqui asks what its name is to say, "Beat Bouqui, Smash Bouqui." The rock throws Bouqui down a cliff. He falls at the foot of a mango. He sees a big mango and says, "Ah, I am made over." The mango says, "If it is by me you are made over you will never be made over because I am going to kill you. I am going to kill you dead." Bouqui says, "Let me see you kill me dead." The mango falls on his stomach and he dies.

L. Hayti (II, 476-477)

Rabbit tells Nancy when he puts his hand in the fish hole and the fish holds him fast to ask, "Who is that?" and when the fish answers "Throw-Back" to say, "If you are Throw-Back, throw me back." Nancy falls down on the forks Rabbit stuck up. Rabbit plays the trick on everybody until Monkey makes him put his hands first into the hole. Rabbit persuades Throw-Back not to throw back. Monkey follows and falls on the forks. The episode repeats and this time Rabbit is thrown in the air after Monkey has refused to remove the forks.

15. CAUGHT IN HIS OWN TRAP (DEADFALL)

Compare Chinyanja, Rattray 1: 136-137.

A. Dominica (I, 516)

Madame José has set a trap in her garden against robbers. She meets two men in front of her garden and has words with them. She forgets about the trap and as she enters the garden is caught in the trap herself. Since then they tell you that a woman has the memory of a chicken.

B. Guadeloupe (II, 13-14)

Rabbit digs a pit in front of his door and covers it with leaves. He gives Goat the key to his house and tells him he will find a bottle of syrup there and that he will follow him up. Goat falls into the pit. Rabbit puts his stick behind his shoulder, goes up and sings. Repeats for Sheep and Steer. Monkey makes Rabbit go ahead and open the door, but Rabbit springs away and says he has fooled Monkey.

16. TOO SWOLLEN TO ESCAPE

Compare Cape Verde Islands, Parsons 17: I, 16; Hausa, Tremearne 1: (XXI), 501-502; India, Goonetilleke, I, 59; Portugal, Braga, II, 172-173; comparative, Bolte u. Polívka, II, 108-117; comparative, Dähnhardt, IV, 232-233; comparative, Aarne, no. 41.

A. Trinidad (I, 7)

Rabbit goes up a tree and worries Tiger. "Burnt Buttocks!" Tiger throws down the tree and catches Rabbit. Rabbit tells him if he wants to hear what is going on in the other world to put his head in the hole. Tiger hears nothing. "In further!" Tiger's belly is too big, he sticks. Rabbit beats him with a club. The-other-world sees Tiger and releases him.

B. Guadeloupe (II, 43)

The king gives Rabbit a cow. Rabbit invites all his friends to eat a quarter at the river. The other quarter he hangs in his house. Zamba

steals it and eats it, and his belly becomes so big he can not get up. Rabbit buries him alive.

17. RABBIT IS A BLIND

A. *Guadaloupe (II, 24)*

While Rabbit is singing to put the king's infant to sleep, Rabbit's wife is stealing from the king's garden. King sends a servant to Rabbit's house. He sees a big pot boiling. He ties Rabbit to a tree.

18. RABBIT CATCHES LIZARD

A. *Guadaloupe (II, 40-41)*

Lizard steals from Rabbit's garden. Rabbit catches Lizard and sings about it. When he gets home he salts Lizard, cooks and eats him, he and his wife and children. Again he sings.

19. RABBIT SAYS, "GET OUT!"

Compare Bahamas, Parsons 8: 75-76; Bahamas, Edwards, 64; Louisiana, Fortier, 6, 7, 110-111; Georgia, Backus 4:129; Cape Verde Islands, Parsons 17: I, 83-85; Timne, Thomas 3: 63; Ashanti, Rattray 3: 229-231; Hausa, Rattray 2: 82-86; Hausa, Tremearne 1: (XXI), 203-204.

For evil eye variant, Yoruba, Frobenius, X, 250.

A. *Trinidad (I, 7-9).*

Rabbit puts on a rotten old goat skin and tells Tiger that Rabbit after he had words with him spat on him and reduced him to the state he is in. In a rotten dog skin, again Rabbit warns Tiger never to have words with Rabbit, a bad man. Rabbit washes himself, goes to the store. Tiger asks him to take a drink and says, "If any one tells you I said I would kill you, he is the biggest liar, for ever since I've known you we've been the best of friends."

B. *Martinique (I, 170)*

Rabbit overhears Tiger say he is out for revenge. Rabbit skins an old dead cat and puts on the skin. Tiger asks Cat what he is doing there. Cat says he has had a little affair with Rabbit who said Get out! Tiger says when he sees Rabbit he will say his little affair is over.

C. *Martinique (I, 177)*

Horse is so angry he lies in watch to kill Rabbit who takes a short cut and puts on the cast-away skin of an acouti. "What smells like that?" "Acouti. I had a word with Rabbit who told me to get out, and stink on the highway." Horse says, "If you see Rabbit before me, tell him the little reckoning I had against him is cancelled."

D. Martinique (I, 179)

Rabbit wraps himself in the skin of an old agouti, and tells Elephant any one Rabbit tells 'Va foinque,' will suffer. Rabbit throws off the skin, takes a short cut, and with his cane in his hand, his hat on one side, he begins to whistle. Elephant begs Rabbit's pardon.

E. Dominica (I, 397-398)

Tiger runs after Rabbit who goes into a little hole leaving out his tail, and Tiger cuts it off. Rabbit wraps himself up in an old goat skin which smells. Tiger asks Goat what is the matter. He says he had a quarrel with Rabbit who said, "Get out!" As Tiger passes by the house of Rabbit's mother he begs Rabbit's pardon. Rabbit says, "Leave my door, before I say 'Get out!'"

F. Guadeloupe (II, 16)

Rabbit puts on a wormy cat skin and looks like a gray cat. Zamba asks Cat what happened to him. "Rabbit had a quarrel with me and said, 'Go!'" Zamba meets Rabbit and tells him their quarrel is ended, invites him to his house, and gives him all his provisions.

G. Guadeloupe (II, 17)

Rabbit who is white puts on an old wormy black hide and calls on Zamba who is lying down sick, telling him it was White Rabbit who made him wormy like that. Zamba makes friends with him.

H. Marie Galante (II, 260)

Rabbit puts on the wormy hide of a lion. Zamba passes and asks him how he got that way. "I had words with Rabbit, he said, 'Wretch, get out! and in three days may the worms cover you!'" Zamba gives him twenty-five francs, tells him to take courage. The incident repeats with Rabbit covered by an old tiger skin. When Zamba visits Rabbit, Rabbit starts to say 'Wretch, get out! In three days. . . ' but Zamba does not give him time to finish. He asks his pardon and presents him with all he has.

I. Marie Galante (II, 261-262)

Rabbit puts on a smelly old goat skin and goes to the cross-roads. He tells Firefly that Rabbit cursed him. When Firefly sees Rabbit coming he cries not to say anything to him lest he get like Goat. He gives Rabbit a bribe of one thousand francs. "And Rabbit gave me ten francs to tell this everywhere."

J. Hayti (II, 474)

Malice knows Bouqui is after him and he dresses up in a wormy goat skin. He tells Bouqui that Malice did this to him after a quarrel by saying, "Get out!" Malice drops the skin, dresses himself, and passes in

front of the house of Bouqui who says they are on the same good terms as they were before.

20. EXCHANGING GODCHILDREN

A. *Marie Galante (II, 261)*

Firefly steals pistache from Rabbit but Rabbit says nothing lest Firefly beat him. Madam Zamba gives birth to two children. Rabbit is godfather to one and Firefly to the other. Rabbit breaks the leg of his godchild and then proposes to Firefly to exchange godchildren. The child with the broken leg begins to cry and Rabbit accuses Firefly. They boil a pot of water and throw it on Firefly. Rabbit says, "Defecate the pistaches you stole from me." Firefly is sick for six months.

21. FALSE MESSAGE

Compare Antigua, J. H. Johnson, 54; Jamaica, Beckwith 1: 4-5; Bahamas, Parsons 8: 82 ff.; Bahamas, Edwards, 63; Bahamas, Finlay, 293; Georgia, Harris 2: 12-15, 179-183, 186; Georgia, Work, 402; South Carolina, Parsons 17: 40 ff.; South Carolina, Parsons 13: 14-16; Virginia, Bacon and Parsons, 261-262; Jicarilla Apache, Goddard 1: 233; Wichita, G. A. Dorsey 3: 54; Cape Verde Islands, Parsons 17: I, 75; Ibo-speaking Peoples, Thomas 2: 91-92; Benga, Nassau 2: 124; Kirinamba, F. Johnson, 330.

A. *Montserrat (II, 288-289)*

Rabbit takes a paper he has smeared with ink to the king's new manager whom he knows can not read and says Massah King writes that the manager is to carry Rabbit to the biggest field of potatoes and let him go at twelve and give him water. Rabbit frightens the manager into releasing him. The next time the manager does not dare return to the field and when the king asks if he has got Rabbit he answers: "I mus' ha' got him becas I no walk dere today."

B. *Montserrat (II, 290)*

Rabbit tells a boy who is taking food to his father in the field that his father has given him leave to take the food. Finally the boy hangs Rabbit in a tree.

C. *Montserrat (II, 290-291)*

Terracoma says that the master says he is to be tied in the fattest part of the gubsh-gubsh and when loosened to let him go for water by himself.

When caught he objects to being tied in each part they start to tie him by, as it will interfere with his lovemaking.

D. *Nevis (II, 324-325)*

Nancy tells the watchman the master said to throw him in the fattest part of the gub-gub and loose him at twelve o'clock.

After Nancy is caught and has persuaded Lion to take his place, Lion objects to being tied by hand, feet, neck, waist or belly, but suggests his "shine-shine thing."

E. Saint Kitts (II, 353-354)

Lion eats up all the sheep Nancy has boiled, so Nancy appeals to Rabbit. Rabbit takes a letter to the watchman saying that Massah writes he is to tie him in the fattest part of the gobgob, and at twelve o'clock to let him loose, to drink water.

F. Saint Eustatius (II, 377)

Rabbit tells Jack, the king's man, that the king says to tie him in the best part of the gub-gub pease. The second time when Jack refuses to release Rabbit, Rabbit threatens to shoot, with his ears. Jack is frightened and releases him, the third time he keeps him fast.

G. Saint Croix (II, 416-417)

Rabbit writes on a piece of paper and takes it to the watchman who can not read. The manager says to put Rabbit in the fattest part of the gob-gob and let him out at twelve o'clock for water. The manager sees the grass pease eaten down. Rabbit overhears the plan to catch him and does not return. The watchman invites him to a ball to eat water soup. As Rabbit passes by, the watchman ropes him around his neck and throws boiling water on him as soup.

22. SHOO FLY!

Compare Antigua, J. H. Johnson, 54-55; Bahamas, Parsons 8: 83, 84, 86; Bahamas, Edwards, 64; South Carolina, Parsons 18: 44.

A. See Trinidad, 23A.

B. See Saint Lucia, 23E.

C. See Martinique, 23H.

D. See Martinique, 23I.

E. See Martinique, 23J.

F. See Dominica, 23L.

G. See Guadeloupe, 23T.

H. Guadeloupe (II, 20)

Rabbit is up in a plum, and he throws the pits into Zamba's hole. Zamba brushes them away, saying, "Shou! shou! little fly."

I. *Montserrat (II, 290)*

Dog sits down over the hole that Rabbit is in and Rabbit nips him on his cut, saying the sun-fly is digging in.

J. *See Nevis, 23CC.*

K. *Nevis (II, 330)*

With a straw Nancy touches up the cut he made when he whipped Lion. The flies have been troubling it.

L. *Saint Croix (II, 418)*

When Tiger hides in a hole Rabbit sticks him with a hat pin. Tiger says, "Shoo! sand-fly! Let God Almighty's breeze blow on my tail!"

M. *Saint Thomas (II, 455-456)*

After losing his tail, Lion sits over a hole. Tacoma blows on the tail and then sticks him with a pin.

23. SUBSTITUTE VICTIM (TAKE MY PLACE)

Compare Santo Domingo, Andrade, 41, 49; Jamaica, Beckwith 1: 31-33, 144; Jamaica or Antigua, Andrews, 54; Porto Rico, Mason and Espinosa, (34), 170-172, 184; Bahamas, Edwards, 63-64; Bahamas, Parsons 8: 16, 82-85; Bahamas, Parsons 23: 486, 501; Bahamas, Cleare, 229; Bahamas, Finlay, 294; Alabama, Richardson, 400-401; Louisiana, Fortier, 89; Louisiana, Fauset 1: 254; Georgia, C. C. Jones, 123-126; Georgia, Harris 2: 184, 190; Georgia, Harris 3: 111-114, 140-145; Georgia, Backus 3: 22; Georgia, Work, 402; South Carolina, Parsons 18: 37-38; South Carolina, Parsons 13:14-15; North Carolina (White), Boggs, 309; Virginia, Bacon and Parsons, 260-262; Nova Scotia, Fauset 3: 2 ff.; Quebec, Barbeau, (29), 101-102; Spanish New Mexico, Espinosa 1: (24), 420; Mexico, Mechling, 200-201, 202; Mexico, Boas 2: 205, 236; Mexico, Oaxaca, Radin and Espinosa, 139, 153, 183, 197; Mexico, Oaxaca, Parsons 26: 297; Mexico, Tepecano, Mason 3: 152, 170; Guatemala, Recinos, 472, 473; Suriname, Herskovits 2: 356-363; Alabama, Koasati, Hitchiti, Swanton, 213-216; Cape Verde Islands, Parsons 17: I, 53-54, 61; Sierra Leone, Cronise and Ward, 254-256; Timne, Thomas 3: 23-24; Liberia, Bundy, 414-415; Ewe, Spieth, 588; Hausa, Tremearne 2: 214-216; Batanga, Nassau 3: 28-29; Gazaland, Jacottet 1: 385-386; Bushman, Honey, 84-86; Masai, Hollis, 214; Santal, Bompas, II; Philippines, Fansler, 185-186, 383; Philippines (Visayan), Millington and Maxfield, (19), 108-109; England, Jacobs 2: 134-135; France and comparative, Cosquin, I, 109 ff., 224 ff., II, 282-283; comparative, Bolte u. Polivka, II, 18, III, 192; comparative, Aarne, nos. 1535 V, 1542 VI.

A. Trinidad (I, 9-10)

While the king is heating an iron three braces (fathoms) long, Rabbit sees Tiger coming and cries, "Oh, Good Lord, a little animal like me, the king wants me to eat two beeves and five ovens of bread! Tiger, you are so big, come eat for me!" Tiger undoes Rabbit, Rabbit ties Tiger tight. When Tiger sees the king coming with the hot iron, he says, "It's not me, it's Rabbit!" "I'll get any one there." The king sticks the iron into Tiger's anus. Tiger runs to the river and sits on the rock under which Rabbit is hiding. Rabbit sticks him in the same place with a needle. "Rabbit is doing that!" He lifts the rock. Rabbit runs. "Tiger, burnt buttocks! The King is coming!" Tiger runs. I was passing by. I said to Rabbit that wasn't the way to do. He threw a rock at me, I ducked, the rock fell on my head, it made me bald to this day.

B. Trinidad (I, 10-11)

Spider is tied down for stealing. Tiger passes. Spider says he is tied in order to marry him to Mr. Saniquéqué's daughter. He is too poor to marry her. "Tie me!" says Tiger. From a tree Spider calls out, "Who is asking for Tiger of the burnt buttocks?" Tiger makes off.

C. Trinidad (I, 50)

Mr. Berkeley puts John in a sack, then leaves the sack on the shore to take a drink in the rum shop. A man called Wolf passes by. John says Mr. Berkeley has tied him up to take him by force to Gold Field. "I will untie you, and you tie me in the same way." Wolf gives John all he has and promises him half he is to get. Mr. Berkeley takes the sack out to sea and sinks it. Three months later Mr. Berkeley sees John coming in a carriage. He gives John all he has and asks him to tie him and throw him into Gold Mine. He drowns and John has all his property, and Wolf's too. That is why an envious man always loses what he has by trying to gain more.

D. Grenada (I, 75-76)

Tiger and Lion go thieving. The king ties Lion to a tree. Lion tells Tiger he is tied because he won't marry the king's daughter. Tiger unties Lion who takes his place. The king sends soldiers to burn him.

E. Saint Lucia (I, 125)

The king catches Rabbit, ties him in a sack, heats an iron to push into his anus. Rabbit tells Tiger the king wants him to marry his daughter. "Give me your place!" Rabbit calls out, "Tiger-burnt-buttocks!" Rabbit goes into a hole, he pricks Tiger.

F. Saint Lucia (I, 125)

Rabbit tells Tiger the king has put him into the house because he wants him to eat beef every day. Rabbit runs up a tree. To this day he keeps jumping.

G. Saint Lucia (I, 125)

Rabbit is tied to a tree, tells Man-cat they want a little man like him to marry the big king's daughter. Rabbit ties Cat tight. The master sets fire to Cat. Cat eats Rabbit to this day.

H. Martinique (I, 168)

While Rabbit is fastened to the man of glue, Tiger passes by. Rabbit says he can't eat an oven of bread and a roasted beef, he is too little. When he has tied Tiger and Tiger has been burned with a hot iron, Rabbit laughs, "Tiger-burnt-buttocks!" Tiger bursts the cord and goes to the river to soak himself. Rabbit goes under a rock and pricks him.

I. Martinique (I, 169)

As above. Tiger cries to the king, "It's not me!" "That's not my affair." The king burns him. "It's not me! It's Rabbit!" Tiger escapes. Rabbit drops fruit (?) on him. "I am covered with sores. Flies! Don't bother me!"

Rabbit cries, "Master, master, see Tiger!" Tiger runs and breaks his neck over a cliff.

J. Martinique (I, 169-170)

Rabbit (tied up) says, I am a little animal, I can not marry the king's daughter. Tiger says, "I am bigger than you, put me in your place." When the king comes with the hot iron, Tiger says he is expecting an ovenful of bread and a beef, and then to marry his daughter. The king says, "What I was going to give Rabbit, I will give you."

Rabbit goes under a rock and pricks Tiger with an orange thorn.

K. Martinique (I, 260-263)

Beaufond says he will drown little John. He puts him into a sack to carry to his boat. He forgets his oars and goes home for them. A fellow called Zocozo passes with a flock of sheep. Little John tells him Beaufond wants to marry him to a cousin in Dominica. "A miserable fellow like me, can I marry a rich person? I would be ill at ease." Zocozo takes his place in the sack. Beaufond begins to row and sings. He throws the sack to the sharks. One afternoon Little John passes by Beaufond's door, with his flock of sheep, whistling, a cane in his hand, his hat on one side. "If you had thrown me a little further out, I would have come with Porto Rican cattle." Beaufond asks to be taken out in the sack. In the boat Little John sings. He throws Beaufond overboard and returns to Beaufond's house where he eats and drinks and takes all his property.

L. Dominica (I, 381)

The king ties Rabbit alongside of Big Ox and sends to the blacksmith to heat the iron. Rabbit tells Tiger that they want him to eat roast ox and two barrels of bread. Tiger asks to be tied in his place. They burn Tiger.

Tiger runs under the plum tree Rabbit is hiding in. Rabbit drops down plums. Rabbit calls out as if telling where Tiger is. They run and break their neck in a ravine. A vampire comes down and commences to suck them. It blows on them and the fire falls on them.

M. Dominica (I, 382-383)

Tiger and Rabbit get work on a plantation. They steal the potatoes. Rabbit is caught. They tie him and the master says to whip him. Rabbit tells Tiger that the master is going to give him in marriage and give him a hundred pounds. Rabbit ties Tiger in his place. The master horse-whips Tiger.

N. Dominica (I, 445-446)

Mr. Beaufond catches Little John and puts him inside the sack. He puts the sack down on the sea shore and goes to get two oars. The king's shepherd passes by and undoes the sack. Little John thrusts the shepherd inside the sack and ties it up. Beaufond throws the sack overboard and drowns the man. Beaufond sees Little John driving the sheep along the shore. Little John tells him that if he had sunk him further out he would have got cattle. Beaufond asks him to sink him where he can get two or three cows. Little John ties a weight to the sack. They pass the place where Little John says the goats are and a little further the place where the sheep are. Then he sinks him where he can get the cows. That is what makes people drown today.

O. Dominica (I, 447)

Baron leaves Tom in the sack, to go to a big rock to relieve himself. Wolf passes and Tom tells him he is crying because as little a man as he can not eat a cow and an ovenful of bread. Wolf takes his place in the sack and Baron casts Wolf off. When Baron is persuaded that he will get cows if he is taken further out to sea, Tom ties a rock around his neck and casts him off. That is why foolish people drown today.

P. Guadeloupe (II, 16)

The king binds Rabbit and sends to heat an iron. Rabbit speaks to Zamba about a cow there, "A little animal like me can not eat a big animal like that." Zamba says to tie him in his place.

Q. Guadeloupe (II, 17)

The king sends for a hot iron to thrust into Rabbit. Rabbit tells Zamba he is too little to eat a big cow. They find Zamba and thrust in the iron and his buttocks burn.

R. Guadeloupe (II, 17)

Zamba tells Rabbit to tie him that he may eat the king's biggest cow. The king burns Zamba with a hot iron.

S. Guadeloupe (II, 19-20)

They tie Rabbit to the foot of a big mango tree and go to heat an iron. A herd of cattle is alongside. Rabbit tells Zamba that after he has eaten a cow the king will give him everything in his savannah. They thrust a red hot iron into Zamba who jumps and breaks the cord.

T. Guadeloupe (II, 20)

Rabbit says that the king has ordered him to be tied in the fattest part of the garden. The king orders Rabbit to be tied by his stones, and sends for a hot iron. Rabbit tells Anancy passing by that they have tied him to give him money; but "a rich man doesn't take money." Anancy takes his place, but pulls away into a little hole. Rabbit throws a stick in. Anancy tries to burn up Rabbit who escapes and Anancy burns up.

U. Guadeloupe (II, 24)

Rabbit is tied to a tree for stealing, to have his buttocks burned on a hot iron. He tells Zamba he is too little to eat the big cow. They tell the king that Rabbit is not there. "No matter, burn him!"

V. Guadeloupe (II, 127)

Mr. Boniface puts Little John in his sack and gets out his boat and leaves the sack on the shore. He goes to relieve himself. Little John says, "Do not do it there!" He goes further. "Not there!" Little John undoes the bag and puts a sheep into it. Mr. Boniface throws the sheep into the sea, thinking it is Little John. When he comes ashore he finds Little John herding a flock of sheep. Little John tells him if he had drowned him further out he would be herding a herd of cattle. "Come drown me!" Little John drowns him and takes all his property.

W. Guadeloupe (II, 127)

Little John steals from Baron who puts him into a sack to throw into the sea. When he sets down the sack Little John cuts it open and fills it with rocks and stones. Next day he meets Little John driving a flock of sheep. He says he got them where he was cast away. Had he been thrown where there were cows he would have brought in cows. Baron asks him to throw him where there are cows.

X. Les Saintes (II, 235)

The king catches Rabbit bathing in his pool. Zamba passes by and Rabbit tells him that the king has tied him there for him to eat a cow. Zamba asks to be tied in his place. The king's servant burns Zamba with a hot iron. Rabbit is up a tree and throws the fruit down on Zamba, who says, "You are taking advantage of a sick man."

Y. Marie Galante (II, 256)

God sends Rabbit to ring the devil's bell.¹ Rabbit goes into a sack and tells Devil that God put him there to give him all his money. The devil says he will give Rabbit money, too, if he will let him take his place in the sack. Rabbit rings the bell and asks God what he is going to pay him for it. God cuts off his tail with a sword which is why Rabbit has no tail today.

Z. Montserrat (II, 289)

Rabbit tells Lion that he is tied to the tree in order to be allowed to hold a knife and fork and dance with the king's daughter. Lion begs to be tied in his place. Although the manager's son reports, "De t'ing gettin' fatter an' fatter an' bigger," they start to burn Lion.

AA. Montserrat (II, 290)

Rabbit tells Dog he is tied in order to marry the king's daughter and to eat some meat. Dog takes Rabbit's place and then escapes from the boiling water.

BB. Antigua (II, 316-317)

A brother and sister turn a turtle and ask an old woman to send them fire to roast it. They also roast the old woman's child. She ties them up in a bag to the roof. The boy drops down some corn and the woman's children ask to be put in the bag so that they can eat the corn. The woman throws the bag into her boiling copper.

CC. Nevis (II, 325)

Nancy tells Lion he has no belly to hold the copper of food and Lion says, "Tie me!" but Lion objects to all the places Nancy says he will tie him until he mentions his organ. After Lion escapes from the hot water he prays for some cocoanut oil. Nancy urinates on Lion and sunflies pick at him.

DD. Nevis (II, 342-343)

The man in the bag tells a shepherd they are going to throw him where there is gold. The shepherd takes his place and he gets the sheep.

EE. Saint Kitts (II, 354)

As Lion passes by Rabbit tells him that he is tied because they are going to send him to England to marry Mrs. Queen's daughter. "Send me!" Lion objects to being tied in all the places Rabbit proposes and then says to tie him by his organ. When they throw hot water over Lion to burn off his hair (thinking he is Rabbit and preparing to eat him) Lion breaks away his organ and tears a hole in his belly.

¹ Reminiscent of Rabbit seeks endowments.

FF. Saint Kitts (II, 362-363)

Mr. Cooper puts Jack into a bag and leaves it on the roadside while he goes into the rum shop. An old lady comes by with a flock of sheep, and asks Jack to put her in the bag so that she can go to England to see the face of Mistress Queen. Mr. Cooper drowns the old lady. Two weeks later Mr. Cooper and his wife see Jack coming up the gut with his sheep. Mr. Cooper has Jack carry him out in the boat to the same place to get round-tail sheep.

GG. Saint Eustatius (II, 376-377)

Rabbit tells Tookooma that he has not had the belly to take the copper of pease the king has had set to boil for him. "Tie me!" says Tookooma. "Where?" "By my feet." "No, by one of your hands." When the boiling water is thrown over Tookooma he leaves his hand in the rope.

Rabbit tries to get Tookooma to go into a cage to be weighed, betting he, Rabbit, is heavier; but Tookooma makes Rabbit go in first and then puts the cage before the king's door.

HH. Saint Eustatius (II, 377)

Goat is not tempted by the gub-gub pease but Lion has Rabbit tie him in his place.

II. Saint Eustatius (II, 383)

Because Bill courted the king's daughter the king has Bill put into a barrel to be thrown into the sea. The soldiers start to drink and Bill slips away. He steals sheep and goats and tells the king he would have a bigger flock if he had been thrown further out into the sea. The king has his soldiers throw him in a barrel into the sea.

JJ. Saint Croix (II, 416)

When Goat tries to help Lion, Goat gets fastened to the "statue." Lion tells the king on Goat and they scald him to death.

KK. Saint Croix (II, 417)

After Rabbit is caught by the watchman he tries to get the animals to take his place, Lion, Dog, and then Tiger, saying he is tired of eating soup. Tiger objects to the different parts Rabbit is going to tie him by until finally he agrees to be tied by the tail. When they throw the hot water on him he jerks loose and breaks off his tail.

LL. Saint Thomas (II, 455)

After Tacoma is stuck to Tar Baby, they tie him by his tail to scald him. He tells Lion he has to eat a big pot of soup with some cattle tongue dumpling, and the last time he ate it it gave him a bellyache. He ties Lion in his place. At the first drop of hot water Lion jumps in the air. At the second drop, he leaves his tail in the rope.

24. TAR BABY

Compare Antigua, J. H. Johnson, 53; Santo Domingo, Andrade, 210-213; Jamaica, Beckwith 1: 23-26, 64; Jamaica, Wona, 56-61; Porto Rico, Mason and Espinosa, (34), 164-165; Bahamas, Parsons 8: 12-16; Bahamas, Parsons 23: 500, 515-516; Bahamas, Edwards, 73-74; Mississippi, Fauset 1: 228, 230; Louisiana, Fauset 1: 228, 229; Louisiana, Fortier, 105-106; Louisiana, in Mélusine, I, 495-498; Florida, Parsons 4: 222; Georgia, Harris 3: 7-10; Georgia, C. C. Jones, 7-10; South Carolina, Parsons 18: 25-29; South Carolina, Parsons 13: 4, 5; South Carolina, Christensen, 62-68; North Carolina, Parsons 1: 171-172; North Carolina, Backus 1: 290; Virginia, Bacon and Parsons, 256 ff.; Pennsylvania (Philadelphia), Fauset 2: 532, nos. 2, 3; Nova Scotia, Fauset 3: 45-46; Spanish New Mexico, Espinosa 1: (24) 419-420; Mexico, Mechling 2: 549; Mexico, Oaxaca, Mechling 1: 200, 201-202; Mexico, Oaxaca, Radin and Espinosa, 121, 153, 183, 186, 196; Mexico, Oaxaca, Boas 2: 204-205, 235-236; Mexico, Oaxaca, Parsons 26: 296-297; Mexico, Cora, Preuss, 289-290; Guatemala, Recinos, 472; Suriname, Herskovits 2: 162-168; Taulipáng, Guiana, Koch-Grünberg, 47; Venezuela, Ernst, 275; Brazil, Roméro, 161-162; Natchez, Alabama, Creek, Swanton, 194; Biloxi (Louisiana), J. O. Dorsey, 48; Cherokee, Mooney, 271-272; Osage, G. A. Dorsey 1: 24-25; Yuchi, Speck 1: 152-153; Santa Clara Pueblo, Parsons 22: 165; Taos Pueblo and comparative, Parsons 30: 136-138; Apache, Goddard 2: 74; Takelma, Sapir 1: 87-89; Yana, Sapir 2: 227-228; Shasta, Dixon, 34-35; Lower Frazer and Awiky'enoq, Boas 1: 44, 214; Cape Verde Islands, Parsons 17: I, 91, 93, 95-96; Sierra Leone, Cronise and Ward, 104-109; Sierra Leone, Mudge-Paris, 320; Gold Coast, Barker and Sinclair, 69-72; Ashanti, Herskovits 3: 55-56. Ewe, A. B. Ellis 1: 276-277; Ewe, Spiess, 106-109; Fjort, Dennett, 92-93; Yoruba, Lomax, 5; Nigeria, Dayrell 2: 3-6; Nigeria, Talbot, 398-399; Nigeria, Bura, Helser, 72; Nigeria, Warri, Herskovits 1: 460-463; Mpongwe, Nassau 2: 22-23; Hausa, Tremearne 1: (XXI), 214-215; (obscure) Chinyanja, Rattray 1: 141-142; Duala, Lederbogen, 59-60; Gazaland, Kidd, 242; Congo, Weeks, 209-210; Angola, Chatelain, 182-187; Kirinamba, F. Johnson, 329-330; Hottentot, FLJ (SA) 1: 71-72, perhaps also Schultze, 477; Bushman, Honey, 73-77, 79-82; Ba-Ronga, Junod 1: 97; Vandau, Curtis, 45; Rhodesia, Ila-speaking Peoples, Smith and Dale, II, 396-398; Mauritius, Baissac, 2-15; Egypt, Herodotus, II, 121; India, Jacobs 1: 195-196; Santal, Bompas, CXII; Philippines, Fansler, 326-338; Philippines (Visayan), Millington and Maxfield, (20), 311; Spain, Espinosa 3: (I), 80-81; comparative, Parsons 10: 227-234; comparative, Dähnhardt, IV, 26-43; comparative, Espinosa 4.

A. *Trinidad* (I, 8) ✓

Rabbit fouls the water. They set out a wax doll, cup of chocolate in one hand, bread in the other. Rabbit asks for some chocolate.

B. Trinidad (I, 9)

Rabbit steals every day from the king's garden. An old woman tells the king to make a fine wax doll with a plate of sugar cakes in her hand and put her at the end of the garden. "Good day, Miss!" No response. "You look as if you loved me! Well, I'll eat a cake and kiss you." His mouth sticks. "If you don't let me go, I'll hit you." "You love me so much, you won't let me go." Paws stick, belly sticks. The king catches Rabbit.

C. Trinidad (I, 10)

Compère Saiyen (Spider) steals from garden. The gentleman dresses an image like a girl with bread and butter in her hand. Spider greets her. No answer. He slaps, kicks, and butts.

D. Saint Vincent (I, 97)

Ba Nancy (a cat) steals water from the king's well. Man of tar; in one hand, bread, in the other, a slice of fish. "Good evening, sir!" "Massah King only put you there to frighten me. You is no good here. I am going to toss you in the well." He is fastened from toe to head.

E. Saint Lucia (I, 124-125)

Tiger has a pool which he finds dirtied early every morning. He puts a little fellow in glue by the well, with four cuts of bread and a pot of chocolate. Rabbit comes and asks for some chocolate with his supper; no answer.

F. Saint Lucia (I, 125)

The king's son has a pool that is being dirtied. Rabbit kisses the glue man, sticks.

G. Martinique (I, 167-168)

The king has a fine spring near his chateau and for some time he sees they are stealing water and soiling the spring. He places a man of glue near the spring with a plate full of acra and a game of dice. Rabbit proposes a game to the man of glue. No answer. Rabbit plays—eleven, eleven, eleven! He takes two acra. Repeats until all are eaten. He proposes playing for francs. Asks for his money. Fights, and his hands and feet stick.

H. Martinique (I, 168)

The king puts a puppet by the dirtied spring. Rabbit greets the young miss who does not answer. He hits her, etc. He bites, his mouth sticks. The king comes to look for the servant he has sent for water and finds Rabbit.

I. Dominica (I, 379-380)

Rabbit puts Pig up to stealing from a plantation. The owner sets up a wooden man covered with glue to catch the thief. Pig's hands and feet are stuck. They stick a hot iron into him from behind.

J. Dominica (I, 380)

Rabbit steals water from the king's well and dirties it. The king puts a girl of glue there. She does not answer Rabbit, whose hands are caught. He kisses her and his mouth sticks. His feet stick. The king's servant finds him; they kill and eat him.

K. Dominica (I, 380-381)

Rabbit defecates in the king's cistern. The king stands up a girl of glue alongside. Rabbit hits and kicks and bites.

*L. See Dominica, 231C.**M. Guadeloupe (II, 16-17)*

Rabbit dirties the water in the pool of the king who puts a wax man there, a pretty girl. Rabbit greets her. No answer. He slaps her. Hand catches, then belly, knees, and head.

N. Guadeloupe (II, 17)

The king puts a man to watch his garden. Rabbit greets him. He does not answer. He gives him a slap. The little plate he holds falls down. Rabbit's hand sticks, then his feet and head.

O. Guadeloupe (II, 18)

Rabbit and Zamba go to steal eggs from the king. Zamba fills one little bag and Rabbit waits to fill a second bag. When Rabbit sees the king's guard he drops the eggs and runs away. After the king learns Rabbit is stealing his eggs he puts up a wax doll. Rabbit is caught when he touches the doll, by hands, head, and feet. Rabbit tells the king he came to get a little grass. The king warns him and lets him go.

P. Guadeloupe (II, 19)

The king makes a wax man and dresses him as a girl and places him near the pool Rabbit is soiling. "Good day, Miss!" No answer. Puts out his hand and his hand sticks. "If you do not let me go I will slap you." "Ah, Miss, you love me a lot. You are holding both my hands." Kicks, and he can't get away.

Q. Guadeloupe (II, 20)

The king's daughter finds the pool dirty and the figs gone. Monkey comes to bathe and takes a fig. He speaks to the wax man who does not answer. He gives him his hand and his hand sticks, then his head, belly, and feet.

R. Montserrat (II, 291-292)

Rabbit is fastened to the tar man in the corn field he has been pilfering.

S. Nevis (II, 325)

Nancy goes for water, eats the plate of food set out and says, "Good morning!" to the tar baby. After Nancy is stuck, he calls a boy to summon his wife. The boy whips Nancy off the tar baby.

Nancy tells his wife to go for the food and speaks to the man. After she sticks Nancy charges her with hugging and kissing a man and he beats her until she drops off.

T. Nevis (II, 326)

A man goes out thieving and at the ground sticks to a man.

U. Saint Martin (II, 399-400)

An old woman goes to her neighbor for fire. The neighbor is cooking yams. The old woman keeps putting out her fire and visiting her neighbor until the yams are cooked. The neighbor tells where she got the yams and warns against touching the old tar man. The old woman asks the old tar man to get out of her way and then bites, kicks, boxes, and butts. The owner catches her.

V. Saint Martin (II, 402)

Returning from stealing corn Ahnancy eats all the cakes from the plate of the tar baby. She kisses the baby and her mouth sticks; then the rest of her. Tukemah lashes her with a double rope. (This, to pay her for having made him plant boiled yams.)¹

W. Saint Croix (II, 416)

Goat and Lion go to steal from the king's garden of pease. Lion hits the "statue" he mistakes for the watchman and gets fastened in the usual way.

X. Saint Croix (II, 418-419)

Nancy steals yams from Father God and then is caught in the usual way by the tar man Father God has the watchman put in the middle of the ground.

Y. Saint Thomas (II, 454-455)

The king's workmen are fined so heavily for mangoes lost from the king's ground that they set up a tar baby, with some flitters in his hand. Tacoma, the thief, takes the flitters and in the usual way gets stuck.

25. MOCK PLEA

Compare Antigua, J. H. Johnson, 55-56; Barbados, Parsons 21: 270-271; Bahamas, Parsons 8: 15; Bahamas, Edwards, 74; Mississippi, Fauset 1: 230-231, 236; Louisiana, Fauset 1: 229; Louisiana, Fortier,

¹ See Tale 235.

108-109; Louisiana, in *Mélusine*, I, 498; Alabama, *JAF*L 32:444; Florida, *Parsons* 4: 225; Georgia, *Parsons* 27a: 389; Georgia, *Harris* 2: 67-68; Georgia, *Harris* 3: 16-19, 60; Georgia, C. C. Jones, 10-11; South Carolina, *Parsons* 18: 12-14, 26-29; South Carolina, *Parsons* 13: 5; South Carolina, *Stewart*, 394; North Carolina, *Parsons* 1: 172, 181; Virginia, *Bacon and Parsons*, 257, 258, 259-260; Nova Scotia, *Fauset* 3: 46; Taulipáng, Guiana, *Koch-Grünberg*, 138; Brazil, H. H. Smith, 551; Natchez, Swanton, 194, 196; Biloxi (Louisiana), J. O. Dorsey, 49; Cherokee, *Mooney*, 272-273, 278-279; Pawnee, G. A. Dorsey 2: 276; Pueblo Indians, *Parsons* 7: 230; comparative, American Indians, *Boas* 3: 305 n. 2; Yoruba, A. B. Ellis 2: 266; Yoruba, *Lomax*, 5; Yoruba, *Frobenius*, X, 259-260, 285, 287; Nigeria, *Talbot*, 399; Ibo-speaking Peoples, *Thomas* 2: 90; Mpongwe, *Nassau* 2: 22-23; Chinyanja, *Rattray* 1: 142; Gazaland, *Jacottet* 1: 385; Angola, *Chatelain*, 152-155; Hottentot, *Schultze*, 477; Bushman, *Honey*, 77-78, 82-83; Rhodesia, Ila-speaking Peoples, *Smith and Dale*, II, 367, 395; Lamba, *Doke*, 29, 33; Nyassaland, *Elmslie*, 102; Wagogo, *Claus*, 53; Philippines, F.-C. Cole, 195-196; Philippines, M. C. Cole, 77-78; Philippines, *Fansler*, no. 55; comparative, *Dähnhardt*, IV, 43-45; comparative, *Aarne*, no. 1310.

A. *Saint Vincent* (I, 97-98)

They claim Ba Nancy. Master King suggests burning him. Nancy keeps quiet. "Shoot him," says Servant. Nancy quiet. King says to drown him. "Better you shoot me than pitch me in that b'ue sea water." They take him three miles out to sea, tie a piece of iron round his neck and sink him. He loosens the iron and floats. "Ah, Master King, you couldn' do me a better t'ing dan to fling me in dis sea water. It's my home!"

B. *Montserrat* (II, 289)

Rabbit tells Lion not to hang him or burn him, too good for him. Still, he will get the wood to be burned with.

C. *Antigua* (II, 309)

Nancy tells the mermaid to throw him into the white water, not into the black. She throws him into the black, and he escapes.

D. *Saint Croix* (II, 434)

Tucomah threatens to burn Nancy for damaging his ground, Nancy begs to be tied with anything but dry tree bark. When Tucomah ties him with bark Nancy breaks away.

26. IN COW'S BELLY

Compare *Antigua*, J. H. Johnson, 53-54, *Saint Thomas*, Meade, 363; *Jamaica*, Beckwith 1: 26-27; *Jamaica*, Jekyll, 23-25; *Bahamas*, *Parsons* 8: 8-10; *Bahamas*, *Parsons* 23: 497, 507; *Bahamas*, *Edwards*, 77-78;

Louisiana, Fortier, 111-112; Louisiana, Fauset 1: 252; Georgia, Harris 3: 166-168; New Hampshire-Quebec, Lanctot, 232-233; Caddo, G. A. Dorsey 4: 99; Cape Verde Islands, Parsons 17: I, 14-15; Sierra Leone, Cronise and Ward, 175-177, 231-238; Timne, Thomas 3: 74; Mpongwe and Benta, Nassau 2: 35-37, 202-207; Duala, Lederbogen, 61-62; Basuto, Jacottet 2: 124; Kaffir, Macdonald, II, 341; Kaffir, McTheal, 26-29; Zulu, Callaway, I, 84-85; Mauritius, Baissac, 338-345; Portugal, Braga, I, 191-192; Portugal, Coelho, XXX; France Carnoy 1: 329-333; comparative, Bolte u. Polivka, I, 389 ff.

A. *Trinidad (I, 11)*

Rabbit is stealing meat from inside Elephant's belly. Rabbit is god-father to Tiger's children. Tiger sends a child to Rabbit for fire. Rabbit gives him a piece of meat.¹ Tiger learns about it and proposes going with Rabbit after meat. "Take a little sack!" says Rabbit. Tiger takes a big one. Rabbit warns Tiger not to cut "what hangs there." But Tiger cuts—the heart—and Elephant drops dead. Rabbit finds Tiger dead inside the dead elephant. He salts them both and eats them.

B. *Grenada (I, 76)*

Spider and Tiger know where there is a dead cow. Spider puts two sacks in one. Tiger takes one sack. Spider won't leave until his sack is full. The cow's owner catches Spider. Spider says it was Tiger who told him about the cow. Tiger tells the owner Spider stayed to fill two sacks in one. The owner kills Spider.

C. *Saint Lucia (I, 125)*

Nancy and Rabbit cut tripe from a cow every day. Nancy tells Rabbit he is going home to cook and Rabbit is to cut the heart and liver. The cow drops dead. The owner opens it and finds Rabbit.

D. *Dominica (I, 383)*

Rabbit is cutting meat from inside a cow. He tells Tiger if he were not so voracious he would show him where to go. Rabbit says, "Marie Jane, open!"² He tells Tiger not to cut the big thing hanging there. But Tiger cuts it, the heart. The cow drops. They send to quarter the cow. Rabbit tells Tiger to go inside the guts, he will go inside the bladder. They throw out the bladder and Rabbit jumps out and complains of their wetting him. To keep Rabbit from reporting to the king, they promise him the meat. They beat the guts and crush Tiger.

¹ For this introduction of sending for fire, see Edo-speaking Peoples, Nigeria, Thomas 1: 95-96.

² For pass-word, see Tale 54.

E. Guadaloupe (II, 13-14)

Rabbit goes into the belly of the king's cow and gets out the fat. Zamba comes to Rabbit's house and asks to go along. Rabbit tells him to bring a very little gourd and to come early at night. When they arrive, Rabbit says, "Samiwo, open!" When they get in, "Samiwo, close!" Rabbit warns Zamba not to touch the heart lest the animal die.

To fill his big gourd Zamba cuts the heart and the cow drops dead. Rabbit goes into the bladder and Zamba into the maw. When the king has the cow cut up, they throw out the bladder. Rabbit jumps out and reproaches them for throwing the bladder on him as he was crabbing; he will tell the king. They find Zamba and take him to the king. They stick a hot iron into Zamba's anus and he dies. Rabbit gets meat and one hundred francs from the king. Zamba's wife comes to ask about her husband; Rabbit denies he went out with him.

F. Guadaloupe (II, 14-15)

Zamba cuts the cow's bladder. When they find Zamba they ask him who brought him there. "Rabbit." Rabbit turns himself into a black rabbit and says, "No, it's not me, it was a gray rabbit."

G. Guadaloupe (II, 15)

Zamba and Rabbit go into a cow. Rabbit cuts the heart. Zamba is caught and accuses Rabbit. While they are whipping Zamba, Rabbit hides.

H. Guadaloupe (II, 15-16)

Rabbit and Zamba go into the cow, saying, "Zoubli, open!" Rabbit is in the maw and Zamba in the belly. As they wash the entrails Rabbit springs out and reproaches them for throwing the dust on him. The woman gives him half the meat.

I. Guadaloupe (II, 18-19)

Rabbit and Zamba go inside the king's cow from behind. Zamba warns Rabbit not to cut the nerves, but Rabbit cuts and Zamba springs out. He tells the king his cow has soiled his white clothes. The king has a hot iron thrust into Rabbit from behind. Zamba climbs a tree and throws fruit down on Rabbit.¹ Rabbit goes under Zamba's bed and tells Madam Zamba to play dead. Zamba runs for the doctor and Rabbit takes all the eggs.

J. Les Saintes (II, 236)

Rabbit and Zamba go inside the king's cow to get its fat. Rabbit tells the tail to open. He warns Zamba not to cut into the heart.

¹ See Tale 28.

K. Marie Galante (II, 262)

The king notices that his cattle are getting thin. Rabbit and Zamba are going into the cattle and taking all their fat. A beef dies and Sir King cuts it open to see what it has. He throws the bladder into the sea. Rabbit is in the bladder. He springs out and tells them to open the intestines. They find Zamba. The king has him burned with a hot iron.

L. Montserrat (II, 292)

Terycooma says to the cow, "Open, sheshame, open!" and warns Nancy not to cut the heart.

M. Nevis (II, 326)

After they go into the cow Tacoma cuts the thing that goes tick, tack. They give the dead cow to the old people there. When a woman opens the belly in the water Tacoma charges her with throwing her nasty thing on him. She gives it all to him.

N. Nevis (II, 327)

To go into the cow, Lion says, "Open, Tukoma, open!" Turtle or Nancy cuts the main string. He charges the old lady with throwing the nastiness on him.

O. Nevis (II, 327)

Lion puts a stick of fire on the mountain for star-rise and then he makes another fire for moon-rise.¹ After Nancy cuts the main string the cow runs to the river. Nancy falls out of the hole and is messed up. He is ashamed and tells a man there that the cattle fell down on him.

P. Nevis (II, 327-328)

Nancy cuts the main gut and both Nancy and Lion fall in the belly.

Q. Saint Eustatius (II, 378-379)

Anancy tells Tookerma to say, "Huppen, Goozie, huppen!" and not to cut the maw string. Tookerma says "huppen" when he should say "shut up." He cuts the string and the cow falls dead. Tookerma pretends they have thrown the guts on him and threatens to report to the manager until they give him first a quarter, then all the animal.

R. Saint Martin (II, 400)

Two brothers. Jack says to the cow, "Open, Caesar, open!" goes in, and cuts meat. The other brother cuts the thing he was told not to cut, and the cow dies. When an old lady asks for the belly, he jumps out of the maw and charges them with throwing the belly on him.

¹ See Tale 30D, F, H, I.

S. Saint Martin (II, 400-401)

Tookerman takes Raven to the cow. Raven cuts the heart and tumbles into the maw. Tookerman gives the maw to an old lady who throws it over the cliff. When she comes around to clean it, she finds Raven with his neck broken.

T. Anguilla (II, 411)

While the man is cooking the fat he cut from inside the king's cow a friend comes for a "piece of fire". He keeps putting out the fire and returning to ask for more¹ until the food is cooked. The friend cuts the cow's windpipe. They give the "bellies" of the dead cow to an old woman to clean. The man pitches out and dirties the old woman. He says he will charge her with killing the cow unless she gives him her ring, then her earrings and everything she has.

U. Hayti (II, 479-480)

Malice goes into the king's big cow through the anus, and cuts meat. He tells Bouqui that if he is to go along he must carry a little sack, like his; but Bouqui carries thirty sacks. After he fills fifteen, God punishes him, he makes a bad cut, the cow falls dead. Malice goes into the bladder; Bouqui, into the guts. When they butcher, they throw out the bladder and in it Malice. He makes out they have wet him and has them sell him the skin. He tells them to beat the guts. Out comes Bouqui covered with filth.

V. Hayti (II, 481)

When Bouqui and Malice go into the king's cow, Malice tells Bouqui not to cut the heart.

27. SELF-INCRIMINATION

Compare Jamaica, Beckwith 1: 13; Jamaica, Wona, 67-72; Bahamas, Edwards, 80-82; Alabama, Fauset 1: 225; Georgia, Harris 2: 70-74; South Carolina, Smiley, 366-367; Virginia, Bacon and Parsons, 252-253; Suriname, Herskovits 2: 215-217; Hausa, Tremearne 1: (XXI), 352-353; Chinyanja, Rattray 1: 138-139.

A. Hayti (II, 480)

Malice exchanges the skin of the king's cow for shoes, hat, etc. and tells Bouqui that the king says to put on the skin and go and eat all the cows, and he teaches Bouqui a song for it, telling how he killed the cow in Monplaisir. The king makes Bouqui sit down in a hot basin. Everybody calls out, "See Bouqui-burned-backside!"

¹ See Tale 30B.

B. Hayti (II, 481)

Malice sells Bouqui the skin of the sheep he stole from the king. Bouqui points out the skin to the king who has him burned in a basin.

28. HE THROWS DOWN FRUIT

Compare Bahamas, Parsons 8: 86; Bahamas, Parsons 23: 501; Guatemala, Recinos, 472-473; Mexico, Oaxaca, Mechling 1: 201, 202; Mexico, Mechling 2: 550, 553; Mexico, Oaxaca, Radin and Espinosa, 146, 150, 153, 170; Mexico, Oaxaca, Parsons 26: 297-298; Mexico, Boas 2: 205, 236, 246; Mexico, Cora, Preuss, 291; Hausa, Tremearne 2: 263.

A. See *Guadaloupe*, 261.

(?) B. *Montserrat (II, 292)*

Nancy throws duckna down on top of Terycooma who says it is Ram Goat that is hit.

C. *Hayti (II, 480)*

Bouqui-burned-backside goes under an apricot tree to cool his backside. Malice throws a ripe apricot down on it. "Oh mercy, God loves me!" Malice throws down a green apricot. "It's not God, it's little Malice." Malice chases him, blocks him above and below, until Bouqui falls over a cliff and is crushed, like an alligator pear.

D. *Hayti (II, 481)*

Bouqui swallows the green apricot Malice throws down on him and says, "God loves me, God hates me."

29. TELL OR I BITE

Compare South Carolina, Christensen, 92, 93, 111; Cape Verde Islands, Parsons 17: I, 7, 15-16, 60.

A. *Saba (II, 387)*

Tookerma's wife is fetching food from the house of a jumbie. She refuses to tell Tookerma where she gets the food. He asks her to take out a bone stuck in his throat, and threatens to bite off her hand until she tells.

B. See *Saint Eustatius, 30H.*

C. *Hayti (II, 481-482)*

Bouqui's child goes to the house of Malice to get fire and Malice gives him some of the egg cooking. He puts it under his finger nail¹ and gives

¹ See Tales 87A, C; also Bahamas, Parsons 8:27; Jamaica, Wona, 24.

it to his father. Bouqui goes to Malice and says he has a toothache and asks him to see if the tooth is loose. He bites Malice's finger and says he must tell him where he gets his eggs.

30. MOCK SUNRISE (MOCK COCKCROW)

Compare, Bahamas, Parsons 8: 2, 3, 4-5, 7, 9; Cape Verde Islands, Parsons 17: I, 6-7; Senegal, Basset, 218-219; (Dahomey via Alabama), Fauset 1: 214; Sierra Leone, Cronise and Ward, 233-234; Gold Coast, Barker and Sinclair, 82; Ewe, Spieth, 574; Yoruba, A. B. Ellis 2: 272; Hausa, Rattray 2: 92; Hausa, Tremearne 2: 258.

A. *Les Saintes* (II, 236)

Rabbit tells Zamba to come at sunrise (to go to the cow). Zamba comes at eight and again at ten. At midnight he sets fire to a sack to fool Rabbit.

B. *Les Saintes* (II, 236-237)

Zamba sends a child to Rabbit's house to get fire. Rabbit gives him a little bone and some fire. Zamba puts out the fire to go and get more and learn where Rabbit got his good food. Rabbit tells him to come at cock-crow. At ten o'clock Zamba pokes Rabbit's cock with his long pole and the cock crows.

C. *Montserrat* (II, 285)

Anancy is to go with Rabbit to steal a sheep. He comes twice to Rabbit's house and crows like a cock.

D. *Nevis* (II, 326)

To make Nancy start, Tacoma says his firebrand is the risen moon, then he crows like a cock.

E. *See Nevis*, 260.

F. *Nevis* (II, 326)

Turtle pretends his firebrand is moonrise. Lion tells him to come back at sunrise.

G. *Nevis* (II, 327)

Lion tells Nancy, "When you hear the cock crow you can come." Nancy goes, "Coo-coo-cou-coo!"

H. *Saint Eustatius* (II, 378)

Tookerma won't tell Nancy where he got his meat. Nancy asks Tookerma to pick his teeth for him, then he bites until Tookerma tells him. Nancy can't wait until moonrise or cockcrow but makes a fire and crows like a cock.

I. Saint Croix (II, 436)

Nancy builds a fire and pretends it is moonrise, when they are to set out to steal pumpkins.

J. Hayti (II, 478-479)

They hang Bouqui to a tree. They put a weight on his foot and cast him into the sea. He gets rid of the weight and reaches land. He has to eat four barrels of potatoes, otherwise they will kill him. Malice says he will save him when the moon rises. Bouqui makes a big flame and tells Malice the moon has risen. Malice says, "Since you have cheated me, I am not able to do anything for you."

K. Hayti (II, 481-482)

Malice tells Bouqui he will take him at cockcrow to where he gets his eggs. Bouqui climbs a big tree and crows.

31. PLAYING DEAD

Compare Antigua, J. H. Johnson, 58-59; Bahamas, Parsons 8: 91-92; Bahamas, Parsons 23: 489-490, 497-498; Bahamas, Edwards, 71-72, 76-77; Natchez, Creek, Swanton, 194-195; Cherokee, Mooney, 269-270; Sierra Leone, Koelle, 156-158; Ashanti, Rattray 3: 141; Yoruba, Frobenius, X, 208-209; Mpongwe, Nassau 2: 28; Hausa, Tremearne 1: (XXI), 209-210; Basuto, Jacottet 2: 14-15; Nyassaland, Elmslie, 109.

A. Martinique (I, 172-173)

Little John rubs himself with molasses and soot and stretches out by the spring as if dead. Seven-tail Monkey comes for water, smells a bad smell, finds Little John and proposes to the other monkeys to bury him. When he takes Little John by the head, Little John seizes him and carries him to the giant who marries him to his daughter. I was passing by, they gave me a kick. I come to tell it.

B. Martinique (I, 173-174)

Denba is king of the animals. The king who needs Seven-tail Monkey says if Denba does not bring him this monkey he will kill him. Sisi (a bird) advises Denba to paint himself all over with molasses and soot and to lie down by the spring. The first monkey begins to sing. Two-tail Monkey tells Three-tail Monkey, "If you do not believe Denba is dead, smell!" Three-tail Monkey tells Four-tail Monkey, etc. Seven-tail Monkey proposes to dig a hole to bury him. Seven-tail Monkey takes Denba by the head, and as they are throwing him into the hole Denba seizes Seven-tail Monkey and takes him to the king, who gives Denba half his kingdom and marries him to his daughter.

C. Hayti (II, 484-485)

The king says if anybody catches a Seven-tail Monkey he will give him half his fortune. If he fails he will shoot him. A man buys a tin of syrup and puts it all over himself and lies down near a monkey's hole. The flies gather. Two-tail Monkey comes, says he is dead. Four-tail Monkey comes, says he is dead. Seven-tail Monkey comes, puts his nose into his ear to see if he is really dead. The man grabs him and puts him into a sack. The king gives him half his fortune and marries him to his daughter. He becomes stronger than the king who within a week regrets the bargain. The king dies and the man takes his place.

D. Hayti (II, 485-486)

A horse called Yongon says that to the day he dies, no dog will eat him. He drinks a lot of water, his belly swells, he pretends to die. A dog puts his nose to the horse's nose and finds he is not breathing. The dog, One-tail, sings. The incident repeats for Two-tail, Three-tail, Four-tail. Five-tail starts to take out Yongon's eyes. Yongon seizes him and eats him up.

32. MOCK WAKE

Compare Jamaica, Jekyll, 20-22; Bahamas, Parsons 8: 87-89; Bahamas, Edwards, 76; Georgia, C. C. Jones, 113-115; South Carolina, Christensen, 22, 70-72, 84-85; North Carolina, Parsons 1: 178-179; Brazil, H. H. Smith, 555-556; Sierra Leone, Cronise and Ward, 219-222; Ewe, A. B. Ellis 1: 274-275; Fon, Slave Coast, Trautmann, 32-33; Yoruba, Frobenius, X, 256; Hausa, Tremearne 1: (XXI), 209-210; Hausa, Tremearne 2: 289; Angola, Chatelain, 188-191; Basuto, Jacottet 2: 14-16; Kaffir, Theal, 115-116; Santal, Bompas, II.

A. Trinidad (I, 11-12)

The monkeys are eating up the corn Mr. Ajidic has planted. He tells his wife to get a barrel of rum syrup and invite the monkeys to a wake, he will play dead, and, when all are drunk, kill them with his cutlass. When Madame Ajidic begins to wail, Compère Monkey asks what is the matter. "Fetch them for the master who is dead." When they come, they find Ajidic laid out. Compère Monkey sings. One little female does not drink and stays by the door. When all the other monkeys are drunk, Ajidic rises and kills all the monkeys except the little female who escapes. That is how there are still monkeys in the woods. I was passing by, I said to Ajidic, "That is better." He gave me a kick on the head, that's what makes me bald today.

B. Saint Vincent (I, 100-101)

The king wishes to kill off the rats; he sends for the one cat in the village, Ba Ouisi, offering him a daughter and a thousand dollars. Ba

Ouisi plays dead and the king invites all the rats to the funeral. A little old witch rat suspects and is the only one to escape.

C. Martinique (I, 170-172)

Cat and Rat make a garden together. In selling people vegetables, Rat is stingy, Cat generous. People tell Cat whatever ill Rat says of him. Cat says to Rat, "Death is unexpected. I have had a vault dug for myself. When I die, do you have me buried in it." Cat pretends to fall sick, and tells Rat to invite a lot of rats to his funeral. They make a fine wake for him. Rat ties a cord to each of Cat's paws. They pull and sing. When they lay Cat out in the vault, Rat says, "Gentlemen, today we are burying that rascally Cat. Raise your voices and cry, 'Long life to us Rats, masters of the country!'" Cat makes a leap and closes the door of the vault. One or two have time to escape. Cat strangles all the others except those who get under the corpses of the others. From that day Cat can't bear to see Rat, and Rat is afraid of Cat.

D. Saint Croix (II, 421-422)

The cat Manyo lies down by a rat hole. The rats are "keeping church" with the biggest rat for parson. Parson Rat sings:

Broder Manyo is dead and gone.

Manyo springs up at the rats.

33. PIPING DOWN THE RATS

A. Saint Croix (II, 422)

Two cats give a party and all the rats of the city attend. The cat, Mr. Fluter, plays a tune to lead them all to a precipice down which they are killed.

34. THE GIVE-AWAY (MOCK FUNERAL)

Compare Barbados, Parsons 21: 268; Santo Domingo, Andrade, 291; Jamaica, Beckwith 1: 65; Jamaica, P. C. Smith, 10; Jamaica, Jekyll, 20-22; Bahamas, Parsons 23: 511-512; Georgia, Harris 2: 356-357; Georgia, Harris 3: 54-58; South Carolina, Christensen, 22, 84-85, see also 70-72; South Carolina, Parsons 18: 143-144; North Carolina, Parsons 1: 179; Suriname, Herskovits 2: 174-177; Cape Verde Islands, Parsons 17: I, 9, 14, 29; Sierra Leone, Cronise and Ward, 219-222; Mpongwe, Nassau 2: 13-17, see also 25-26, 27-30; Hottentot, Schultze, 476, also 487-488; Zanzibar, Bateman, 42-43; Philippines, Fansler, 377.

A. Saint Lucia (I, 114)

Tiger plots with his wife to cry his death to the neighbors. Rabbit is his good comrade, he would assist. Rabbit comes, he finds a lot of people.

He asks if Tiger has already blown? No. He is not yet dead, otherwise he would blow. At that Tiger blows. Rabbit says, "Wherever do dead people blow?"

B. Dominica (I, 389-390)

To catch Rabbit, Zamba pretends to be dead. He is laid out and Mrs. Zamba closes two of the three doors and one of the two windows. She goes to Rabbit's house and wails. Rabbit says he won't go into their house until she opens it up. He asks if Zamba has broken wind yet. If not, he is not dead. Zamba breaks wind. "Where did you ever see a dead person break wind?" says Rabbit and makes off.

C. Dominica (I, 396)

Madame Zamba tells Zamba to lie down as if dead and she will tie up his mouth (jaw). Rabbit asks if Zamba has broken wind yet. Zamba breaks wind. "A dead person does not break wind!"

D. Dominica (I, 397)

Tiger plays dead. When Rabbit comes in, Tiger gets up to catch him but Rabbit runs off. Another day he sends someone to say he is really dead this time. Rabbit asks Madame Tiger if Tiger has broken wind. "A dead man does not break wind."

E. Guadeloupe (II, 21-23)

Horse tells his wife Eglantine to play dead. Horse puts his two hands to his head and goes singing from place to place. Eglantine is commère to all the rabbits, who go to her house. The rabbit king asks if she has broken wind. Horse nudges her, she breaks wind, and all the rabbits make off.

F. Guadeloupe (II, 23)

They tell Rabbit Zamba is dead, he must go to wash him. They give the guests coffee and a little punch, but Rabbit stays outside with his violin and asks has he broken wind yet. Zamba breaks wind, "Boum!"

G. Guadeloupe (II, 26)

Zamba sends a child to tell Rabbit that he, Zamba, is dead. Rabbit stays at a distance from the house and cries out, "Commère, if he has not broken wind, he is not yet dead."

H. Marie Galante (II, 259-260)

Monkey, Tiger and Goat come crying to Rabbit's house to take him to see Zamba who has died. A good distance off Rabbit says, "Ladies and gentlemen, did my compère break wind before he died?" Zamba breaks wind. Says Rabbit, "Where did you ever see a dead person break wind?"

I. Montserrat (II, 293)

To see if Merrymaid is dead they say, "If she is dead she will kick." She kicks.

J. Saint Kitts (II, 353)

Bear plays dead in bed. Lion sees tracks going in but not coming out; he says, "Every dead bear hauls up his feet and sings out bahoo!" Bear does this; Lion runs away.

35. THE GIVE-AWAY (HOUSE ANSWERS)

Compare Jamaica, P. C. Smith, 10; Jamaica, Beckwith 1: 30; Louisiana, Fortier, 110; Georgia, Harris 1: 143-146; Spanish New Mexico, Espinosa 1: (24), 422; Mexico, Boas 2: 208; Mexico, Cora, Preuss, 296-297; Cape Verde Islands, Parsons 17: I, 30, 67; Sierra Leone, Mudge-Paris, 318; Chinyanja, Rattray 1: 134-135; Mpongwe, Nassau 2: 16-17; Hottentot, Schultze, 476, see also 487-488; Zanzibar, Bateman, 42-43; Philippines, Fansler, 377.

*A. See Trinidad, 7B.**B. Guadeloupe (II, 25)*

Rabbit has a little house on the side of a pond. He says, "Good day, Pond!" Compère Pond does not answer. (Repeats.) "I do not know if the king is under the water." The king says, "Good day, Compère!" A lot of water comes up. "Ah, ah! that's it, then," says Rabbit and goes off. Rabbit says, "Good day, Grass! Every day I say, 'Good day' Grass does not answer." Grass answers, "Good day, Compère." Rabbit says, "I am cleverer than you." Compère Zamba was lying in watch to cut his neck.

C. Marie Galante (II, 259)

Rabbit is under Zamba's house and hears him say that he is going to hide in Rabbit's house and catch him when he comes home. Rabbit calls out "House, good evening!" "Ah," says Rabbit, "there must be somebody in my house for my house always answers 'Good evening, Master!'" Zamba calls out, "Good evening, Master!" Rabbit runs under Zamba's house and hears Zamba's wife tell him how stupid he is, that wood does not speak.

36. THE BIRDS TAKE BACK THEIR FEATHERS

Compare Jamaica, Beckwith 1: 50; Jamaica, Jekyll, 123-124; Alabama (Dahomey), Fauset 1: 214-215; Zuni, Cushing, 237 ff; Zuni, Parsons 7: 216-220; Hopi, Voth, 197, 201-202; Uintah Utes, Mason 1: 310-311; Jicarilla, Goddard 1: 211; Cape Verde Islands, Parsons 17: I, 310-

313; Ashanti, Rattray 3: 73; Ibo-speaking Peoples, Thomas 2: 93-95; Hausa, Rattray 2: 94-96; Hausa, Tremearne 2: 265-266.

A. *Trinidad (I, 12)*

God gives a breakfast for the birds, but Tortoise wants to go, too. He asks every bird for a feather. Each bird gives him one. They ascend to Paradise, where they find the table set. Tortoise's name is Mesié. The butler says, "Gentlemen (*mesié*), breakfast is ready."¹ Tortoise sits down, he spreads his four flappers around the table to keep the others from eating. Each bird takes back his feather, leaving Tortoise quite bare. The butler takes him and drops him down.

B. *Martinique (I, 174)*

God gives a breakfast for all feathered creatures. Each gives Tortoise a feather. He eats up all the food. They all take back their feathers and leave him in the sky.

C. *Martinique (I, 174-175)*

God is to give a big dinner for all the birds, after they clean out a big basin and fill it with water. The birds agree to give Mule feathers if he will clean out the basin. After he dresses up, he says he will not clean the basin, lest he wet his clothes. At table, Sisi says, "Master, you gave me a hundred feathers for my linen; somebody has stolen one." God says, "If a comrade, and you see it on him, take it!" Repeat for Gros Bec, for Hummingbird. God sees the defeathered one is a mule, and chases him out.

D. *Martinique (I, 175)*

God tells all the birds to mount to Heaven. Tortoise asks every bird for a feather. In Heaven Tortoise is favored by everybody. Each bird says, "Give me my feather."

E. *Martinique (I, 175-176)*

God invites all the birds to Heaven. They make a rendezvous and leave Hummingbird behind on earth. Then Hummingbird mounts into Heaven and begins to sing. God invites Ant to play the drum for the birds.

F. *Guadaloupe (II, 29)*

The birds are going to breakfast at ten o'clock at the Isles of the Saints. Each one gives Rabbit a feather. Rabbit leaves in advance and eats all the food. Each takes back his feather.

G. *Guadaloupe (II, 30-31)*

God invites all the birds to spend some days with him in the sky. Tortoise borrows feathers and mounts with the birds. God asks them all

¹ For this play on a name cp. Mpongwe, Nassau 2: 43; Hausa, Tremearne 1 (XXI): 212-213.

their names. Tortoise says, "My name is Gentleman (gentry)." God sends his servants to serve the gentleman (gentry), so Tortoise eats and drinks without giving the others anything. After two days they are dying of hunger and thirst and they take back their feathers.

H. Guadeloupe (II, 31)

Sicrié and Frou-frou give Tortoise feathers to go to the ball in the sky. Tortoise tells God his name if For-us-all. God says, "There is food for you all." Tortoise understands it is all for him and eats it all.

After the birds take back their feathers, Tortoise tells God to let him down by a cord from his loins. Frou-frou tells Tortoise's wife that Tortoise says to take away the straw and put down rocks,¹ and before Tortoise is half way down Frou-frou tells God to let go. Red Ant says he will eat Tortoise after he puts all of his dust together. He puts him together, but Tortoise runs away. This is why Red Ant after he finds a bone does not collect the others.

I. Les Saintes (II, 237)

God invites all the birds. They pull out their feathers to put on Rabbit. At God's table Rabbit gets drunk and becomes rough. God grows angry and sends all the birds to take back their feathers.

J. Montserrat (II, 293)

Terracoma gets wings of clay and wood to fly over the sea with Water Hawk to steal rice. Terracoma carries too many bags and won't drop them in the storm. He can't fly high so his wings are washed off.

K. Antigua (II, 308)

Gawlding makes wings of clay and feathers for Nancy to go to jumbie country for ground nuts. On the return it rains and the clay melts.

L. Nevis (II, 328)

Shellfish lends Turtle his wings to fly to a spree in Heaven. But Turtle is greedy and Shellfish takes back his wings.

M. Saint Martin (II, 403)

The pelicans each give Ahnancy a feather so she can go with them to a spree. While Ahnancy is asleep on an island, the birds take back their feathers.

37. PUT ME DOWN A MATTRESS!

Compare Brazil, Roméro, 143-144, 155; Cape Verde Islands, Parsons 17: I, 11; Philippines, Fansler, 366.

¹ See Tale 37.

A. Trinidad (I, 12)

As Tortoise drops down from God's breakfast table he yells, "My friends, God is falling. Put down a mattress and straw." He falls on a rock. His back breaks. The carpenter comes to mend it. That is what makes him patchy today. I was passing by, I said to Tortoise, "It was your voracity!" He gave me a knock. He sent you for me to tell you this today.

B. Trinidad (I, 12)

Tortoise yells, "God is falling, put out a mattress!" A big rock is in the middle, that is the mattress. Tortoise falls right on the rock and crushes his back. He gets well, but stays scarred.

C. Martinique (I, 174)

Tortoise (left stranded in the sky) begs Spider for a thread. He tells him when he reaches the earth he will whistle for Spider to cut the thread. Rabbit, who is angry with Tortoise, whistles, and Spider cuts the cord. Tortoise cries, "Remove the rocks! Put down straw!" Rabbit puts a pile of rocks where he sees Tortoise will fall. Rabbit eats Tortoise and says, "Your voracity did this." That is what makes the back of every tortoise patchy.

D. Martinique (I, 175)

Mule (stripped of the feathers the birds gave him) leaves Heaven in shame. He calls out to all his comrades below to remove the rocks and put down straw. Tiger sticks up an iron picket and says that is where he is to drop. Mule, stupid as he is, throws himself on the picket. Tiger has not eaten for two days, he carries Mule into the woods.

E. Martinique (I, 175)

Tortoise asks Spider for his thread. In the middle it breaks. Tortoise falls and his shell is crushed. Cockroach arranges the pieces. When Tortoise recovers he gives Cockroach a blow with a stick. Cockroach dies.

F. Guadeloupe (II, 31)

After the birds desert Tortoise, God says he will let him down on a cord. He is to shake the cord when he arrives at the bottom. Eagle sees Tortoise going down and shakes the cord. Tortoise cries down to his children, "Take away the rocks and put down a mattress!" The birds cry, "No, take away the mattress and put down rocks!" Tortoise is smashed into bits. God is obliged to piece him together, so you see Tortoise's shell as a pattern of little pieces.

G. Les Saintes (II, 236)

God invites all the animals to a big breakfast. Tortoise arranges with Spider to go up on a thread. On the way down, Spider quarrels with Tortoise and cuts the thread.

H. Nevis (II, 328)

Deprived of his wings Turtle calls to put down trash. He falls and mashes his back.

I. Hayti (II, 477)

After Rabbit has been thrown up in the air by Throw-Back (Tale 14 J, K, L.) he cries out, "Put down a mattress!" But Nancy adds six forks to the other six for Rabbit to fall on.

38. HE EATS HIS WORDS

Compare Bahamas, Parsons 8: 2, 3; Mississippi, Fauset 1: 223; Alabama (Dahomey), Fauset 1: 215; South Carolina, Parsons 18: 55; South Carolina, Penn School, 222; North Carolina, Parsons 1: 177-178; Mexico, Oaxaca, Radin and Espinosa, 125; Cape Verde Islands, Parsons 17: I, 311, 313, 315, 317; Yoruba, Frobenius, X, 301; Rhodesia, Illa-speaking Peoples, Smith and Dale, II, 384-385.

A. Trinidad (I, 12)

Tortoise asks the birds to carry him to God's feast. They say they are too little. He asks Crow. Crow says, "You are a little heavy, but I will try." Crow puts him under one wing, flies with the other wing. At a certain height Tortoise says, "Under the wing of this creature, it smells!" Crow asks, "What are you saying?" "I am asking you if we are still far away?" As they approach Tortoise says, "This creature smells!" Crow spreads his wing and drops Tortoise.

B. Grenada (I, 77)

Pa Pigeon lends Pa Zaia one of his wings to go steal. Each carries a bag. Returning Zaia says Pigeon's sore stinks. "What you say?" "The load too heavy." He throws out a grain of blogou. "Foot stink!" "Load too heavy!" "Foot stink!" Pigeon takes away his wing and Zaia falls into the mouth of a shark who carries him ashore. "People all, I got a shark!" But the shark escapes and tells Donkey if he brings him Zaia he will give him the best diamond in the sea. Donkey offers anybody a ride. Zaia mounts. Donkey carries him to Shark and gets the diamond.

C. Guadeloupe (II, 29-30)

After the birds take back their feathers, Rabbit stays crying at the shore. Whale passes and Rabbit asks him to put him over to Guadeloupe. Rabbit jumps ashore and cuts a piece out of Whale. Whale makes a plot with the other animals who tell Rabbit that they are getting meat. From the shore, with a long stick Rabbit pokes Whale to see if she is alive. He goes inside of Whale to cut meat and Whale shuts him in and carries him to the Isles of the Saints.

D. Guadeloupe (II, 30)

As Swordfish is carrying Rabbit from the Isles of the Saints to Guadeloupe Rabbit says, "Big breasts, my wife will make a soup tonight." "What are you saying?" "Oh, I said we are near shore." Rabbit cuts off the breasts of Suardfish.

E. Guadeloupe (II, 30)

Pelican takes Rabbit to a cocoanut grove and leaves him there. Whale brings him back. He cuts Whale up and salts her.

F. Les Saintes (II, 238)

Rabbit asks Whale to give him a passage to his house. "Two big breasts." "What do you say?" asks Whale. "I said, 'My children are coming to join me.'" On arriving Rabbit cuts off Whale's breasts.

G. Montserrat (II, 293)

Merrymaid carries Terracoma ashore, and Terracoma cuts off one of her breasts.

H. Montserrat (II, 295)

Terycooma tells Lion he is going to bury his mother's bones in the woods, but Lion catches him eating fish. As they eat, Terycooma says Lion is eating faster. When Lion asks him what he says he answers that Lion is eating only half as fast.

I. Antigua (II, 309)

As Nancy is being swum ashore by Merrymaid, he says he is going to cut off one of her breasts. Merrymaid's husband says she must capture Nancy. Merrymaid gets a fisherman to blow a shell and cry out "Dead meat!" Nancy says everyone must keep away, so when Nancy is being carried away by the merrymaid no one helps him.

J. Saint Martin (II, 403-404)

After Ahnancy is stripped of her borrowed feathers, as Whale is taking her ashore she says she is going to call her children to chop up Whale. When Whale asks her what she is saying, she says she is asking him to catch a little fish. (Repeats.) When they land she does call for her children; Whale catches her, cuts her open and fills her with sand.¹

39. THE PLUG

Compare South Carolina, Christensen, 58-61; Cape Verde Islands, Parsons 17: I, 28, 314; compare Tale 57 F, G.

¹ See Tale 39.

A. *Les Saintes* (II, 238)

After Rabbit cuts off Whale's breasts, Whale catches Rabbit in a house baited with meat. When he seizes the meat all the doors close. Whale takes Rabbit to the shore, pulls out all his guts, fills him with sand, and stoppers him with a little fish. A child pulls out the little fish. All the sand comes out, and Rabbit dies.

B. *Nevis* (II, 322)

The watch fills Tacoma's belly with sand and stoppers him with a fish, which the children pull out. Tacoma dies.

C. *See Saint Martin*, 38J.

40. NANCY TRICKS SHARK

A. *Saint Vincent* (I, 98)

Nancy meets Shark in the sea and asks him to help catch fish. When the fish are cooked, Nancy invites Shark ashore to eat. As Shark stands up on the tip of his tail, Nancy throws over him a basket of steaming water. He chunks him in three pieces and puts him in the copper.

41. HE MAKES THEM DANCE

Compare Jamaica, Dasent, App. ("The Dancing Gang"); Jamaica, Beckwith 1: 162; Bahamas, Parsons 8: 119-121; Bahamas, Edwards, 87; Liberia, Bundy, 412; Vei, Basset, 177; Yoruba, Frobenius, X, 281-285; Bushman, Honey, 14-18; Kabyles, Rivière, 91-92.

A. *Guadaloupe* (II, 32-33)

Tortoise tells Horse how the birds gave him feathers and took them away and he came down on Spider's thread. Tortoise sings and Horse begins to dance. Mule passes and asks what he is doing. (Story and song repeated.) Mule begins to dance. It being Saturday the priest is going up to the church to say a little mass. He hears violin and song and begins to dance, all the people dance. They turn Tortoise on his back, and he falls into the sea saying, "Good-bye, gentlemen and ladies!"

B. *Antigua* (II, 314-315)

Nancy sings to make an old woman dance, in a grand wheel in one direction after the other, while he robs her garden.

42. DOG'S HORNS

Compare Antigua, J. H. Johnson, 59-60; Saint Thomas, Meade, 364-365; Bahamas, Parsons 8: 104-105; Georgia, Harris 2: 354-356; South Carolina, Christensen, 87-88; Bushman, Honey, 59; Kaffir, Theal, 188,

189; Lamba, Doke, 89, no. XLI; Rhodesia, Ila-speaking Peoples, Smith and Dale, II, 380-381.

A. Trinidad (I, 13-14)

God gives a ball and invites all animals with horns. Dog wants to go. He finds two horns and sticks them to his head. Agouti has no horns and is obliged to stay behind. He goes to the seashore. When the boat is a good distance off, he sings, "Captain Goat, tap the horns! Dog has no horns." Captain Goat knocks Dog's horns, they fall off. They throw Dog into the water. Dog chases Agouti into a hole. He doesn't have time to get his tail in. Dog cuts it off short. Which is why Agouti has not a long tail today.

B. Martinique (I, 201-202)

The king gives a big dinner, at sea. All the beasts with horns go. Dog asks Goat to lend him horns. Cat calls out to throw Dog in the water. "Dog has no horns, he has borrowed Goat's horns!" The king hears. He tests the horns with a hammer. Dog throws himself into the water. When he reaches land, he chases Cat. That is why you see Dog always angry with Cat.

C. Dominica (I, 457-458)

A boy comes to a little town surrounded by water. The bell rings for every animal with horns to go to the king's house; the others to go into the big woods. The boy, Compère Dog, makes a mud mould of two horns which he puts to dry. In the little house he has made, he changes into a white suit, hat, shoes, cravat, all white. He gilds the horns with gilt paper. He puts on a goat skin. Monkey is up in the tree looking on. The king sends a boat to bring the horned animals to his ball. From the wharf Monkey calls out to knock the horns of the animals. He calls, "Throw Dog into the water! His horns are made of mud and paper!" Dog says to Steer, "Pull, Compère, pull! Don't you see that man is crazy?" The king sends Monkey aboard to beat a drum for all the animals with weak horns to drop into the water, lest the king bury them alive. Dog swims ashore where all the other dogs bark at him. He runs so hard his clothes fall off and his tail twists over his back.

D. Guadaloupe (II, 33)

Dog and Rabbit go to the smith to get horns in order to go to the breakfast to which God has invited all the horned animals. Dog sits all day with his head in the air. Rabbit goes into a garden, eats potatoes, and returns without horns. Dog is already on board the boat. Rabbit on shore calls out, "The man there forward is Dog!" The captain asks what the gentleman is saying. Dog answers, "For us to go fast because the breakfast is almost finished!" Rabbit cries again, if they doubt him to make everybody knock against their horns. Cow knocks, Deer, Goat,

Ram. The captain tells Dog to knock. Dog knocks gently. "Knock hard!" says the captain. He knocks so hard the horns fall off and Dog falls into the water. Dog pulls Rabbit so hard out of his hole that Rabbit's tail falls off, which is why Rabbit has no tail to this day.

E. Marie Galante (II, 262-263)

Beef invites all the animals with horns to a party on the water. Dog puts on paper horns. When Cat sees he is left ashore he calls out, "Dog has no horns!" The captain asks Dog what Cat is saying. "Bravo for the rowers! Give them bread and a lot of meat!" Cat keeps calling, "Let us play heads!" When Dog butts his two horns fall off. They throw him into the sea. Cat runs up a little tree, so to this day you see Dog angry at Cat.

F. Nevis (II, 329)

The devil invites all who have hands to a visit in Hell. Dog finds two hands but Cat does not find any.

43. AN EAR FOR AN EAR

Compare Suriname, Herskovits 2: 206 ff.; Edo-speaking Peoples, Thomas 1: 64-67; Ibo-speaking Peoples, Thomas 2: 110 ff.; Hausa, Tremearne 1: (XXI), 213-214.

A. Guadeloupe (II, 25-26)

Rabbit and Zamba go to their godmother to wish her a happy new year. Their godmother invites them to breakfast. She tells them they must get to eat what they find tied down in the savannah. She has fastened a goat with a big cord and a cow with a little cord. Rabbit runs ahead and pulls on the big cord and is so disappointed with the little animal that he kills it and gives Zamba a quarter. Then he asks Zamba to give it back to him. Zamba has not swallowed it. He has kept it at the side of his mouth so he goes grou! and gives it back to him. The next quarter Rabbit gives him slips down and Rabbit says that he has to kill his cow and give him quarter for quarter.

B. Nevis (II, 329)

Tacoma cuts off the ears of his goat and divides with Nancy. Then Tacoma tells Nancy to cut off the ears of his cow. When Nancy refuses Tacoma asks to have his goat ear back. Nancy brings it up.

44. THEY SELL THEIR MOTHERS

Compare Jamaica, Dasent, 429-430; Porto Rico, Mason and Espinosa, (34), 162-163, 172; Bahamas, Cleare, 228; Louisiana, Fortier, 109; Georgia, Harris 2: 232-234; South Carolina, Christensen, 73-77; Cape

Verde Islands, Parsons 17: I, 109-110; Senegal, Toukoupleurs, Brun, 183; Senegal, Basset, 187-188; Sierra Leone, Mudge-Paris, 319; Fjort, Dennett, 84; Yoruba, Frobenius, X, 263, 265; Hausa, Tremearne 1: (XXI), 492; Bulu, Schwab 1: 267-268; Bena Kanioka, De Clercq, 447-448; Italian and comparative, Köhler 2: 249-251.

A. Guadeloupe (II, 27)

During a famine Zamba says to Rabbit, "Let's sell our mothers for corn." Zamba ties his with a big cord and Rabbit ties his with a thread. At the king's house Rabbit puts his mother on the ground and she runs away, and Zamba sells his.

B. Guadeloupe (II, 28-29)

Tiger proposes to Goat to go hunting, each to kill the relatives of the other. With his gun Tiger kills Goat's mother and serves her up to Goat. Goat weeps but pretends it is from the smoke in his eyes. Nor does he eat the meat. The next day it is Goat's turn to hunt. He goes into the house of a devil who fastens a little gun under his belly. Goat meets Tiger's mother and asks her to see what is hurting him under his belly. He kills her and takes her home for Tiger to cook. Goat kills Tiger in the same way he killed Tiger's mother. Otherwise Tiger would have finished off Goat's family.

C. Nevis (II, 329)

Nancy and Lion each carts his mother to town and sells her.

D. Hayti (II, 484)

During a famine Malice proposes to Bouqui that they eat Bouqui's mother and the next day his own. After they eat Bouqui's mother, Malice hides his own mother in the woods, and tells Bouqui she ran away when she saw they killed the other one. Bouqui begins to fight with Malice who puts out his eyes. Rabbit passes by and gives Bouqui a little leaf for his eyes. He gets back his sight. He says not to have anything to do with Malice.

45. BURIED TAILS

Compare Jamaica, Dasent, 429-430; Porto Rico, Mason and Espinosa, (34), 162-163, 172; Bahamas, Cleare, 228-229; Louisiana, Fortier, 110; Georgia, Harris 2: 234-236; Georgia, Harris 3: 101-103; Georgia, Work, 403; South Carolina, Parsons 13: 8-9; South Carolina, Christensen, 89-90; South Carolina, Smiley, 368; Hitchiti, Swanton, 215-216; Mexico, Oaxaca, Parsons 26: 306; Guatemala, Recinos, 474-475; Cape Verde Islands, Parsons 17: I, 110, 113; Senegal, Basset, 187-188; Timne, Thomas 3: 73; Vai, G. W. Ellis, 249; Nyassaland, Elmslie, 94-95; Mauritius, Baissac, 40-43; Portugal, Braga, II, 171-172; France, Carnoy

1: 323-324; France and comparative, Cosquin, II, 49, 52-53; comparative, Köhler 2: 249-251; comparative, Aarne no. 1004.

A. Grenada (I, 88-89)

A hungry man (Zaien) finds the head and tail of an animal and plants them in a swamp. A man passes by and Zaien asks him to help. When the man seizes the tail it comes out. Zaien demands the man's cow in compensation.

B. Guadeloupe (II, 27)

After stealing Zamba's donkey, Rabbit cuts off tail and ears and plants them. Zamba comes along and asks Rabbit to give him a hand in pulling up his donkey. Rabbit pulls and the tail and ears come out in his hands. "Well, your donkey went down into the mud with your provisions!"

C. Les Saintes (II, 236)

Rabbit buries the head of a cow in the mud with the horns out. He calls to people to give him a hand to pull out the cow. Goat pulls and the head comes up and Rabbit charges Goat with breaking it off. Goat says he will give him another cow.

D. Nevis (II, 329-330)

Nancy cuts off the tails of donkeys belonging to him and Lion and buries them, hiding the cartloads of flour. He tells Lion the carts have sunk into the ground. As Lion is pulling on a donkey tail, Nancy whips him behind.

E. See Hayti, 279A.

46. THREE BUTCHERS

A. Nevis (II, 334)

Nancy, Tacoma, and Buzzard buy three cows. Nancy buys a cow that was drenched with oil, but is only skin and bone, and he can not sell it. He gets into a fight with Tacoma and Buzzard, they kill him.

47. RIDING-HORSE

Compare Antigua, J. H. Johnson, 55; Saint Thomas, Meade, 364; Barbados, Parsons 21: 269; Santo Domingo, Andrade, 37-38; Jamaica, Beckwith 1: 5-6; Jamaica, Milne-Hóme, 51-53; Jamaica, P. C. Smith, 17-18; Jamaica, Wona, 19-23; Bahamas, Parsons 8: 30-32; Bahamas, Parsons 23: 521; Louisiana, Fortier, 112-113; Louisiana, Johnston, 195-196; Georgia, C. C. Jones, 17-18, 27-31; Georgia, Harris 3: 25-29; South Carolina, Parsons 18: 53-55; South Carolina, Christensen, 81-84; South Carolina, Parsons 13: 5-6; North Carolina, Parsons 1: 173; Virginia, Speers, 285-286; Virginia, Bacon and Parsons, 265-266; Suriname, Her-

skovits 2: 198-207; Brazil, H. H. Smith, 547-549; Brazil, Roméro, 145-146; Venezuela, Ernst, 276; Natchez, Creek, Swanton, 195; Pawnee, Osage, G. A. Dorsey 2: 277-278, 357; Cape Verde Islands, Parsons 17: I, 66-67, 71; Sierra Leone, Cronise and Ward, 70-75; Yoruba, A. B. Ellis 2: 265-267; Yoruba, Frobenius, X, 280-281; Hausa, Rattray 2: 186-198; Hausa, Tremearne 1: (XXI), 205-207; Angola, Chatelain, 202, 203; Hottentot, Schultze, 461-462; Lamba, Doke, 161-163; Mauritius, Baissac, 352-357; comparative, Aarne, nos. 4, 72.

A. *Trinidad (I, 14-15)*

Horse courts a girl. She says she will give him an answer when he returns. Rabbit passes by the girl's house, asks for a glass of water, courts her. She says Horse has already asked for her. Rabbit says, "How can you turn from a gentleman like me to accept Horse? I ride Horse whenever I wish." The day Horse comes the girl tells him that. He goes to get Rabbit. Rabbit says he is very sick, he cannot walk. Horse says he will carry him on his back. Rabbit mounts Horse. He asks for saddle, bridle, spurs, whip. When he is about a mile from the girl's house he begins to whip and spur Horse. He yells to the girl, "Now do you think I can ride Horse when I wish to!" He orders a groom to shut Horse up in the stable. Everybody yells, "Hurrah for Compère Rabbit!"

B. *Trinidad (I, 15)*

Rabbit tells the girl Tiger is his horse. Too sick to walk, Rabbit saddles and bridles Tiger. At the girl's house he sings, "See me, boy, ah ride 'em!"

C. *Martinique (I, 176-177)*

The king has three pretty daughters. He accepts Horse for one of them. Rabbit is so jealous he tells the king Horse is his mount. The king sends Horse to bring Rabbit. Rabbit puts the yellow of egg in his mouth and spits it out to convince Horse he is sick. "You must go, even if I have to carry you." Rabbit puts a saddle and bridle on Horse and secretly on himself, a pair of spurs. He gives the spurs to Horse near the king's house, and Horse forgets he was to make a detour and goes directly into the court. "Sir King, you see Horse is my mount!" The king chases Horse away, Rabbit remains.

D. *Martinique (I, 177-178)*

Elephant is making love to the king's daughter. Rabbit tells the king Elephant is his mount. Elephant says he will kill Rabbit or bring him to the king to guillotine. Rabbit plays sick, with yellow of egg, a handkerchief around his throat, four sheets over him. Rabbit beguiles Elephant into letting him saddle and bridle him, then spurs him into the king's court. Rabbit runs away, leaving Elephant ashamed.

E. Guadeloupe (II, 33-34)

Rabbit and Zamba are both betrothed in the family of Sheep. One day Rabbit goes alone and makes a girl believe that Zamba is his riding-horse. When Zamba calls, the girl says she can not love Rabbit's horse. Zamba seeks Rabbit who plays sick and proposes that Zamba carry him to the girl's house. He gets Zamba to put on saddle, bridle, crupper, and Rabbit puts on spurs. As they near the house the young ladies are all at the door watching. Rabbit spurs Zamba who jumps and passes the door at a gallop. The young ladies clap their hands. In shame Zamba plunges into the woods. To this day Zamba lives in the woods and Rabbit in a house.

F. Guadeloupe (II, 34-35)

Rabbit tells the fiancée of Horse that Horse is his mount. Rabbit breaks a rotten egg to make out that he is sick and stinks. Horse agrees to be equipped and carries Rabbit. Near the house Rabbit digs in the spurs. Horse asks to be unsaddled, but Rabbit fastens him to the coach. So they send Horse to the stable and Rabbit marries both girls.

G. Guadeloupe (II, 35-36)

Rabbit tells the betrothed of Horse that Horse is his mount and if he wins his bet on it she is to marry him. When Horse calls, Rabbit plays sick. Horse offers to carry him. Rabbit's child saddles and bridles Horse, puts on Rabbit's spurs. Near the house of the girl he spurs and whips Horse. Horse gets angry and goes off and breaks his neck.

H. Nevis (II, 330)

Fox invites Rabbit to the marriage of Miss Meadow's daughter. Rabbit will go if Fox will saddle himself and carry him. Halfway Rabbit digs Fox with his spur. Fox lies down and Rabbit runs off.

I. Anguilla (II, 412)

Monkey tells the king's daughter that Rabbit was his father's best riding-horse for twenty years. Monkey rides Rabbit to the house with saddle, bridle, spurs and whip.

J. Saint Croix (II, 424)

Lion and Deer are courting the prince's daughter. Lion plays sick and Deer takes him on his back and agrees to being bridled and saddled. As they approach the girl's house Lion whips and spurs Deer. He starts to gallop proving that he is Lion's father's best riding-horse.

K. Saint Croix (II, 424-425)

Deer gets Lion to carry him to the lady's house.

L. Saint Croix (II, 425)

Nancy and Tukerma are courting a girl. The girl tells Nancy that Tukerma says he is his father's best riding-horse. Tukerma plays sick when Nancy calls and gets Nancy to carry him to the girl's home. Tukerma pretends to be brushing flies but then he lashes Nancy. He calls out, "I told you Brer Nancy was my father's best riding-horse!"

M. Saint Croix (II, 426-427)

Lion is going to marry the king's daughter but Rabbit reports that Lion thieves ducks and chickens. Rabbit plays sick and Lion carries him to the palace.

N. Saint Croix (II, 427)

After riding Deer, Nancy ties him to a tree and starves and beats him to death. The next deer he treats this way bursts the bridle and goes wild.

O. Hayti (II, 477)

Malice says he wants a horse to go to the house of his sweetheart. Bouqui proposes that Malice saddle him. Bouqui runs away with the saddle.

P. Hayti (II, 477-478)

Bouqui proposes to take Malice to where there is a pile of meat. Malice says he has no animals to go. Bouqui proposes that Malice saddle him. Malice has made a bet with Bouqui's sweetheart that he will ride Bouqui saddled and bridled. They tie Bouqui under a tree like a horse. Bouqui carries Malice to his house and when he is near calls out to his wife to put water on the fire. Malice has time to fly up into a tree. Bouqui is surprised not to find him on his back. He puts saddle and bridle into the pot, and the family eat them.

48. HIS CAPTOR SAYS A GRACE

Compare Saint Thomas, Meade, 363; Georgia, Harris 2: 153; Cape Verde Islands, Parsons 17: I, 326; Hottentot, Bleek, 23.

A. Dominica (I, 401)

Monkey catches Beaufond in a pitfall, gives him a hand out, and Beaufond grabs him. Wolf passes and tells Beaufond to raise his hands in prayer. Monkey escapes.

B. Anguilla (II, 418)

After Lion seizes Cat, Cat points out to Lion that Goat is waving both hands. Lion waves both hands and Cat runs away.

49. TUG-OF-WAR

Compare Parsons 8: 74-76; Bahamas, Parsons 23: 504-505; Bahamas, Edwards, 65; Louisiana, Fortier, I; Georgia, Harris 3: 125-129; Georgia, C. C. Jones, 78-81; Nova Scotia, Fauset 3: 52; Suriname, Herskovits 2: 190-191; Brazil, Hartt, 20-25; Brazil, H. H. Smith, 545-546; Cape Verde Islands, Parsons 17: I, 83-85; Sierra Leone, Cronise and Ward, 118-120; Dahomey, Fon, Trautmann, 37-38; Nigeria, Dayrell 1: 104-106; Ibo, Basden, 277; Ibo-speaking Peoples, Thomas 2: 145-146; Mpongwe, Nassau 2: 37-41; Hausa, Rattray 2: 82-86, 132-146; Hausa, Tremearne 1: (XXI), 203; Cameroons, Cross River, Mansfeld, 230; Rhodesia, Ila-speaking Peoples, Smith and Dale, II, 377; Wayao, Stannus, 334-335; Mauritius, Baissac, 26-33.

A. Trinidad (I, 16)

Rabbit tells Whale he has a big quarrel with Elephant who says he can pull Whale ashore. Whale says he can pull four elephants. Rabbit goes into the woods and tells Elephant that Whale says he can pull him down. "Not Whale!" So they make a bet. Rabbit ties one end of a big rope around the middle of Elephant, one end around the middle of Whale. Rabbit yells, "Away!" Whale sings. They pull until they are tired. Where Elephant stamped there are pits today. When Whale slammed his tail, it made the ground swell.

B. Saint Vincent (I, 101-102)

Tired of giving Whale fish when he hauls his fish pot every morning, Nancy tells Whale he is strong enough to haul him ashore. He ties a rope to Whale's tail and to Elephant, and goes up on a big hill to sing out "Ready!"

Nancy disguises in the pelt of a dead sheep¹ in order not to be discovered by Whale or Elephant.

C. Martinique (I, 179-180)

Rabbit catches all kinds of animals to live off of, beginning with the smallest. Elephant and Whale are left. He tells Elephant that Whale says he is stronger, and Whale, that Elephant says he is. Whale hires a chain, ties it to his waist, gives Rabbit the other end to carry to Elephant. Elephant drags Whale ashore and Whale dies. Rabbit eats Whale. He repeats incident for the fish Général Thon. Elephant comes down to the shore to look for Whale. Sardine tells him Rabbit has eaten Whale and is looking for another to kill Elephant and eat him.

¹ Reminiscent of Tale 19, with the pattern dropped out.

D. Les Saintes (II, 238)

In the mountain Elephant pulls on one end of a rope, and in the sea Whale pulls on the other end. Whale pulls down Elephant who lets go of the rope.

E. Marie Galante (II, 263-264)

Rabbit thinks that if he goes into the woods Zamba will eat him. If he goes to the shore Whale will get him, so to get rid of the two men he will propose a bet. Spider is over his head and bursts out laughing. "I will show you what a rabbit can do." Rabbit has Whale fasten himself to one end of the chain and Zamba to the other. Rabbit goes up a tree and calls to them to bear hard. They keep it up for fifteen days. Zamba and Whale each says that he now respects Rabbit and will be his compère.

F. Montserrat (II, 294-295)

Rabbit bets Whale he can haul him to the mountain, and Elephant that he can bring him down to the sea. Rabbit goes up a tree to laugh at them.

G. Hayti (II, 514)

A poor man goes into the woods and tells Big Devil that he can make his foot touch the water. He tells Master of the Sea he can make his foot touch the land. The man gets a big chain from the smith and has four mules drag it. He fastens one end to Big Devil and the other end to Master of the Sea, and calls out "Pull!" The foot of Master of the Sea is pulled into land. Master of the High Woods is pulled to the water. They unfasten the chain and each gives the man half his fortune.

50. RELAY RACE (OR RACE WITH SUBSTITUTES IN LINE)

Compare Jamaica, Beckwith 1: 65-67; Jamaica, Jekyll, 39-43; Bahamas, Parsons 8: 102; Bahamas, Edwards, 69-70; Florida, Parsons 4: 225-226; Georgia, C. C. Jones, 5-6; Georgia, Harris 3: 87-91; South Carolina, Christensen, 5-9; South Carolina, Parsons 18: 79, no. 70, I and II; South Carolina, Stewart, 394; North Carolina, Parsons 1: 174, no. 5; North Carolina, Backus 1: 284-285; Virginia, Bacon and Parsons, 271; Spanish New Mexico, Espinosa 1: (24), no. 7; Mexico, Boas 2: 214-215; Suriname, Herskovits 2: 192-193; Brazil, H. H. Smith, 543-545; Brazil, Hartt, 7-10; Taulipáng, Guiana, Koch-Grünberg, 139; Bolivia, Chiriguano, Nordenskiöld, 292; Apache, (Jicarilla), Goddard 1: 237; Apache (San Carlos), Goddard 2: 237; Cherokee, Mooney, 270-271; Zuni, Parsons 7: 221-222; Isleta, Lummis, 99-102; Indian Tribes, Boas 3: 307; Cape Verde Islands, Parsons 17: I, 308; Liberia, Bundy, 419; Vai, G. W. Ellis, 199-200; Yoruba, Frobenius, X, 260-261; Nigeria, Dayrell 2: 82-83; Ibo, Basden, 274; Ibo-speaking Peoples, Thomas 2: 153-154; Chinyanja, Rattray 1: 131-132; Cameroons, Cross River, Mansfeld,

224; Bulu, Schwab 1: 277; Benga, Nassau 2: 96-98; Gazaland, Kidd, 239; Gazaland, Jacottet 1: 390-392; Hottentot, Schultze, 528; Hottentot, Bleek, 32; Chindau, D. Jones, 12; Bechuana, Jones and Plaatje, 8; Vandau, Boas and Simango, 181; Lamba, Doke, 65; Rhodesia, Ila-speaking Peoples, Smith and Dale, II, 390; Kabyles, Frobenius, III, 15; Madagascar, Renel, II, 150-152; Santal, Bompas, CXV; Philippines, Fansler, 428-430; Philippines, M. C. Cole, 89; Philippines, F.-C. Cole, 198; Philippines (Visayan), Millington and Maxfield, (20), 315; comparative, Bolte u. Polivka, III, 339-355; comparative, Dähnhardt, IV, 48 ff.; comparative, Aarne, no. 1074.

A. *Trinidad (I, 16-17)*

Horse and Toad¹ love a girl. The king says he will hold a race, the one who wins will marry the girl. Toad collects two hundred toads and puts them along the whole course, he himself stays under the king's stair. When they are ready they yell, "Away!" When Horse runs a mile, he sings to hear where Toad is. He hears Toad answer at one mile. When Horse arrives at the stair, he finds the girl sitting in Toad's lap. Toad gives Horse to the groom to shut up in the stable. That's why today Horse is indoors, and Toad, under a rock.

B. *Martinique (I, 180-181)*

Horse and Tortoise are courting in the house of the king. The king says that on Thursday whoever comes in ahead he will marry him to his daughter. Tortoise plants all his young along the road. As Horse trots, he sings. At every river he finds Tortoise. When he reaches La Trinité, he has four new shoes put on. The shoes sing. When he arrives at the Deslandes printing office, he puts on two pair of gold shoes. When he is near, he sees Tortoise in his wife's arms. He stamps on the ground.

C. *Martinique (I, 181-186)*

Mr. Belméchant's daughter loves Horse and Tortoise equally, gives them two months to arrange their affairs, and proposes to marry the one who will arrive first on May first. Horse has four shoes made for him ten metres thick. Tortoise places all his uncles, nephews, brothers and sisters, all his family on the highway, one metre apart. His twin brother he places at Grand Rivié and himself, near the Belméchant house. Drinking and much betting at the club. At six o'clock they take a vermouth with all their acquaintances there to see them off. At seven o'clock they start. Horse goes so fast his feet sing. He gets shod on the way. Drinks on the way. Much detail of places, etc. Tortoise sings. The bells sing. When Horse arrives the wedding is over. In order to be fed and watered, Horse asks to go into the stable, where he has remained ever since.

¹ See Tale 50D, E.

D. *Guadaloupe* (II, 36-37)

Tortoise and Horse love the same girl. She says she will marry the one who arrives first. Two weeks before Tortoise places his young ones from point to point in a patch of guinea grass because he knows Horse likes the grass. The day of the race Horse reaches the guinea grass, eats and sings. A little tortoise answers from ahead. Horse finds more grass, eats and sings, and another little tortoise answers. Big Tortoise has hidden behind the girl's house and now sings from inside. Horse is so angry he runs away and throws himself over a cliff.

E. *Hayti* (II, 503-504)

Horse and Toad¹ are suitors for the king's daughter. The king says that he will give the girl to the one who arrives first on the fifteenth of May. Toad cuts three hundred loads of grass with all the roots and puts them along the road for horse to stop to eat and he stations little toads along the route. Horse kills the little toad he sees and stops to eat grass. When he reaches the king's house he finds Toad sitting on the girl. He dies of hemorrhage.

51. SIDE-TRACKED IN THE RACE

Compare Bahamas, Parsons 8: 102-103; Mississippi, Fauset 1: 234; North Carolina, Parsons 1: 174, no. 6; Pennsylvania, Parsons 3: 214; Natchez, Alabama, Creek, Swanton, 202; comparative, Dähnhardt, IV, 46-48.

A. *Martinique* (I, 203-204)

Zanoli bets Frog he can run faster. Frog gives a dinner and invites Zanoli. King Frog pours syrup along the edge of the route. Zanoli smells it and begins to lick it up. His tongue sings. King Zanoli makes a pool of water on the high road. Frog begins to drink, his belly swells, he falls into the pool. He stays swimming eighteen years. King Frog puts down the rest of the syrup. When Frog comes out of the pool and joins Zanoli they are both old, they have no strength to go further. They establish the automobile in order to reach their houses. Neither wins. So it is that intrigue never ends.

52. THE RACE WON ON THE BACK OF THE OTHER

Compare Antigua, J. H. Johnson, 68; North Carolina, Parsons 1:189; Virginia, Bacon and Parsons, 270-271; Pennsylvania, Parsons 3: 209; Natchez, Swanton, 203; Suriname, Herskovits 2: 192-195; Vai, G. W. Ellis, 189-190; Gold Coast, Barker and Sinclair, 155-157; Hausa, Rat-tray 2: 76; Angola, Umbundu, Bell, 116-117; Madagascar, Sibree, (II),

¹ Or frog. The term *crapaud* refers to frog and toad (Hearn, 14 n. 4).

166-168; comparative, Bolte u. Polivka, III, 278-283; comparative, Dähnhardt, IV, 72 ff.; comparative, Aarne, nos. 250, 275.

A. Trinidad (I, 17)

Cat and Tortoise want to marry a girl on the other side of the water. They make a bet, the first to arrive to marry the girl. The day they leave Cat jumps on top of the back of Tortoise. From time to time Tortoise sings out, "Cat, where are you?" When they arrive very close to the girl's house, Cat jumps to the ground and orders Tortoise killed for breakfast.

B. Martinique (I, 187)

The king's daughter refuses all who ask for her hand. The king says he will marry her to the one who arrives first. Cat and Tortoise have to cross the sea. Cat jumps on the back of Tortoise. Tortoise sings. Cat answers when they are about ready to touch land. Cat jumps ashore and marries the king's daughter.

C. Nevis (II, 331)

Turtle and Cat plan a race to the girl by water and land, but Cat jumps on Turtle's back. When the girl says she is going to marry Turtle at any rate, Cat turns Turtle on his back to show how helpless he is.

D. Nevis (II, 331)

Crab races on Fox's tail.

E. Nevis (II, 331)

Ant races on Dog's tail.

F. Nevis (II, 331-332)

Turtle and Goat race for a girl, Turtle in the water, Goat on land. They call out to each other. Turtle wins, Goat breaks his heart.

G. Saint Croix (II, 428)

Crab challenges Fox to a race and clings to Fox's tail, jumping off at the winning pole when Fox turns around to see how far behind he left Crab.

H. Saint Croix (II, 428-429)

Dog and Ant are to meet at a certain place to marry a lady. Ant burrows in Dog's tail and at the door leaps ahead and marries the girl. Dog knifes Ant to death. The spirit of Ant frightens Dog to death.

I. Hayti (II, 504-505)

Dog and Cat are in love with a girl in Paris who tells them that the one who arrives first on the fifteenth of March she will accept. Dog sits down to count his money. Cat steals the cigarettes in his pocket and

takes them to Dog's house. When Dog misses his cigarettes he leaves his bag on the wharf and returns to his house. Cat goes into the bag. Dog sings as he swims. Cat answers from the bag. This keeps up until they reach New York, England, and France where Cat jumps out on the wharf and reaches the girl's house first. Later Dog finds Cat asleep and breaks his neck.

53. SPIDER TURNS BABY

Compare, merely for turning baby, Jamaica, Beckwith 1: 118-120; Bahamas, Parsons 8: 116.

A. Trinidad, 185A.

B. Grenada (I, 78-79)

Lion gives a dance, and a woman guest brings Spider as a baby and puts him under Lion's bed. Spider calls for cake and rum. Lion chases him up and down trees until he falls in the ashes out of sight.¹

C. Saint Vincent (I, 100)

Lion and his wife give a dance to lure Nancy. Nancy tells his wife to carry him wrapped in a white sheet like a baby and to throw him out the window if they notice him. She forgets, although Lion notices the great bones destroyed by the baby.

54. THE PASS-WORD

Compare Antigua, J. H. Johnson, 51-52; Santo Domingo, Andrade 193-197; Jamaica, Beckwith 1: 21; Bahamas, Parsons 8: 2-10; Bahamas. Edwards, 82-83; Louisiana, Fortier, 112; South Carolina, Parsons 18: 35-37; South Carolina, Penn School, 219; South Carolina, Christensen, 108-116; South Carolina, Parsons 13: 13-14; North Carolina, Backus 1: 288-289; Virginia, Bacon and Parsons, 274; Virginia, Speers, 286; Nova Scotia, Fauset 3: 25; Caddo, G. A. Dorsey 4: 105-106; Spanish New Mexico, Espinosa 1: (24), 424-428; Suriname, Herskovits 2: 350-351; Brazil, Hartt, 17-18; Cape Verde Islands, Parsons 17: I, 1-5; Sierra Leone, Cronise and Ward, 233-234; Liberia, Kpelle, Westermann 2: 395-397; Liberia, Gola, Westermann 2: 498-499; Yoruba, Basset, 217-220; Yoruba, A. B. Ellis 2: 271-274; Nigeria, Talbot, 389-393; Hausa, Rattray 2: 90-94; Hausa, Tremearne 2: 211-212; Batanga, Nassau 1: 358-367; Herero, Beiderbecke, 80-85; Bavenda, Stayt, 351-355; Masai, Hollis, 212-214; Arabs, Burton, IV, 369-402; Philippines, Gardner 2: 113-116; Spain, Catalonia, Maspons, II, 64-66; Germany, Grimm, CXLII; France, Carnoy 1: 273-283; comparative, Parsons 9: 206-218;

¹ See Tale 62B.

comparative, Bolte u. Polivka, III, 137-145; comparative, Aarne, nos. 676, 954.

A. *Trinidad* (I, 17)

Thieves open their cave door with "Open, Cæsar!" A fellow in a tree overhears, opens the door, then forgets the pass-word. The thieves find him and kill him.

B. *Trinidad* (I, 17-18)

Devil has a cave where he puts all his meat. Devil is Rabbit's god-father. Rabbit knows how the little cave opens and shuts. One day Tiger tells Rabbit he is going with him, Rabbit tells Tiger to carry a little sack. Tiger makes a sack about five fathoms long. Rabbit tells Tiger to listen well how the door opens. "Brippe, brappe!" "Boutou!" it closes. Rabbit leaves. Tiger says, "Boutou!" The door closes tighter. "Brippe brappe!" The door eases. "Broutou!" Devil arrives. Tiger goes under the bed. He is frightened, he defecates. Devil catches him. He escapes.

C. *Grenada* (I, 77)

A stupid man and a sensible man go to steal. Pass-word is "Open, Susan, open!" The sensible one fills his bag, leaves the other there. When he wants to leave he says, "Shut, Susan, shut!" The owner of the money finds him and beats him.

D. *Saint Vincent* (I, 102-104)

Nancy calls on Tookerma to ask for food for his starving wife. Tookerma gives him a good dinner and at three in the morning takes him to Jumbie man's house¹ to steal food. "Hamma quitti, do'!" The door opens. Nancy stays behind to put in different mixtures, he says wrong pass-words to which the door won't open and he is caught hiding between some bags by Jumbie man who beats him half dead, then cuts him up with his pork knife.

E. *Dominica* (I, 486-488)

The father of two sons asks them what makes money. Assade says, "Chance." Amigade says, "Money makes money." The father gives Assade a fish net and Amigade a sum of money. Amigade fishes, becomes rich, opens a store. Amigade loses his money and becomes a wood-cutter. Near a big rock he sees forty men approaching, each with a sack. He climbs a tree. He hears the captain say to the rock, "Cinsaine, open!" The men go in, empty their sacks of money, come out. The captain says, "Cinsaine, close!" Amigade goes in and takes two sacks of money which he loads on his donkey. His wife goes to her brother-in-law to borrow a measure. The man puts glue in the bottom. A gold piece sticks.

¹ Cp. Yoruba, Frobenius, X, 257-258. The two go to the grave of their mother who supplies provisions.

Assade makes his brother tell him the story, he goes to the big rock. He sees so much gold and silver it goes to his head, he forgets the pass-word. He says, "Big rock, open! Big rock, open!" The robbers find him and kill him.

F. See Dominica, 26D.

G. See Guadaloupe, 26E.

H. See Guadaloupe, 26H.

I. Guadaloupe (II, 192)

After one brother robs from the forty thieves he borrows a measure from the other brother, and a piece of money sticks to it. The second brother forgets the pass-word to open and is killed by the robbers. His brother carries him off and loads the donkey with more money. The head of the robbers hears the shoemaker singing, "I have sewn up a body for one thousand francs." Follows the incident of the men in the jar killed by burning oil.

J. Les Saintes (II, 237)

Rabbit and Zamba go to the devil's house. Rabbit says "Coulebason," and the door opens. "Couniette," the door closes. Rabbit fills his three little sacks and leaves Zamba there. Zamba hears the devil coming, says, "Couniette," and the door closes tight. Zamba goes under the table. The devil's child cries out and the devil sees Zamba under the table. The devil sharpens his sword until it can cut a fly in two and then cut the air in two. He kills Zamba and on his skin marks "Compère Zamba."

K. See Montserrat, 26L.

L. Antigua (II, 318)

A man opens a robber's cave with "Open, Sesame, open!" He borrows his brother's scale to weight the gold. His brother sees a gold piece, learns about the cave, but forgets the pass-word.

M. See Nevis, 26N.

N. Nevis (II, 342)

While Jock is getting wood he hears some travellers say, "Open, sesame!" After filling his sacks with money, Jock forgets the pass-word and is killed.

O. See Saint Eustatius, 26Q.

P. Saba (II, 387-388)

Tookerma's wife takes him to the jumbie house where she is getting food. She fills her one bag and leaves. He stays to fill all his bags and forgets the word to make the house open. The jumbies beat him to ashes.

Q. See *Saint Martin*, 26R.

R. *Hayti* (II, 478)

Bouqui asks Malice to take him where he finds his eggs. Malice takes him to the house of a devil. Bouqui won't leave, he hasn't got enough. They find Bouqui hiding behind a pot. They give him an egg. A little stays under his nail. He swallows his finger.

S. *Hayti* (II, 482)

When Malice gets eggs he says, "Saint Peter, open to me!" He fills a little basket. Bouqui stays to fill his big sack. The animals that keep their young there come and catch Bouqui. They devour (? bite) him but do not kill him. They let him go.

T. *Hayti* (II, 482-483)

Malice hides to one side of the devil's house and sees the door open and the devil says, "Go up below!" After the devils go out, Malice says, "Go up below!" He goes in and fills a bag with money. When he goes out he says, "Go down above!" and the door closes. When he returns the devils catch him and eat him.

55. THE EARTH HAS EYES

Compare Antigua, J. H. Johnson, 54-55; Jamaica, Wona, 63; Bahamas, Edwards, 79; Alabama (Dohomey), Fauset 1: 220-221; Edo-speaking Peoples, Thomas 1: 67; Angola, Chatelain, 208-209.

A. *Hayti* (II, 482)

Bouqui chases Malice who goes into a little hole. Bouqui sees two big eyes shining below the ground. He calls out, "Malice, come and see how the earth got eyes!"

56. THE END OF THE WORLD (OR STORM COMING)

Compare Jamaica, Beckwith 1: 2; Georgia, Harris 2: 325-330; South Carolina, Christensen, 23-25; Tewa Pueblo Indians, Parsons 22: 158, 159; Taos Pueblo and comparative, Parsons 30: 130, 131, 132; Brazil, H. H. Smith, 549-550, 554; Venezuela, Ernst, 275; Araucanians, Boas 2: 248; Cape Verde Islands, Parsons 17: I, 324-326; Sierra Leone, Cronise and Ward, 209-213; Arabs, Burton, 114 ff.; Philippines (Visayan), Millington and Maxfield, (20), 313-314; Philippines, Fansler, 330-331.

A. *Trinidad* (I, 17)

Rabbit tells Tiger, "Today the world ends. God is coming with all his angels, with cutlass, gun, hachet, ax." Tiger asks for a little place

to hide. "As soon as I tell you, run! There is a cliff a mile away." "Tiger, run! The end of the world has come!" Tiger runs. When he is near the cliff, Rabbit yells, "Stop!" Tiger falls and breaks his neck.

B. See Trinidad, IA.

C. Antigua (II, 309-310)

God wants to catch Lion who is stealing his cattle. Nancy asks for ten pounds, three coils of rope, and a set-up of black clouds. Nancy cries out that Grandy Man Hurricane is going to carry them away, so Lion begs Nancy to tie him by one end of the rope.

D. Saint Thomas (II, 456-457)

Lion eats up the bull he and Annancy had stolen, so Annancy gets some rope and looks for Lion. He tells Lion that Master King has ordered everybody to tie up fast to a tree because a hurricane is coming. Lion begs to be tied. After Lion is tied up, Annancy knocks out all his teeth with a bone from the bull Lion ate up.

57. BORROWED FINERY (OR BELLY COCK)

Compare Bahamas, Parsons 8: 110; Louisiana, Fortier, 112; South Carolina, Parsons 18: 104-105; South Carolina, Parsons 13: 16; Suriname, Herskovits 2: 277; Togo, Dagbamba, Fisch, no. 3; Nigeria, Dayrell 1: 38-39; Nigeria, Dayrell 2: 88-90; Nigeria, Bura, Helsler, 67-68; Benga, Nassau 2: 199; Italy, Pentamerone (tr. Burton), 292-293.

A. Trinidad (I, 18)

Rabbit gives a dance and invites all kinds of people, the ladies, chickens, donkeys, goats, dogs, crows, but not Toad. Crow says, "Toad has no clothes, and he is a man who is always careless." Rabbit says, "We will give him clothes." Rabbit sings. Toad proposes to play. They like his music, all the girls. The boys get jealous and say, "Give me my clothes!" Rabbit says, "I want my shirt." Toad takes off his borrowed clothes; he is ashamed and throws himself into the water.

B. Martinique (I, 187-190)

Cock and Monkey go courting together. One day Monkey goes alone and says that Cock has no change of linen, he lends it to him. But it is Cock who is lending to Monkey. One evening Monkey borrows hat, shirt, waistcoat, trousers, drawers, and shoes, to go and get married without Cock knowing about it. Cockroach tells Cock. He borrows a child from her and a Carib basket and goes to the house of entertainment. He sings asking for the return of his clothes. Monkey's mother-in-law sings in answer. Monkey runs away. They chain him to a tree where he still is today.

C. Martinique (I, 190-192)

Cock and Lizard court the same girl. Lizard asks Cock to lend him some clothes for the funeral of his mother. A comrade tells Cock that Lizard is going to be married. Cock takes a basket and a little boy to the house and sings, asking for his clothes. Grandmother and mother sing in answer. When the girl sees Lizard appearing, she is so angry she stamps her feet. Thus Martinique was separated from France, with water between.

D. Martinique (I, 192-193)

Lizard borrows his wedding clothes from Cock. Rabbit, Lizard's father-in-law has not invited Cock to the wedding. He is furious, so at the dance after dinner he sings under the window, asking for the return of his clothes. The father-in-law answers. The guests see that Lizard has a big tail. He is so ashamed he runs away, and since then he has been hunted.

E. Martinique (I, 193-194)

Monkey marries the sweetheart of Cock. Cock sings for the return of his clothes. Mother-in-law answers. Monkey brings shame to the family because his sweetheart did not know he had a tail.

F. Nevis (II, 332)

Dog stoppers Duck with a cork. When Duck fails to share the wedding feast with Dog, Dog takes out the cork while Duck is dancing and Duck messes up everybody.

G. Nevis (II, 332)

Turtle is caught stealing pumpkins. Garland flies off. When Turtle tells on him, Garland takes back the cock he lent Turtle, and Turtle messes up the watchman.

58. COCKROACH BEFORE FOWL

See Proverbs, Trinidad, nos. 3, 11.

*A. Trinidad, 71A.**B. Saint Lucia (I, 126)*

Cock invites a hundred fowls; Cockroach, a hundred cockroaches. Each fowl eats a cockroach. So today Cockroach hates Fowl. We Negroes, cockroach before fowl.

C. Dominica (I, 401-402)

Cockroach hides the king's key. The king sends Cock to find it. Cock sings. Cockroach sings. Cock catches Cockroach, kills him, takes the key to the king. Since then cockroach is never in the right before fowl.

59. WHY FOWLS EAT COCKROACHES

A. Nevis (II, 332)

Fowl is tired out from her work and so she picks up Cockroach.

60. COCKROACH FOOLS FOWL

Compare Antigua, J. H. Johnson, 66-67; Jamaica, Beckwith 1: 61-62; Bahamas, Parsons 8: 90-91; Bahamas, Parsons 23: 512; Timne, Thomas 3: 64-65; Fjort, Dennett, XXI.

A. Saint Martin (II, 404)

Fowl cooks for Cockroach who pretends he is sick. Ground Dove hears Cockroach singing about it, tells on him, and Fowl swallows him whole.

61. MONKEY'S HEAD FOR POT REST

Compare Hausa, Tremearne 1: (XXI), 363-365.

A. Trinidad (I, 49)

Monkey drags the boy to the house of Devil, saying he brings him fresh meat. The boy begins to cry, "I am hungry." Devil gives him a barrel of tania. He keeps on crying. He says, "In my father's house we peeled tania with monkey nail." Monkey peels the tania until all his nails are worn down. The boy keeps on crying. "Why are you crying?" "In my father's house we washed tania with the eye-water of Monkey." Monkey says the boy is lying. Devil yells at him. Monkey begins to weep to make water for the boy to wash the tania. The boy keeps on crying. "In my father's house we rest the fire pot on two rocks and a monkey head." Devil tells Monkey he has to put down his head for the boy to put on his pot. The boy blows up the fire. Monkey runs away, the Devil after him. The boy escapes to the house of his father who is glad to see him.

B. Saint Lucia (I, 127)

Bear brings some yams to Lioness. Lioness gives them to the little girl to cook. The little girl begins to cry, in the house of her godmother they peel yams with monkey nail. The little girl cries, in the house of her godmother they wash yams in monkey ears. Cries again, in the house of her godmother they make fire on the three hearth stones and monkey head, that makes four. When Monkey feels the heat, he throws off the pot, he runs.

C. Guadeloupe (II, 38)

Monkey eats the food of a little girl working in her mother's garden, and defecates in the gourd. Marie puts a little dog in the gourd and ~~and~~ the next time Monkey uncovers it the dog bites him. Monkey

carries Marie off to Zamba to eat. They put her to cooking igname. She says that in her mother's house they skin igname with monkey nails, wash igname with monkey ears and that the buttocks of monkey serve as fire stones to cook on. When Monkey feels the heat he jumps into the air.

62. WATCHER TRICKED

Compare Barbados, Parsons 21: 267-268; Jamaica, Beckwith 1: 15; Bahamas, Parsons 8: 118; Bahamas, Parsons 23: 512, 523; Mississippi, Fauset 1: 234; Louisiana, Fauset 1: 233; Louisiana, Fortier, 115; Georgia, C. C. Jones, 107-109; Georgia, Harris 3: 52; Georgia, Harris 2: 285; South Carolina, Parsons 18: 29, 30; South Carolina, Penn School, 220; North Carolina, Parsons 1: 178-179; Virginia, Bacon and Parsons, 262-263; Suriname, Herskovits 2: 292-295; Taulipáng, Guiana, Koch-Grünberg, 138; Brazil, H. H. Smith, 549; Brazil, Hartt, 30; Natchez, Hitchiti, Swanton, 196, 215; Cherokee, Mooney, 274; Pueblo Indians, Parsons 7: 230, 231; Mpongwe, Nassau 2: 45-46; Hausa, Rattray 2: 180-182; comparative, Aarne, no. 73.

A. *See Grenada, 53A.*

B. *Saint Vincent (I, 100)*

Chased by Lion, Nancy picks peppers and runs into a crab hole. He spits the peppers into Lion's eyes. Lion rubs his eyes out, eats them, and dies.

C. *Saint Lucia (I, 127-128)*

Monkey escapes from Lioness into a rabbit hole. Pig passes by and Lioness asks Pig to help her catch Monkey. "The head for you, the body for me." When the rabbits see Pig is going to dig down to them they spit sugar into Pig's eyes. Pig asks Lioness to blow out his eyes. "Ah Pig, if your eye water is so sweet, how sweet your flesh!"¹ Pig runs away.

Bear is waiting in hope that Lioness will give him some of the yams he brought her. Her children ask, "Do you know how sweet the claws of Bear are?" "Fine claws those!" says Bear. "Shut up and give one!" When Bear sees all his claws are to be done for, he runs up a tree. Lioness asks the bird on top to send down Bear. Bird tells Lioness to look up. When Lioness does so, Bird drops something down into her eyes, and she dies.

D. *Nevis (II, 330-331)*

While Fox goes to get his axe, Buzzard watches Rabbit up the tree. Rabbit calls out like a squirrel and while Buzzard is looking for the squirrel Rabbit escapes. Fox kills Buzzard.

¹ Cp. Bahamas, Parsons 8: 119.

E. Saint Croix (II, 423-424)

Rabbit and Tiger find a dumpling tree. For four months Tiger throws down the dumplings but the bag Rabbit holds never fills up. When Tiger looks down the hole where Rabbit has hidden the dumplings Rabbit spurts some pepper into his eye. Tiger pours boiling water down the hole and scalds Rabbit to death.

F. Saint Croix (II, 431)

Cat steals some of the supper and hides in a hole. Nancy blows pepper and salt through a quill into Cat's eye.

63. LION THROWS PAP INTO THE HOLE

A. Trinidad (I, 20)

Tukuma thieves from Lion's garden. Lion complains of the unknown thief and Tukuma advises Lion to catch him by throwing pap, sweet and cold, into a hole. Tukuma hides in the hole and eats the pap. Rabbit advises Lion to throw in boiling pap. Tukuma bawls, "Ber Lion, I beg your pardon!"

64. MAN IS STRONGER

Compare Jamaica, Beckwith 1: 67-68; Louisiana, Fauset 1: 243; Georgia, Harris 2: 33-38, 330-333; comparative, Bolte u. Polfvka, II, 96-100.

A. Hayti (II, 567-568)

Lion and Donkey meet and shake hands. Lion looks at Donkey's ears and asks what they are called. "That is my ear trumpet. Whenever a person speaks I can hear him. Right now somebody is (?)speaking against me. Lion looks under Donkey, sees his testicles, asks what they are. "My two bullets." Lion looks again and sees something long. "That is what I charge my piece with." He looks behind Donkey and sees something else. "That is the mouth of my piece." His tail is his ramrod. Lion shakes hands and goes on his way. Monkey tells Lion that it was really Donkey that he met. But Lion does not believe him. Then Lion hides in a tree while Monkey springs on Donkey's back. Donkey kicks up the stones behind him and they fall on the tree where Lion is hid. Lion looks under Donkey and he sees the two bullets there. He says, "You fired four times and you have still two bullets." "I had them to reload my piece."

Lion calls on God and says that he has never met a man who can beat him. God says, "Tomorrow at noon you will meet one who will beat you." At noon Lion finds a huntsman asleep. He shakes him, wakes him, and asks what the gun is that lies next him. "My pipe." "Where do you put in the tobacco?" The huntsman shows him. "Which

end do you put in your mouth?" "The end of the barrel." "How do you draw the smoke in?" "By pulling on a trigger." Lion says, "Let me take a puff." Before he dies, Lion says, "The pipe of the man has beaten me; how much more the man!"

65. THE REAPING RACE

Compare Bahamas, Edwards, 85-86; Bahamas, Parsons 8: 100; Hausa, Rattray 2: 74-79.

A. *Trinidad (I, 20-21)*

Tiger backs Nancy and when he sees Nancy is behind he throws a ram goat into Nancy's bag. Takuma tells Lion to feel the bag. Somebody raises up the bag, drops it, and the ram goat jumps out. Nancy runs from Lion.

66. DEFECATING TEST

A. *Guadaloupe (II, 48-49)*

The king makes a bet with Rabbit on defecating the finest faeces. Rabbit says, "If I lose, you can eat me. If I win, you will give me the kingdom. I give you fifteen days." Rabbit eats pumpkin every day; the king, the fattest of meat. Their bellies swell. They go into the theater to exhibit. The king's is black; Rabbit's is yellow. He wins the kingdom.

67. EATING OR DRINKING TEST

A. *Marie Galante (II, 265-266)*

Zamba is jealous and picks a quarrel with Goat. The one who gives out first in eating grass in the savannah where there is a big rock will be eaten by the other. Goat keeps on eating and says he is going to eat the "little" rock. Zamba takes to the woods.

B. *Saint Croix (II, 429-430)*

Pigeon tells Mountain Dove that before starting they have to drink a demijohn of rum, but Pigeon drinks water while Mountain Dove drinks the rum. Pigeon gets the girl because Mountain Dove is too drunk to fly; besides, the girl does not love a drunkard.

68. ENDURANCE TEST

Compare Bahamas, Parsons 8: 97-101; Louisiana, Fortier, 34-37; Georgia, Harris 2: 371-373; South Carolina, Parsons 18: 118; Brazil, Hartt, 33-34; Popo, Trautmann, 53-54; Nigeria, Dayrell 1: 153-155; (?) Edo-speaking Peoples, Thomas 1: 44-45.

A. Hayti (II, 505-506)

Two birds, Qwetqwete and Ramier, make a bet on who can fly furthest. Qwetqwete eats pebbles at the shore. Ramier eats maize. As they fly, they sing. Ramier's song gets weaker and weaker. His belly is hollow. He drops, and Qwetqwete wins.

B. Hayti (II, 506-507)

Humming Bird and Guinea Bird ask for the king's daughter. The king says he will put each on a tree to stay ten days without food or drink. They sing day after day, and on the tenth day the king takes them down and marries each to a daughter.

C. Hayti (II, 507-508)

When Pigeon and Guinea Bird ask for his daughter, the king puts them into a hutch to stay a year and a day without drinking or eating. The girl carries food to Guinea Bird. Every day Pigeon eats ten grains of the maize he carried in with him. The king sends his daughter off to a festival and while she is gone Guinea Bird dies.

69. BREAKING HOOK CONTEST

A. Saint Croix (II, 429)

Shellfish challenges Pigga, a flat fish, to break hooks in the mouth. Pigga breaks fifty hooks; Shellfish merely breaks his own mouth. "The man who can do something never boasts."

70. TAKE IN THE MEDICINE!

Compare Suriname, Herskovits 2: 186-189.

A. Trinidad (I, 21-22)

Tiger calls on Nancy who expects a punitive visit from Lion. Nancy tells Tiger the doctor is coming and to open the door. Lion comes, Tiger answers, and he is carried off by Lion. So with Mr. Yaiyai. Rabbit comes, but slips into a hole before midnight, and when the "doctor" comes, Rabbit calls out from a distance, "Same way you know web, I know hole." Lion threatens to throw down the house.

B. Saint Lucia (I, 115-116)

Tiger proposes to Rabbit that early every other morning one take coffee to the other. Rabbit asks Goat to do him a service. His wife is too sick to take the coffee in for him early in the morning, the air is too cold. Tuesday, at five o'clock, Tiger knocks. "Get up! Come take your coffee!" As soon as Goat opens the door, Tiger gives her two blows with his club. Rabbit salts her in a barrel. Wednesday, Rabbit takes

coffee to Tiger, and gives him four blows. Rabbit invites Pig and the affair repeats. Tiger agrees, if he loses the case, to make a pig sty for Rabbit.

C. Dominica (I, 400-401)

Iron Hand proposes to Rabbit that they visit each other early in the morning and take turns giving the other a slap. Rabbit meets Cow. "How thin you are!" he says and proposes that Cow come to his house to take in the food that a woman brings him every evening to the annoyance of his wife. When Cow opens the door, Iron Hand gives him a blow which kills him. Iron Hand tells his wife that he has killed Rabbit who called out like a cow. In his turn Rabbit visits Iron Hand and gives him a blow with a stick. Rabbit meets Goat and the incident is repeated. Rabbit invites Monkey who refuses to open the door. Iron Hand breaks in after Rabbit has escaped. Monkey jeers at Iron Hand.

D. Guadeloupe (II, 38-39)

Rabbit proposes to Zamba that at four o'clock in the morning they take turns giving each other a blow. He goes to Zamba's house and says, "Get up and take in your milk and give Zamba a blow!" Next day it is Rabbit's turn. He invites Pig to come to his house to sleep, his wife is sick. When Zamba comes, Rabbit tells Pig to open the door and take in the milk. Zamba hits Pig who falls down, and Rabbit kills him and salts him down. Repeats for Goat and all the other animals.

E. Guadeloupe (II, 39-40)

Iron Fist puts a sign up outside his garden that he will give anybody who wants food from his garden a blow with his iron fist for each cart of food. Rabbit invites Tiger to his house and tells Iron Fist to bring a cart of food. At five in the morning Iron Fist knocks at the door to give his blow. Rabbit tells Tiger to open the door for the cup of coffee they are bringing. Iron Fist kills Tiger with one blow. Repeated for all the animals. Then Monkey comes and sleeps in the beams and tells Rabbit that since he is below he can open the door. He kills Rabbit. That is why unless you have a gun you can not kill Rabbit.

71. THE BOASTFUL ANIMALS

Compare Cape Verde Islands, Parsons 17: I, 22-25, where the incident of the boastful, but faint-hearted animals is combined with the tale of Three Kids.

A. Trinidad (I, 22-23)

Washwoman hears singing which frightens her. Horse undertakes to go with her to the river; but when he hears singing he, too, runs. In turn the animals all run. Cock listens, hears voices from some rotten wood. He and another cock split the wood and eat the cockroaches,

all but a few that escape. That's why there are cockroaches today and why "Cockroach have no reason before Fowl."

72. SCRATCHING TEST

Compare Jamaica, Beckwith 1: 36-37; Georgia, C. C. Jones, 17; Georgia, Harris 2: 216-222; South Carolina, Parsons 18: 111; South Carolina, Penn School, 218; Suriname, Herskovits 2: 208-211; Togo, Dagbamba, Fisch, no. 7; Hausa, Tremearne 1: (XXI), 353-354; Edo-speaking Peoples, Thomas 1: 28; Wayao, Stannus, 329-330.

A. *Guadaloupe (II, 5)*

God tells Monkey that if he can roll in the potato patch without scratching himself he will give him wisdom.¹ Monkey scratches himself so much that all his hair falls off and God refuses him.

B. *Les Saintes (II, 240)*

God summons all the animals to roll in a field of zouti. He will give a white cow to the one who does not scratch himself. They all roll and scratch. When Rabbit itches too much, he says to God, "Is the cow white all over, here, here, here?"

C. *Saint Croix (II, 419-420)*

God sends Nancy to clear bush, without scratching himself. While the Lord's daughter is watching him, he scratches against Jack Spaniards and cow itch, pretending he is pointing out the fat and the spots on the bull promised him by God.

D. *Saint Croix (II, 420-421)*

The king promises Nancy a fat cow and six pumpkins if he cuts his field of cane without scratching himself against cow itch. (Unfinished.)

E. *Saint Thomas (II, 457)*

Old king promises a big cow to anyone who can cut his cane without scratching. The king's daughter is to watch from the top of a tree. Each time the cow itch bites him he tells the king's daughter, "Once Cat and Monkey had a fight and each time Cat scratched Monkey, Monkey would rub his hand over his fur this way and that way."

73. PLAYING GODFATHER

Compare Antigua, J. H. Johnson, 60; Barbados, Parsons 21: 269-270; Jamaica, Beckwith 1: 12-13; Bahamas, Parsons 8: 1; Bahamas, Parsons 23: 486-487, 494, 500, 509, 510; Mississippi, Fauset 1: 235, 238; Alabama,

¹ Cp. Tale 1.

Fauset 1: 236-237; Louisiana, Fauset 1: 237-238; Louisiana, Fortier, IV, XIII; Georgia, Parsons 27 a: 388; Georgia, C. C. Jones, 53-57; Georgia, Harris 3: 80-83; South Carolina, Christensen, 77-80; South Carolina, Parsons 18: 5-10; South Carolina, Penn School, 221-222; South Carolina, Parsons 13: 2-4; North Carolina, Parsons 1: 192-193; North Carolina (White), Boggs, 292; Virginia, Bacon and Parsons, 253-256, 259; Pennsylvania, Parsons 3: 215-216; Quebec, Barbeau, (30), 113; French Guiana, Brueyre 1: XI; Fjort, Dennett, 90-92; Angola, Umbundu, Bell, 118-120; Kabyles, Frobenius, III, 13-16; Kabyles, Rivière, 89-90; Portugal, Braga, II, 172; Scotland, Campbell, LXV; France and comparative, Cosquin, II, 156-163; comparative, Bolte u. Polivka, I, 9-13; comparative, Dähnhardt, IV, 241; comparative, Aarne, no. 15. Compare also for motif of name, Suriname, Herskovits 2: 221.

A. *Trinidad (I, 23-24)*

Compère Tiger says to Compère Rabbit, "Let's work a piece of land to make us a garden." They have five gallons of syrup by the side of the road. Rabbit calls in answer, "Huwi—i! Somebody is calling me below to baptise a child."¹ Rabbit goes and drinks a gallon of syrup. "What name?" "First." "Huwi—i!" He drinks another gallon. "What name?" "Second." Repeats. He drinks another gallon. "Name?" "Finish." Tiger finds no syrup. "Didn't I tell you it was First, Second, and Finish?" — "Well, you work for yourself, I will work for myself."

B. *Grenada (I, 77-78)* ✓

Cat and Dog buy a tin of butter and put it up a tree. Cat makes out people are calling him to stand for a new child. The names are Jus'-start, Quarter, Half-gone, All-done. Cat messes in the pan² and throws it in Dog's face. Dog after him until today.

C. *Saint Vincent (I, 104-105)*

Dog and Cat steal some butter and put it in the roof. The names of the babies he stands for are Start'um, Half'um. After eating all the butter, Cat fills the keg with filth and coats it over with butter scraped from the outside. Dog stones Cat, Cat runs up a tree. That's why Cat and Dog never agree.

D. *Dominica (I, 386-389)*

Rabbit is godfather to Zamba's children. Zamba asks Rabbit to give him a day in his garden. At tea time Rabbit sees that they keep their syrup under the bed. All the family put on their old clothes and go out to work. Rabbit sees where Madame Zamba puts the key. Rabbit calls out and pretends they are calling him to act as godfather. He goes

¹ For mock response, Ashanti, Rattray 2: 149, 151.

² Cp. Hausa, Tremearne 1: (XXI), 204-205; see also Tale 223.

down and gets the syrup and drinks his belly full. He says he named the child Begun. The next time the name is Half, the third time, "Bottle-drained-upside-down". Rabbit makes out he is very drunk. Zamba says, "I know you are drunk. You have named three children today." It rains and the Zamba family go down and find the bottle empty. They suspect Rabbit.

E. Dominica (I, 393-395)

The names are Beginning-bottle, Begun (Ou-a-cou), Half-coucou, "Coucou-washed-turned-upside-down". Rabbit is too drunk to work and Zamba tells him to go home. When the family find the syrup gone and Zamba recites to Madame Zamba the names of the children, she tells him how stupid he is.

F. Dominica (I, 397)

Tiger and Rabbit work together. Tiger has a jar of syrup. The children's names are "Qwatiowacun," and "Washed-turned-upside-down". It rains, Tiger's clothes are wet, he gets fever. He goes home and asks Rabbit to put syrup in his ginger tea. Rabbit runs away.

G. Guadeloupe (II, 25)

Rabbit and Zamba have a barrel of syrup. Rabbit names the children Calabash-begun, Half-gone, Calabash-finished, Glass-upside-down.

H. Guadeloupe (II, 92)

Dog invites Cat to give him a helping hand. Dog takes down a box of butter hanging up in his house. About eight o'clock Cat cries out, "Oh, Compère, I am coming." He tells Dog they are asking him to give a name to an infant. He goes down to Dog's house and eats from the tin of butter. Dog asks the name of his godchild. "Beginning-quart." At nine o'clock Cat repeats, and Dog urges him to go and make a Christian of the child. "Half-quart." At half past ten Cat repeats. "End-quart." When they go down at one Dog finds the tin empty. Dog seizes Cat behind the head and kills him. That is why today Dog and Cat live at odds, sometimes all right, sometimes angry.

I. Nevis (II, 333)

Rat tells Cat that someone is calling him. Rat goes and eats their rice.

J. Nevis (II, 335)

Nancy leaves the wedding party at the church and with his wife eats up the wedding provisions.

• *K. Saint Croix (II, 432-433)*

Cat and Rat who are married put a jar of fat in the church. Cat reports that he is asked "to stay for a child." He eats from the jar and

says the child's name is Top-off, then Half-gone, and All-gone. When Rat finds out, Cat eats her head off.

L. Saint Croix (II, 433)

Rat asks Dog to be godfather to Rat's fifteen children. Then Rat eats up the butter Dog has given for the christening.

M. Hayti (II, 483)

Malice and Bouqui plant a garden of pease. When the pease are ripe Bouqui buys flour and pork. While Bouqui is weeding an upper garden Malice picks the pease. He tells Bouqui that they are calling him to baptise a child. He takes the flour and pork to his house and cooks them. Bouqui asks, "What did they name the child?" "Beginning." Repeats. "Twice." They find the pease all picked. Bouqui says, "I was weeding, I won't weed again."

N. Hayti (II, 483-484)

Malice and Bouqui set aside salt fish and a five-pound bucket of butter, against the time when the garden begins to bear. As they are weeding Malice says, "Somebody is calling me," and goes and eats all the salt fish and butter. Malice denies he took them, and Bouqui cuts off one of his ears.

74. THE TALKING GOURD

Compare Jamaica, Jekyll, 88-89; Suriname, Herskovits 2: 156-159; Ho, Spieth, 582-584; see too, Cape Verde Islands, Parsons 17: I, 323-324.

A. Dominica (I, 395)

Madama Zamba goes to a master sorcerer who gives her a big gourd to plant. The following morning she will see a gourd tree with a gourd on it in which to trap Rabbit. As Zamba is bringing home the gourd with Rabbit in it he hears somebody calling, "Fire!" "Where?" "At Madame Zamba's." Zamba drops the gourd which breaks and Rabbit comes out. Madame Zamba berates him for letting Rabbit escape.

B. Guadeloupe (II, 25)

Zamba hides in a little calabash. Rabbit puts it on his head. Zamba calls out, "Fire at the king's house!" Rabbit throws down the calabash which breaks and Zamba runs away. Rabbit's wife says, "Aren't you tired of having Zamba fool you!"

75. THE LEAVES CRY SHAME!

Compare Jamaica, Milne-Home, 99-108.

A. Grenada (I, 78)

Zaen buys Atókouma's share in a cow and takes his meat to a wood. Flies come around. "Where flies are, people are!" He keeps moving, meets Lion who, when they divide, takes the greater part. "Le' we play tie!" Lion ties Zaen first. Then Zaen ties Lion to a tree and beats him into returning the meat.

Lion asks Zaen's wife to untie him. She refuses lest he eat her. "If I eat you all the leaves goin' to bawl, 'Shame, Bo Lion, shame!'" As Lion, untied, starts to swallow her the leaves cry out.

B. Saint Vincent (I, 98-100)

Lion joins Nancy at the copper of fish and eats more than his share. Nancy proposes to play the school game of tying to a tree. First Lion ties Nancy who makes a plunge and breaks away. Nancy ties Lion and beats him half dead.

Lion left tied to a tree by Nancy asks a woman to loose him. She is afraid. Lion says, "If I spring on you, all the trees and stones around me will cry Shame!" They do, and Lion is checked.

C. Montserrat (II, 295)

After Terycooma has tied Lion to a tree and left him, Lion begs Mis' Nancy to free him and calls upon the trees to cry shame if he eats her. When he flies upon her, the trees cry out.

76. HE TURNS TO HIS RESCUER

Compare Senegal, Toukouleurs, Brun, 211-213; Vai, G. W. Ellis, 220-221, 231-232; Nigeria, Dayrell 1: 93-97; Hausa, Tremearne 1: (XXI), 361-362; Hottentot, Bleek, 11; Lamba, Doke, 99 ff.; Wayao, Stannus, 332; comparative, Aarne, no. 155.

A. Nevis (II, 324)

Monkey lets Lion climb up from a pit on his tail. Then Lion eats Monkey.

B. Saba (II, 388-389)

Lion tricks Nancy's mother and eats her up. Nancy proposes to pray for rain at the cross-roads. They have to be nailed down. Lion nails down Nancy and then takes him up, but Nancy leaves Lion nailed down. Lion begs the passers-by to take him up—Goat, Cow, Horse, Cock, Monkey. Monkey frees Lion who seizes him but agrees not to eat him if he sees anything else to eat. Monkey draws his attention to a turtle where the sea is breaking. While Lion looks in vain for the turtle, Monkey climbs a tree. Lion leans against the tree and drops asleep. Monkey ties Lion by his hair to the tree.¹

¹ See Tale 77.

C. *Anguilla* (II, 412-413)

Lion, Goat, and Dog go fishing. Lion eats up all the fish. Goat asks Lion if he wants to have his feet painted like the birds. To paint him he ties him to a tree and then beats him. After the other animals refuse to loosen him, Cat loosens him. Lion seizes Cat.

D. *Saint Croix* (II, 419)

Cock, Bull and Sheep refuse to help Nancy when he is fastened to the tar man, but Ram butts down the board and gets his head fastened. Nancy skins Goat.

77. TIED BY HIS HAIR

Compare Jamaica, Beckwith 1: 1-2; Senegal, Toukoupleurs, Brun, 185-186.

A. *See Saba, 76B.*B. *Saint Croix* (II, 420-421)

Lion asks Nancy for fire and finally eats up all the meat Nancy has been cooking. Nancy tells Lion he is going to comb the lady's hair for the king's feast. Lion asks Nancy to comb his hair. As he combs and ties the hair to a tree a rabbit who is in a hole underneath bites Lion. (Nancy has arranged with Rabbit to bite whenever he calls out.) Finally Nancy calls out three times and Rabbit bites so hard that Lion jumps and breaks his neck.

78. MAGIC AGAINST BUSY-BODIES

Compare Jamaica, Beckwith 1: 42; Suriname, Herskovits 2: 246-247.

A. *Grenada* (I, 79)

Spider and God agree that if anyone speak another ill, he will fall dead. Spider begins to dig into a rock. Tiger exclaims, "Is this a place for a garden?" and drops dead. Guinea hen, baldheaded, says she is going to comb her hair for a wedding. Spider exclaims and drops dead.

B. *Grenada* (I, 49)

Anyone interfering in anyone's business God will call down. Tiger exclaims over Spider making his garden on a rock. Papa God throws him down. Spider exclaims over Doctor Bird smoking his long cigarette. Spider falls and bawls, "Change the rule, God!" "As you killed Tiger, I am going to kill you."

C. *Saint Vincent* (I, 105)

Lion, Nancy and Tiger agree each is to "study his own business". Nancy sets to work on a dry cliff. Every passerby asks what he is doing

and falls dead. Rabbit tells Nancy he is going to the barber's. There being no hair on his face Nancy laughs, sings, and falls dead, too.

79. THE FATAL COUNT

Compare Jamaica, Beckwith 1: 39.

A. Grenada (I, 79-80)

Spider's father dies leaving him a sive bed to make his living by. Anyone who counts the bed from one to seven will die. Spider asks Rabbit to count. Rabbit says, "Six, seven," and persists in so counting until, to show him, Spider counts and drops dead.

80. THE KILLING HOT BATH

Compare Jamaica, Beckwith 1: 19, 47-48; Mississippi, Fauset 1: 226-227; Louisiana, Fortier, 25-27; South Carolina, Parsons 18: 108-109; South Carolina, Penn School, 217-218; Suriname, Herskovits 2: 216-217; Nigeria, Bura, Helser, 72-73; Angola, Umbundu, Bell, 133-135; Basuto, Jacottet 2: 12-14, 18-19; Zulu, Callaway, I, 18-19; Vandau, Boas and Simango, 166-170; Nyassaland, Elmslie, 104-105.

A. Guadeloupe (II, 41)

Rabbit goes into the oven to get warm. When Pig goes in, Rabbit closes the oven and cooks him.

B. Nevis (II, 328)

Annancy gives himself out for a doctor and tells sick monkeys to jump into his pot of boiling water.

C. Nevis (II, 328)

Tacoma is going into a hot oven for his pains, and tells Annancy when he calls "ya-ya" to open the shutter, but Annancy cooks Tacoma and eats him.

D. Saint Kitts (II, 353)

Nancy invites Sheep to a washing party. Nancy takes his bath first and when Sheep gets into the copper boiler he makes up the fire and keeps on the top.

81. JUMPING MATCH

A. Guadeloupe (II, 41)

Rabbit puts down an iron picket point up and proposes to Zamba to jump over it. Rabbit clears it three times but Zamba is impaled on it.

82. HOW TO DIVE

A. *Guadaloupe (II, 41-42)*

Rabbit tells Zamba he can not dive well without removing his testicles. When Zamba is below, Rabbit takes them and salts them. When Zamba can't find them and leaves, Rabbit makes a song.

83. MOCK JUDGE

A. *Guadaloupe (II, 42)*

Rabbit sells his house to India Rat, then calls on Rat and will not leave. Rat is to take the matter to the judge. At that time the abbé was judge. Rabbit goes on ahead, puts on the judge's robe and tells Rat to give Rabbit his house.

84. ENEMY PLAYMATES

Compare Suriname, Herskovits 2: 281; Nigeria, Ekoi, Talbot, 386; Cameroons, Bulu, Krug, 118-119; Bulu, Schwab 2: 431-432, no. 4; Angola, Chatelain, 190 ff.

A. *Grenada (I, 80)*

Cat and Rat bathe together. "You know cat eats rat?" ask their mothers. Rat refuses any longer to go with Cat.

85. PASS ME OVER THE BRIDGE!

A. *Dominica (I, 398-400)*

Dog and Monkey work together and divide the money. Monkey climbs a tree and eats the sausage Dog has bought. Dog is watchman on a bridge. Every Saturday evening Monkey has to cross the bridge in order to gamble on the other side. Monkey asks Rabbit to carry him across the bridge in a sack,¹ but he delays paying Rabbit. When Dog challenges him Rabbit throws the sack on the ground and while Dog is beating Monkey, Rabbit picks up Monkey's winnings. Since then Dog and Monkey have disagreed.

B. *Montserrat (II, 296)*

Monkey underpays Donkey for carrying him in a bag across the bridge in order that Dog to whom he owes money may not see him. Dog has Donkey put the bag down and, while Dog is chasing Monkey, Donkey goes off with the money.

¹ For one animal carrying another in a sack in order to conceal him, and possibly for other incidents, compare Hausa, Tremearne 1: (XXI), 489-490, 490-491.

86. DOG GOES TO TOWN

A. Dominica (I, 405-406)

Dog's wife is invited to a wedding and asks her husband to get her a parasol for five shillings. He goes down to town to the slaughter house. With another dog he steals meat and goes to sleep. He gets rained on going home. He tells his wife that all the stores were closed. The next day he goes down to town again. He eats meat and comes back late at night. The door is locked. He tells his wife he forgot the parasol there were such fine doings in town, the king was getting married. The next day he drinks the blood of a cow and soils his clothes, nor does it rain on him to clean him as he returns home. He rolls in the child's bed and pretends the blood stains are from some animal having bitten the child, but the child betrays him, and his wife fights him until "I took a stick to separate them. That is what makes dogs bad today."

87. HE OVERREACHES

Compare Jamaica, Dasant, App.; Bahamas, Parsons 8: 16; Vai, G. W. Ellis, 241-242.

A. Guadeloupe (II, 37-38)

Zamba sends his boy to Rabbit to get fire. Rabbit gives the boy something to eat and tells him not to give any to his father. The boy takes his father a little piece under his nail. Zamba swallows the boy's arm, then goes to Rabbit to find out where he got his good food. Rabbit takes Zamba to a plate of food on a tree. Rabbit says, "Say, 'The smallest tree, strike!'", but Zamba says, "The biggest tree, strike!" thinking that he will get more food than Rabbit. The tree strikes him. The plate of food goes up in the air.

B. Saint Martin (II, 404-405)

Tookerma takes the small pumpkins which come to him whole. Raven wants the big ones; they come in pieces.

C. Saint Croix (II, 436)

Tuckcomah calls down the little pumpkins to hit him. Nancy calls down the big ones, and they knock him down. When Nancy's boy goes to get fire from Tuckcomah's wife she gives him a taste of the pumpkin and he carries some in his finger-nail to his mother. Nancy cuts open his big pumpkin, and animals with whips come out and take the skin off him.

88. TIGER TAKES ALL THE DRINKS

A. Grenada (I, 80)

Lion and Tiger give a dance. Tiger takes all the drinks. Lion chases him up a tree, then up another. Tiger comes down at the fireside and is

lost to sight in the ashes.¹ He takes the drinks home and tells his wife the doctor has given them to him for fever; if she drinks any, he will not recover. "If Lion asks for me, say you have not seen me."

89. FAST IN THE HONEY HIVE

Compare Bahamas, Parsons 8: 3-4; Alabama, Richardson, 400; Louisiana, Fortier, 112; Georgia, Harris 3: 138-140; Virginia, Speers, 286; Virginia, Bacon and Parsons, 274-275; Brazil, Hartt, 17-18; Angola, Umbundu, Bell, 124-125; Fernando Poo, Bubi, Tessmann 2: 200.

A. *Saint Thomas (II, 458)*

As a boy finds a mango tree, then a mesple tree, and says, "One for me and one for Grandmother," Lion interferes. When a honey hive is found, Lion sticks fast by his head, and when the boy does not call loud enough for help he tells him to light a fire to summon people by the smoke. Lion wriggles out leaving the crown of his head in the hive.

90. GREEDY CAT

Compare Bahamas, Parsons 8: 124; Bahamas, Edwards, 86.

A. *Martinique (I, 200-201)*

When God made the world, all the creatures were good friends. When anybody wanted to go to another country, he walked on the water, Shark showed the way. One day Cat and Dog make a long journey together. They reach a shop where there is only one little fried fish. Cat takes it, jumps up a tree, and eats without giving any to Dog. "Misery me!" says Dog. When they come to a big treeless savannah, Dog says he is going to strangle Cat. Cat flees up a thorny tree. His paws bleed. "Misery me!" "You have hardly known misery yet!" Since then Cat is angry against Dog.

91. THE FRAUDULENT COUNT

A. *Martinique (I, 202)*

Serpent sells vegetables to everyone and at night comes to sting them. Rabbit agrees to let Serpent come but stipulates that Serpent eat first. Rabbit puts thirteen pieces on the fire for his children, one for his wife, one for himself and one, he pretends, for Serpent. When he comes to serve the food he finds only fifteen pieces. So he says they must all pass an ordeal by putting their heads under his cutlass. "If you ate it, the demon will push my hand to cut your head." "It's you!" That is what makes Serpent's head flat to this day.

¹ See Tale 6.

92. THE TABLES TURNED ✓

Compare Jamaica, Dasant, 438; Georgia, Harris 1: 47-52; South Carolina, Christensen, 101-103; Suriname, Herskovits 2: 224-225; Cape Verde Islands, Parsons 17: I, 57-58; Timne, Thomas 3: 28-29; Vai, G. W. Ellis, 208-209, 238-239; Hausa, Tremearne 1: (XXI), 363-365, 493-494; Hottentot, Bleek, 19-20.

A. Cariacou (I, 94-95)

A lion and a ram are good friends. Lion makes a bargain with Ram to eat Mrs. Goat on her return. Her children go to tell her. She is so smart she says to her husband, "You sit there in the house while everybody is getting syrup from Lions!" "Don't say anything! We have one here to get syrup from." Lion overhears, he flees. That makes Lion live in the woods today.

93. GOATSKIN AND TIGERSKIN ✓

Compare Suriname, Herskovits 2: 303 ff.

A. Hayti (II, 594-595)

Tiger helps Goat build his house. Then Tiger calls Goat to help him skin a goat. He calls him every day to do this. Goat goes to the house of a wizard, who gives him a tiger skin to take to Tiger's house. When Goat asks him to scrape it, Tiger runs away.

94. THE CHILD WITHOUT A HEAD ✓

A. Guadeloupe (II, 78)

Salacota tells his father to give a goat to everybody on the road who asks for one. Seven goats are left. They come to a beast with seven heads. If he gives him the seven goats, he will have none left. He calls out, "Ah, mama, yesterday evening I had a child without a head. I must cut a head off the seven-headed beast to put on the child." When the beast hears this, he runs away.

95. VOICE ABOVE

Compare Saint Thomas, Meade, 364; South Carolina, Parsons, 18: 38-39; South Carolina, Penn School, 220; Pennsylvania, Parsons 3: 216; Suriname, Herskovits 2: 166-171; Ho, Spieth, 580; Ewe, Spiess, 124-128; (?) Nigeria, Ibo, Basden, 278-279; Lamba, Doke, 131-133.

A. Martinique (I, 196-200)

Annoney steals all the king's property—cattle, horses, sheep, goats, pigs. The king announces by drum beat that to the one who brings him Annoney he will give a fortune, and he will make him a Count. Rabbit

is betrothed to Annoncy's eldest daughter. Being a smart creature, he says he must both save Annoncy and take the king's money. With all the children he digs a tunnel from Annoncy's house to the scaffold. He fetches Annoncy from the woods, gives him a little drink, binds him well, delivers him over to the king, is paid. When the guard is about to read the sentence, everybody sees the guillotine shake and from under ground hears a song, that Annoncy is innocent. Annoncy mounts the guillotine. Again the song. If they cut off his head, God will punish everybody. They call out to pardon him. Song, that Annoncy must be paid. The king gives him ten barrels of money, ten hogsheads of salt fish, ten barrels of salt meat.

B. Dominica (I, 401)

Rabbit is caught stealing from the king's garden. Rabbit tells his child to climb a cocoanut and when they are ready to hang him to yell, "The end of the world for the one who hangs Rabbit!"

C. Guadeloupe (II, 47)

For having impregnated the king's daughter, Rabbit is to be guillotined. Rabbit asks which of his seven children loves him most. The youngest says that he will go up a tree the day of the guillotine, and speak. Sunday afternoon the king has all the countesses and duchesses and great generals come to see Rabbit guillotined. Rabbit asks for the abbé to confess him and for a cup of rum. His family embrace him. A voice from the sky calls, "Do not kill him! Sea will flood, sky will fall, earth will quake, everybody will die!" Rabbit says, "Gentlemen, listen to the voice of God!" They release him.

D. Guadeloupe (II, 48)

The king's daughter says she is pregnant by Rabbit. The king charges Zamba to catch Rabbit. Zamba makes Rabbit drunk and takes him in his sack to the king. Rabbit arranges with his boy to go up a tree and say, "If you kill him, the sea will flood, the sky will fall." When Rabbit is released outside he says, "I fooled you! I fooled you!"

E. Guadeloupe (II, 48)

When Rabbit is going to be hung he tells his boy to go up a cocoanut tree and say, "God says when Rabbit hangs, the world will come to an end, tomorrow at noon!"

F. Les Saintes (II, 239-240)

Rabbit carries milk to the house of the king and makes his daughter pregnant. The doctor tells the king, and the girl confesses it was Rabbit. Monkey says he will catch Rabbit and asks for a sack, a demijohn of rum, a violin. In the woods he plays the violin. He makes Rabbit drunk,

puts him in his sack on his back. He sings that he is carrying Rabbit to the king. Rabbit asks to say good-bye to his children. Rabbit tells the youngest that when he sees the king about to kill him he is to say, "Kill Rabbit, and everybody will die, the end of the world!" The king orders Rabbit up a tree. He climbs with his little one in his pocket. The little one goes on up to the top. As the king holds his gun ready the little one calls out. The king tells Rabbit to come down; Rabbit refuses, "No, we must all die together," until the king offers him money and to marry him to his daughter.

G. Marie Galante (II, 263)

Zamba has killed a fine pig. Rabbit goes up a tree and cries out, "God says for you to give Rabbit a quarter of the pig and a fathom length of intestines!" Zamba takes them to Rabbit who does not even thank him. One day Zamba asks Rabbit if he has not asked God to send him money for the meat. "If you ask God for money he will kill all your family."

H. Saint Croix (II, 427-428)

Anancy volunteers to be buried with his deceased father-in-law. He gives Lizard a bag of flies to call out at the burial, "Did you ever hear of the living being buried with the dead!" Anancy calls out, "Stop! Listen to Father God talking!" They take Anancy out of the grave and never again bury the living with the dead.

I. Saint Thomas (II, 458)

When Nancy is about to be hung he promises a man ground-lizard a bag of flies to frighten the people. The troopey owl calls out, "Who killed Nancy? The rain won't fall, the sun will burn!" From the gallows Nancy cries, "Hear God speaking!"

96. FALSE ORDER

Compare Mexico, Zapoteca, Parsons 26: 306-307; Bolivia, Nordenkiöld, 289; Hitchiti, Swanton, 216; Cape Verde Islands, Parsons 17: I, 115.

A. Guadeloupe (II, 45-46)

The king's daughter is sick, he sends for doctors. Rabbit asks the king for work and is sent to clean up the little garden. The sun is hot, Rabbit is thirsty and asks the king for a little water. The king tells him to go to the house and ask his daughter. Rabbit says to the girl that the king says for her to give herself to him. She calls to ask her father if he said that. "Yes, give to Rabbit." The doctor says the girl is pregnant. The king beats his drum for all the people to come to his house for him to see who has impregnated his daughter. Rabbit alone is missing.

97. CARRIED IN A HAMMOCK

A. *Guadaloupe* (II, 42-43)

Mr. and Mrs. Monkey escape from the king. He sends Rabbit after them with a hammock. Rabbit sings and invites Mr. Monkey to sit in the hammock. Rabbit carries Monkey to the king. Repeats for Mrs. Monkey.

B. *Guadaloupe* (II, 46-47)

Monkey says that he will get Rabbit if the king will give him thread, a needle, a liter of rum, a liter of wine, a hammock, and a clarinet. At the edge of the woods he begins to play and sing. Monkey gives Rabbit some rum, and plays again. Rabbit dances. He gets sleepy, Monkey puts him in the hammock. He sews it up and carries him down to the king. The king is going to guillotine Rabbit but Rabbit asks him to let him visit his wife. She reproaches him for leaving her three months without wood and food and for his conduct with the king's daughter.

98. TERRIFYING BY A DISGUISE

Compare Antigua, J. H. Johnson, 55.

A. *Martinique* (I, 204-205)

Goat has no way to get provisions for his children. All the wild beasts bar his road. He fills a bladder full of blood. When he sees the beasts, he sticks a knife into it and is bathed in blood. He sings. The beasts run away. They think war is really declared.

99. HOW HE GOT HIS PRETTY CLOTHES

A. *Saint Martin* (II, 403)

Tukemah smears his stomach with eggs, sugar, and paint and tells Ahnancy if she wants the same pretty dress to make a fire and roll in the ashes.

100. MOUSE AND ELEPHANT

Compare Arne, no. 75.

A. *Dominica* (I, 492)

A mouse plays on top of a sleeping elephant. The elephant wakes up and starts to crush the mouse. "Pardon, great master, do not kill me. Some day I will help you." The elephant laughs and lets him go. The elephant is caught and tied with rope which the mouse gnaws and Elephant escapes. "A little axe chops down a big tree."

101. AS BIG AS HIS THIGH

Compare Jamaica, Beckwith 1: 57; Jamaica, Milne-Home, 121; Georgia, C. C. Jones, 22; Ibo-speaking Peoples, Thomas 2: 141.

A. Guadeloupe (II, 51-52)

One day Dog says, "I can't wander about in the woods like this. I have some savings. I will go down to Basseterre and buy tools." He clears the ground, digs, plants. One day he hears a horseman coming *toufe! toufe!* It's Mosquito who says his grandfather has worked that land and each one of his yams was as big as his thigh. Dog says, "I had better go and look for bones at doors, more rewarding." He abandons his wife and children, and now Dog watches around everybody's door.

B. Guadeloupe (II, 52)

The animals give a big breakfast. At table everyone tells the king of the work he does. Dog says if he could find a good piece of land to work, he too would make a garden. Mosquito says the best ground is what his father has. He will give him a piece to plant. Every yam there is as big as his thigh. Dog leaves and says, "If your father has the best land, I do not want to look at the rest." That is why to this day Dog never works.

102. DOG TALKS TOO MUCH

A. Guadeloupe (II, 51-52)

A man is digging the ground. Every day three rows remain over. Every passer-by asks when he will finish digging and he answers, "Tomorrow!" Dog asks and advises the man to answer, "Tomorrow, if it please God." God finds that Dog talks too much and deprives him of speech. Dog takes to the woods and barks *oua! oua! oua!* after the birds.

103. DOG IS AFRAID

A. Guadeloupe (II, 52)

All the animals are dying of hunger except Tortoise. Tortoise tells Dog if he were not so cowardly he would take him where he feeds. Dog agrees to go, fear or no fear. They go to the devil's cocoanut grove. Tortoise calls, "Bunch fall!" A bunch of coanuts falls hard on his back. He had to call three times to get three bunches, otherwise the devil would know. Dog's turn. He trembles with fear. When the bunch falls on his back he cries, "I am dying!" "Don't cry, Dog! The devil will catch us!" When the third bunch falls, Dog cries out with all his might and runs away.

104. PELICAN LEARNS TO DIVE

A. Guadeloupe (II, 93)

Pelican was a bird so full of blood he could not fly. Standing on the cliffs looking at the balahou in the sea he says, "Good God, what would I not do in order to eat what I see there in the sea!" He feels an animal moving under his wing. The animal sings. Pelican tries to fly. Again and again he hears the animal singing. Now he flies. In the air he sees a cockroach under his wing. As he snatches at it and drops it he himself plunges. Instead of the cockroach it is a balahou he plunges for. Having lost blood, he becomes a plunger and learns to fish for balahou. In gratitude he keeps the smell of cockroach.

105. MONKEY'S BET

A. Guadeloupe (II, 44)

Monkey bets Pigeon and Tortoise if their boat sinks he will climb the mast. When the boat sinks Tortoise dives and reaches land. Pigeon flies up in the air and laughs at Monkey who says, "Come and get me!" Pigeon says, "No, that was not the bet." Monkey drowns.

106. TORTOISE CROSSES THE BRIDGE

A. Guadeloupe (II, 37)

Tortoise bets he can cross a bridge in two days. He is one hundred years crossing. After he crosses, the bridge crashes. He says, "It took God to make me walk fast!"

107. FOX AND STORK ENTERTAIN EACH OTHER

Compare Brazil, Roméro, 159; Cape Verde Islands, Parsons 17: I, 373; comparative, Aarne, no. 60.

A. Saint Kitts (II, 373)

Fox entertains Stork and gives him a little mincemeat in a jar which he can not reach. In turn Stork entertains Fox and puts his food into a soup plate. "The joke you don't like for yourself, don't play on another."

108. WHAT NEWS?

A. Montserrat (II, 292-293)

Teracooma asks Anancy for news. "No news, they are going to hang you tomorrow." Teracooma flees, leaving the pease to Anancy.

109. CAT EATS RAT

A. Montserrat (II, 293-294)

After a feast Cat invites Rat to lie down on his bed and rest. Rat plays on Cat's drum and sings. Cat spies on him, then eats him up.

110. WHY THE DEAD STAY DEAD

A. Hayti (II, 486)

Cat says, "The dead will not rise up." Dog says he will go to God to ask if the dead may arise. He puts down on the road a piece of butter between two pieces of bread. Cat pays no attention to it. Cat puts down a big bone which Dog finds. God tells Dog that he has already granted Cat's request that the dead arise not.

111. DOG AND MONGOOSE

A. Nevis (II, 333)

Dog tells Mongoose to go ahead in a race for the johnny-cake they have made. When Mongoose jumps on the dish, Dog fries him.

B. Nevis (II, 333)

Dog and Mongoose look in the bush for a relish for their johnny-cake. Dog holds back and then fries Mongoose.

C. Nevis (II, 333)

Mongoose steals chicken and beef from the oven.

112. HOW COCK ESCAPES

A. Montserrat (II, 294)

Cock goes up a tree to sleep and Dog lies at the foot. When Fox tells Cock to come down, Cock says to ask his friend at the foot of the tree to open the door.

113. HEADY-HEADY AND HAWK

A. Montserrat (II, 296-297)

Hawk spreads a sheet for Heady-Heady to roll on. Heady-Heady falls into the well and tells Hawk that if he gets him out he will tell Hawk about Hawk's wife who is Heady-Heady's mother. Heady-Heady first says his mother is having a fine time with Hawk's son; later Heady-Heady denies saying this. To keep Hawk from drowning him Heady-Heady gives him all the hen fowls in the world.

114. NANCY FAILS TO FEED THE GROUND DOVES

A. *Saint Thomas (II, 459)*

Nancy gets twenty-two ground doves to sing for the king's dance. He eats up everything sent in to the doves who finally fly away.

115. FOWL'S DRINK

A. *Antigua (II, 319)*

During a drought Fowl refuses to help clean out a pond, but after the rain she starts to drink the water, telling God each time he looks at her that she is taking only a mouthful.

116. THE BIRDS COMPETE

Compare Bahamas, Parsons 8: 97-99; Louisiana, Fortier, 34-37; Georgia, Harris 2: 371-373; Brazil, Hartt, 33-34; Nigeria, Dayrell 1: 153-155.

A. *Nevis (II, 336)*

Mountain dove in a cocoon tree outlasts Ground dove in a cedar. While Mountain dove is at work in the harbor, Sparrow-hawk gets the grandmother of Mountain dove to give him Mountain dove's flute to carry to Mountain dove. Mountain dove burns up the house with his grandmother and brother.

B. *Nevis (II, 337)*

The flour Rabbit cooks is sweeter than Hummingbird's conchie. Hummingbird gets his gun and shoots Rabbit.

117. PAYING FOR THE GUINEA BIRD

A. *Saint Croix (II, 435)*

Nancy gives to an old lady the same sick guinea bird she has cast away. The bird dies and Nancy makes the old lady give him a cow for every feather.

118. CALF JACKET

A. *Dominica (I, 520-521)*

Jimi starts out to work. His mother gives him a big copper for bread. He comes down at five o'clock. After working all week he is paid a copper and a farthing. He goes to another plantation, herds cattle. He is so wicked he kills a calf, makes himself a jacket, goes home. His brother finds him as a calf. He tells his brother not to sell him until he is fatter. His brother fastens him, but when he looks for him again he doesn't see him.

119. BANJO TUNE

A. *Antigua (II, 315)*

An old woman scares another old woman and then from the bushes plays the banjo.

120. WITCH-SPOUSE

Compare Saint Thomas, Meade, 363; Hayti, Conhaire-Sylvain 3: (51), 304-315; Jamaica, Jekyll, 73-77, 132-135; Jamaica, Milne-Home, 42-45; Jamaica, Newell, 127; Bahamas, Parsons 8: 39-43; Louisiana, Fortier, 6-11, 117; Georgia, Harris 1: 82-85; North Carolina, Parsons 1: 187; Creek, Swanton, 216-217; Cherokee, Mooney, 291-293; Hausa, Tremearne 1: (XXII), 458-459; Hausa, Tremearne 2: 315-317; Gazaland, Kidd, 249-251; Angola, Chatelain, 144-151; (?) Hottentot, Bleek, 57-58; Lamba, Doke, 85 ff.

A. *Trinidad (I, 24-26)*

A man is married to a woman who is a monkey and he does not know it. Every day he plants corn, and his wife eats it. He has a friend who tells him, but he does not believe it. His friend tells him to go and watch. He goes two days, but sees nothing. His wife takes off her dress and puts it on a stump. She tells it to sing when anybody is coming. The man's friend tells him to give a dance. They play, everybody dances except the lady, she does not feel like dancing. About four o'clock the friend begins to play her song. "No, no, don't play that!" He goes on playing. She begins to dance, her dress falls, she turns monkey. Her tail grows out, she tries to hide it. She flies into the rafters. Her husband shoots her, kills her. He says, "Never again in my life will I make a mistake like that."

B. *Martinique (I, 246-247)*

A man plants corn. His wife brings blackbirds to eat it. The birds sing, telling about her. The woman sings. The man shoots the blackbirds.

C. *Dominica (I, 409)*¹

The king marries a girl who eats only corn. She tells the king she has a toothache, goes to a rock and sings. As she sings her clothes drop off. The king's valet sees her and tells the king. The king gives a party, the valet sings the same song. The girl's clothes drop off. The king shoots her.

D. *Dominica (I, 410-411)*

The king does not know he is married to a woman who is a monkey. The king beats the groom morning and night for letting the fruit be

¹ For a slight suggestion of this tale compare Nigeria, Dayrell 1: 42-45.

eaten up. The groom goes to a prophet who tells him that the king's wife is doing it. The prophet digs a hole in the garden for the man to cover himself in, leaving out only his eyes and nose. The woman comes and sings. Her clothes drop off, she turns monkey, and eats all the fruit. She sings again, her clothes come on again, she becomes a woman. The king invites all the Whites there are to a ball. The groom plays the drum, the prophet is the musician. The queen sings a song and her clothes drop off. As she jumps for the window, the king shoots her.

E. Montserrat (II, 298-299)

A little boy warns his mother that his sister is marrying a hog. The boy overhears the song the suitor sings when he changes into hog and the boy sings the song at a dance and turns the suitor into a hog.

F. Antigua (II, 310)

A monkey man who is married to a lady sings to make his clothes drop off and to become a monkey in order to climb and eat bananas. The watchman sings the same song, and Monkey is exposed and shot.

G. Nevis (II, 337-338)

A boy tells his mother, then his father, then his brother, that his sister's suitor is a boar-hog. The boy gives a dance and traps the suitor in a coper of boiling water.

H. Saint Kitts (II, 355)

The girl rejects all her suitors until she is courted by a young man in the forest. She carries him up his breakfast. One day she sends her little brother up with it. The boy reports to his sister and then to their father that the sweetheart is a monkey. The father gives a dance at which the little brother sings the monkey's song. Monkey's necktie drops off and after each refrain his other clothes, piece by piece. The father shoots him.

I. Saba (II, 389)

A girl says she would marry a man with gold teeth. The devil overhears and has his teeth painted gold. The girl's little brother reports that the suitor is a boar-hog. They hear him grunting like a hog and shoot him.

J. Saint Martin (II, 406)

A man's wife flies out every night as a pigeon and eats down his corn field. The watchman overhears her song and at a party he sings the song so that the woman's clothes drop off and she appears as a pigeon.

K. Hayti (II, 513)

As a little boy is playing his violin he sees the tail of his stepmother coming out and he tells his father she is a monkey. His father slaps him.

A regiment of monkeys comes to eat the maize. They are caught. Everybody says if it had not been for the little boy with his violin we would not have known about it.

121. FISH-GIRL

A. *Martinique (I, 247-249)*

Lendos fishes for three years without catching anything, then the fish he catches, a demoiselle, begs him to let her go. He refuses. She proposes to marry him and sings to him and his brother Caïman. Caïman wants to eat the little demoiselle. Lendos takes her in his boat to her mother.

122. GIRL-BIRD¹A. *Trinidad (I, 24)*

Marie's father has a big garden of figs. He cuts them all and puts the ripe aside for Saint Marie. He sets a trap. "I am Marie," says the little girl. "I will eat my own." She turns into a bird, goes to eat the figs, is caught. When her father gets up, her mother says, "My husband, fresh meat!" "You tell me fresh meat, you know how you women like to faint." With his sword he cuts off the bird's head. Her mother sees it is her own daughter, she goes into a faint. The man rubs a little balm on his daughter's neck, she is restored. That is why women go into a faint to this day.

123. SINGING BONE

Compare Antigua, J. H. Johnson, 70-71; Hayti, Comhaire-Sylvain 3: (50), 213-219; Santo Domingo, Andrade, 69-70; Porto Rico, Mason and Espinosa, (38), 548-556; Louisiana, Fortier, 61; Ibo-speaking Peoples, Thomas 2: 58-59, 67-68, also 127; Portugal, Braga, I, 129-130; Belgium and comparative, Monseur, 37 ff.; France, Picardy, and comparative, Carnoy 1: 229-240; comparative, Bolte u. Polivka, I, 260-276; comparative, Aarne, no. 780.

A. *Grenada (I, 93)*

The king hides a flower in the forest and offers a prize for finding it. A girl finds it. Her brother stabs her, takes the flower, puts her into a hole. He tells his mother they went separate ways. [? Unfinished.]

B. *Saint Lucia (I, 144-145)*

The king sends two brothers to look for his daughter, taken by Demon. He gives each a whistle. The little boy finds the girl and whistles for the big boy, who kills him and claims the girl. The king sends the

¹ Probably this is a variant of no. 125.

groom to tie the pig at the river. The pig gets the dead boy's whistle which sings the story.

C. Dominica (I, 430-431)

A woman sends her two boys each for a bundle of wood. Only the little brother gets the wood. The big one asks him for it. He refuses to give it to him so the big brother cuts his neck. The king sends the groom to cut grass. He hears the little boy speak. The king discredits the groom's story and goes himself to cut grass and hears the song. The king summons all those who have lost a child. He blows on the little bone which sings. Big Brother charges the schoolmaster with having killed the little boy, but when the master blows on the little bone, again it sings that it is the big brother.

D. Hayti (II, 560-561)

A sick king sends his two boys into the wood for a remedy. The younger boy finds it, and the elder one kills him to get the remedy. Another little boy goes for wood and finds a little bone which sings when he puts it in his mouth as he loads his wood. The bone sings in the king's mouth and in his wife's. In the mouth of the elder brother the bone charges him with the murder.

124. DO NOT CUT MY HAIR!

Compare Nago, Trautmann, 73-74. For hair-grass incident see also Tales 126, 127. For sibling murder, see Tale 124A.

A. Martinique (I, 225-230)

A woman has fifteen daughters who all look alike. One marries a prince who goes to war leaving her pregnant. On his return a little shepherd sings to him that his wife has borne a big boy. His sisters-in-law all meet him and sing. Then his mother-in-law. Then his wife.

He shoots his wife and buries her. Eighteen months later the valet goes to cut some guinea grass. It sings, "Do not cut my hair!" The valet tells the prince. It sings again. He disinters his wife and remarries her.

B. Dominica (I, 469-471)

A man takes his three little girls to the seven mountains of the kingdom of gold. The girls drop wheat behind them. Their father deserts them. The younger sees a little fire. They come to the house of the police to the prince. He marries Helene. Fidene sings:

Good day, good day, good day,
Good day, my handsome police to the prince.

The king orders his groom to saddle two horses. He throws Beauty into a pit. Grass grows up. The groom goes to cut it, the girl sings. The groom fetches the king. The girl tells what he did to her. The king falls sick.

C. Guadalupe (II, 81)

Two brothers go for wood. The bigger digs a hole and throws his top into it and asks the little brother to get it out. He takes home his brother's wood and his mother gives him the larger piece of bread. The servant goes to cut guinea grass and the little boy sings to her. He sings to his mother that his brother has put him there for the sake of a piece of bread. They tie the boy to four horses and tell each horse to take his own way.

D. Guadalupe (II, 81-82)

A woman sends her little boy and little girl to get wood. The one who brings most she will give flour with syrup. The boy digs a hole, tells his sister to come and measure it, covers her over. He carries her wood home. They hear her sing that her brother has put her there for a bundle of wood.

E. Guadalupe (II, 82-83)

An old she devil is bringing up a little girl. She goes out to work and leaves the girl a bundle of keys but she is not to open the door. She opens the door and the key falls into a barrel of blood.¹ When the old woman returns she throws the girl into a well. The king sends his valet to get water and the valet hears a song from the well. She sings to the valet and then to the king not to take water from the well. Her godmother has put her there for the sake of a bundle of keys. The girl marries the king and has a child which the same godmother steals. They burn up the old witch.

F. Les Saintes (II, 242)

A woman sends her little boy and little girl to get wood. The one who brings most she will give flour and syrup. The brother climbs a zapotie tree and refuses to give his sister any fruit. He makes his sister take the devil's road and he takes God's road. He pushes his sister into the hole he has dug, and carries her bundle of wood home. The grass the mother picks sings to her, then to the father, then accuses the brother for putting her there for a zapotie.

G. Les Saintes (II, 242-243)

The boy climbs a soursop tree and eats his belly full. The girl makes a big bundle of wood. The boy digs a hole and buries the girl with two little strands of hair left out. The king's servant goes to get grass for his horse. The hair sings that her brother has put her in there for the sake of a bundle of wood. Repeats for the king and for mother and brother. They tie him and cut his neck.

¹ See Tale 140.

H. Saba (II, 390)

A boy kills his sister in order to get her bananas. From her grave a pepper tree grows up which sings, "Don't pull my hair!" when a pepper is pulled.

I. Saint Croix (II, 448)

Three children eat up the soup their mother has cooked. She goes to an obeah man and hears it is the eldest one who has eaten it. She kills and buries the girl who turns into a pepper tree. When the father picks a pepper the girl sings.

J. Hayti (II, 590-591)

A man takes his four little girls to live with a lady. One day when he is away the lady kills the youngest and prettiest and puts the meat on the table. One sister buries her piece, and a pepper tree grows up. The father sends one of the girls to get some peppers. The peppers sing, "My sister, do not pull my hair. My stepmother killed me." When the father goes, the peppers sing again. He cuts off his wife's head and the heads of the other girls.

125. FORBIDDEN FRUIT

Compare Bahamas, Parsons 8: 129-132; South Carolina, Parsons 18: 123-124; Brazil, Roméro, 57-59; Cape Verde Islands, Parsons 17: I, 136-137; Portugal, Braga, I, 60-61; comparative, Bolte u. Polivka, I, 260-276.

A. Grenada (I, 90-91) ✓

The little girl is told by her mother to guard the figs against a blackbird. The mother turns into the blackbird and eats the figs. The mother buries the girl alive and plants a pepper tree on the grave. The girl's brother starts to pick a pepper and hears singing. Then the father, who exhumes the child, buries the mother alive.

B. Nevis (II, 339)

A little girl tries to drive away the blackbird from the bunch of figs, but her mother buries the little girl under a pepper tree which sings to the girl's father.

C. Saint Martin (II, 405-406)

A woman leaves a bunch of bananas hanging in the house, and tells her little girl a bird will come. The girl sings to the blackbird not to pick the "figs." The mother buries the child. When they pick the grass the child's hair comes up.¹

¹ See Tale 124.

126. MURDEROUS MOTHER

Compare Saint Thomas, Meade, 366; Louisiana, Fortier, 60-61; (?) Louisiana, Fauset 1: 250; Georgia, Parsons 27a: 388; South Carolina, Parsons 18: 122-123, 124; South Carolina, Penn School, 223; South Carolina, Parsons 13: 17; South Carolina, Smiley, 364; North Carolina, Parsons 1: 196-197; North Carolina (White), Boggs, 297-298; Rhodesia, Torrend, 166-167; England, Jacobs 2: 16-20; comparative, Bolte u. Polfvka, I, 412; comparative, Aarne, nos. 720, 780.

A. *Saint Lucia (I, 129-130)*

The mother loves the daughter; the father, the son. The boy asks for an apple and his mother beheads him by shutting the lid of the chest on him. She buries his head, feet and hands under the almond tree; and cooks the rest. Under the tree the sister hears a bird sing the story.¹ The bird sings for shoemaker, goldsmith and miller, and gets a pair of shoes, a gold chain and a millstone which he drops on father, sister, and mother, and turns boy again.

B. *Saint Thomas (II, 465)*

A woman kills and buries her daughter under a marble stone. A little bird sings about it to a shoemaker and repeats the song for a pair of shoes. The bird sings to a jeweler for a watch and chain and to a stone-cutter for a marble stone. The bird throws the shoes to her sister; the watch and chain to her father; and with the stone she crushes her mother to death.

C. *Hayti (II, 591-592)*

A woman kills her stepson, cooks him and gives him to his father to eat. The boy's little goat sings the story. The father finds the head of the boy in a barrel. He cuts off the woman's head and sets fire to the house.

127. ORDEAL BY CROSS

A. *Dominica (I, 406-408)*

While Zamba carries the priest across the river he takes his purse. The priest says that everybody has to pass under the cross. Zamba is unwilling to do so. "May lightning strike me, I did not kill him," he says, but the cross comes down on him.

128. ORDEAL BY RIVER

Compare Bahamas, Parsons 23: 487; Sierra Leone, Mudge-Paris, 319-320; Basuto, Jacottet, 2: 180 ff.; Vandau, Boas and Simango, 191 ff.; Rhodesia, Torrend, 56-59.

¹ Recurrent incident in Rhodesia tales, see also Basuto, Jacottet 2: 60; presumably a parallelism of the European incident. Compare also the Caribbean version of Cinderella, Tale 240.

A. Les Saintes (II, 243)

A woman leaves her three little girls to watch the pot while she goes to the river. On her return she finds horse dung in the pot. Everyone denies having eaten the food. She says, "Let's see who lies!" At the edge of the river each has to say, "River, River, if I ate the food, carry me off!" The river carries off her husband, to her great regret.

B. Antigua (II, 310-311)

To find out who has eaten her husband's dinner, a woman takes her five children to a spring and sings for the water to reach the guilty one. The youngest is guilty, and the woman throws the child into the spring.

C. Antigua (II, 311)

A woman leaves a grain of rice and a fish bone with her three children. They eat them, and she starts to drown the children in a well. They sing. Before they drown she rescues them.

D. Nevis (II, 338-339)

A woman carries her eldest daughter to Challenger River to see if she has eaten the rice. If she does not tell the truth the river will carry her down.

E. Saba (II, 389-390)

A man leaves a pot of red pea soup with his six children. To learn which one has eaten the soup, he exposes them to the sea. The water does not come up as high as each one calls upon it to come if she is guilty. The sixth one is guilty and she is drowned.

F. Hayti (II, 514-516)¹

A man warns his five little boys not to touch the apricot tree in the yard. It is his *beca*, spirit tree. Léon eats an apricot. On his return home the man puts one little boy after the other in a big basin. Each boy sings saying it is Léon. When Léon is put into the dry basin the water comes up to his belly. He sings a confession and is drowned. The basin dries up as it was before.

129. THE THIEF WILL CHOKE

A. Guadeloupe (II, 43-44)

Before they bathe in the sea, all the beasts of the wood have to take out their eyes. Rabbit and Tiger make a bet on who can dive longest. Rabbit takes one of Tiger's eyes and tells his wife to make it into beef-steak. When Tiger finds only one eye he says that whoever has eaten his eye will have to come to drink water at the fountain because the eye

¹ Cp. Hayti, Comhaire-Sylvain 3: (50), 208-213.

will choke him. Rabbit's wife chokes. She goes to drink water and confesses to Tiger. Rabbit runs into a piece of young blue cane, which in the moonlight looks like the blue sea. He calls to Tiger, "Come, let me drown you in the blue sea!" Tiger gives up trying to catch Rabbit, so up to now the small one tricks the big one.

130. THE ESCAPE

Compare Antigua, J. H. Johnson, 65-66; Jamaica, Newell, 122-124; Bahamas, Parsons 8: 135-137; Louisiana, Fortier, X; Georgia, Harris 2: 11; Cherokee, Mooney, 274-279; Cape Verde Islands, Parsons 17: I, 137-139; Sierra Leone, Cronise and Ward, 246-247; Hausa, Tremeearne 1: (XXI), 491-492; Kaffir, Theal, 34-35.

A. *Martinique (I, 172)*

A gentleman says he will give his prettiest daughter and half his kingdom to the one who brings him the bird of golden feathers. Little John takes the bird from the giant. At the house of his aunt little Marie uncovers the basket and the bird says, "Loose my wings and I will sing you a pretty little song." The bird sings and flies away.

B. *Martinique (I, 316-319)*

The king announces that he needs a golden bird to carry to war to make his enemies blind and with a song to put them to sleep. The oldest of three boys goes to look for the bird. He meets an old woman, refuses to give her food or to take out ticks. He loses his way and to this day no one knows where he went. The incident is repeated for the second boy. The little boy goes. He gives food to the old woman who takes it all. He says nothing. He offers to take out the ticks. He takes a week to each toe. She gives him a cake and some string for a trap and she teaches him the song he is to sing when the bird sings. Each sings against the other until the bird is caught. He goes to a house where there is a curious and annoying little girl. The bird sings for her and offers to sing again if she releases a wing, until finally the bird flies away. The boy returns to the old woman who gives him back the golden bird.

C. *Dominica (I, 408-409)*

The king has a corn field all the birds are eating from. The king has a house made with only one door, but there is a little hole they do not see. Rabbit and Tortoise go in and eat. They catch Tortoise and tie him by the door. He sings. They put him in a cage for the children to play with. He sings and the children take him out of the cage to go and get him bread. He runs away.

D. *Guadaloupe (II, 53)*

Tortoise goes out to the woods, makes a violin, begins to play. The devil begins to dance. Tortoise tells him if he likes his playing to carry

him to the shore, he will play still better. He tells the devil to put him in the water, he will play better. Tortoise dives and the devil hasn't seen him yet.

E. Saint Croix (II, 434-435)

Pigeon and Shell-fish steal corn, and Shell-fish is put into a barrel by the watchman. He sings and tells the school children he will sing still more sweetly if they will take him out. Similarly he gets them to take him to the shore and then to the rock.

F. Saint Thomas (II, 460-461)

Instead of going to work with his grandmother, a boy digs potatoes for himself. He meets the two-headed giant who tells him to play for him. Then the three-headed giant tells him to play on his big toe, on his knee, on his chest, and then throws him into his bag. By playing for her, the boy persuades the giant's cook to open the bag and take him out. As she dances on her head he runs away.

131. PENNYWORTH OF NOTHING

Compare Antigua, J. H. Johnson, 48; Jamaica, Jekyll, 16-18.

A. Martinique (I, 194-196)

Tortoise commissions the girls who pass by to buy coffee. They return without finding coffee to give Tortoise back his money. He takes them into his room and enjoys them. Little Coté comes, sings, and Tortoise sings. He goes to France to get clothes to marry her. The first suit is so heavy it weighs him down, in the sea. He returns for another suit. They used to cry the banns seven times. Tortoise pays for four times, an example, so now they cry the banns thrice.

B. Dominica (I, 426-429)

A girl says she does not love anybody. She passes by the house of a suitor who gives her a shilling to get him a shilling worth of nothing. She returns and sings to Mr. Nancy that she got nothing. Mr. Nancy invites her into his yard, into his chair, into his bed. All this to song.

C. Dominica (I, 429-430)

Mr. Nancy gives a girl a commission. She does not do it. "I don't get nothing". They sing to each other until she enters his chamber.

D. Nevis (II, 334-335)

Nancy sends a girl to buy a cake of soap and a penny of blue. She comes back without them; Nancy makes her come up the steps singing, "Here is your money. I buy nothing." Nancy swallows her down. The girl's mother cuts Nancy's belly, and the girl jumps out.

E. Saint Croix (II, 431-432)

Nancy is sick and sends Lion to buy him five cents of nothing, saying he will give him his daughter if he gets it and he will kill him if he doesn't get it. Lion fails three times and is sent to the king who hangs him.

132. MONKEY STEALS GIRLS

A. Martinique (I, 243)

Monkey puts the girls he steals under a big rock. Every day he goes to get them food. One day a handsome prince out hunting kills a bird under the rock where the girl is. The prince takes her away in his carriage. When Monkey returns with food, Parrot tells him if he gives him a taste he will tell him where the girl has gone. Monkey climbs a tree before the house of the prince. The prince sees him and shoots him.

133. SUITOR TESTS

Compare Bahamas, Parsons 23: 502-503; (?) Nova Scotia, Fauset 3: 15; Benga, Nassau 2: 134 ff.; comparative, Aarne, no. 577.

A. Martinique (I, 243-246)

The king of Dengloundou has a beautiful daughter with a star on her forehead that shines like the sun. Since the day of her birth she has never gone out and all her pleasure is to sit by the window. A cherry tree in the court keeps her from looking out, and she weeps. The king has woodcutters come to cut down the tree which is enchanted. At every piece they cut the tree becomes bigger and bigger and finally covers the house. A liar would say that the king remained three hundred years looking for somebody to cut down the tree. I, who am no liar, say that to three hundred years were added two thousand years. All the animals come, and every one who can not cut down the tree is put on the guillotine. Monkey volunteers. The king gives him a thousand soldiers. Monkey says he does not need so many. He asks the king for a barrel of grease. He begins to grease his misery. He sings. He hits the tree with his misery and all the leaves fall off. He greases again. He sings. He rubs it on the tree. The tree falls.¹ He tells the king he does not want money, he wants to marry the girl.

I was present at the wedding. I asked the servant for something to drink. He threw a glass at my face and I came to tell you this story. In passing through the streets of San Luis I saw the crucifix. I asked Jesus for a match. He told me he had none, to go ask St. Peter. St. Peter said he had none, to go ask Basile. Basile said he had only one match and that was to make a light in hell.

¹ Cp. Ashanti, Rattray 2: 269.

B. Dominica (I, 402-403)

The king will marry his daughter to anyone who dries up his cistern of water. Cock tries and fails. After singing three times, Rabbit dries it up, and the wedding lasts three days.

C. Dominica (I, 403-404)

The king sends for all the men in the world to get down the tree called Acouma. Sicwié (a little bird) tells his mother he is going to the king's for work. Sicwié asks the king for a two-bladed axe weighing five hundred and fourteen pounds. He sings three times. The tree falls. The king tells him to get ready to marry his daughter. The gentlemen come for him. The shoes of the married ladies sing, etc.

D. Saint Croix (II, 426)

Rabbit and Lion run a race and see the king's daughter. The king promises his daughter to Lion if he brings down a medal from the top of a tall tree.

E. Saint Thomas (II, 461)

The king promises half a cow and a hog to the man who chops down his big needle tree. Lion fails but Monkey sings the tree down.

134. HE SINGS THE TREE UP AND DOWN

Compare Hayti, Comhaire-Sylvain 3: (50), 227-232; Togoland, Ajati, Cardinall, 227-229.

A. Montserrat (II, 297-298)

A boy plants the seeds of the orange his godmother refuses to share with him. He sings for the orange to grow and then for the tree to fall down on his godmother.

135. THE DEVIL GOES UP WITH HIS MOTHER

A. Martinique (I, 248-249)

Biia buys a drum associated with the giant. Every day Biia beats his drum. The devil carries off Biia's mother who sings. Biia loads his gun with stones and with stones and shoots. His mother falls to earth. Biia gives his mother food and drink, tobacco and matches, and puts her in a box. He puts the box in a trunk, trunk in sideboard, sideboard in chest of drawers, chest of drawers in closet and tells her if she hears the devil beating the drum not to ask why. The devil comes. The old woman asks who is touching Biia's drum. The devil opens all the things and goes off with her. Biia shoots. She drops and is killed. The funeral lasts six months.

136. HE MAKES A SUIT FOR THE DEVIL

A. Martinique (I, 249-250)

A little boy called Caesar goes to live with his godfather, a big devil. He is a tailor, and has Caesar sew. In one day the devil can make linen to dress all the people in Morne Rouge. The devil's daughter tells Caesar how her father can do it. The devil says he is going to his brother's wedding at eleven o'clock. It is five minutes of eleven. He tells Caesar to make him his linen for one minute of eleven. Caesar runs into the kitchen. Marie gives him the linen bottle the devil sprinkles his cloth with. The devil begins to cut his hair and sings to Caesar to give him his suit. He shaves and sings and so on for the rest of his toilet, until he puts on his hat and looks at his watch and says it is three minutes of eleven. He is so angry to see that Caesar knows his points, he abandons the house to Caesar and Marie. He flings himself out where no one knows. Since then everybody hears there are devils but they do not know where they stay.

137. THE DEVIL'S BELL

A. Martinique (I, 250-252)

After their mother dies, three boys set out to look for work. They go into a wood to make charcoal. They have forgotten the matches. They see a little fire far off. Gervais, the biggest one, goes to get a light. He finds a mill in full blast and nobody there except a girl who says, "Nobody comes here. My father will eat you." The bell sings. The cock sings. The devil comes, breaks his neck, drinks his blood. The next brother, Saint Lys, goes. The incident is repeated. Francis goes. He asks the girl what to do so her father will not eat him. She says her father has a box of swords all bright except one which is rusty. This one he is to choose. Francis kills the devil. He blows on a little horn and all the little devils come out. He tells them to get wood to burn the master. They throw his ashes into the sea. They collect the foam of the sea and sprinkle it on the turf on the shore. The grass becomes greener. They say the master is not yet dead. They collect a bundle of wood, they burn it. They throw it into the sea. They take the foam, they sprinkle it on the turf, the turf dries up. They say the master is dead. Francis marries Bougite. They give a dinner. I was the head waiter. They told me to go and tell about it to those who had never seen it.

138. CHOSEN SUITOR

Compare Antigua, J. H. Johnson, 62-65; Hayti, Comhaire-Sylvain 3: (51), 260-294; Santo Domingo, Andrade, 102; Jamaica, Jekyll, 102-104, 148-151; Jamaica, Milne-Home, 46-50; Jamaica, Dasent 434-437, App. ("The Brother and his Sisters"); Jamaica, Newell, 121; Jamaica, Beck-

with 1: 103-108; Bahamas, Edwards, 93-94; Bahamas, Parsons 8: 45-54; Louisiana [(?) from Martinique], Cooke, 126-130; Louisiana, Fauset 1: 274; Louisiana, Fortier, 69-75; Georgia, C. C. Jones, 82-88; South Carolina, Christensen, 10-14; South Carolina, Parsons 18: 45-49; North Carolina, Parsons 1: 181, 183; Suriname, Herskovits 2: 296-301; Cape Verde Islands, Parsons 17: I, 106-109; Sierra Leone, Cronise and Ward, 178-186; Timne, Thomas 3: 82-84; Liberia, Gola, Westermann 1: nos. 20, 21; Liberia, Westermann 2: 486 ff., 492-493, 494-495; Kpelle, Westermann 2: no. 12; Ashanti, Rattray 3: 171-172; Ashanti, Herskovits 3: 84-86; Ewe, A. B. Ellis 1: 271-273; Fon, Slave Coast, Trautmann, 40-41; Nago, Slave Coast, Trautmann, 21-22; Fjort, Dennett, (?) 49-53, 60; Yoruba, A. B. Ellis 2: 267-269; Nigeria, Dayrell 1: 38-41; Nigeria, Dayrell 2: XXXI; Mpongwe, Nassau 2: 68-74; Hausa, Tremearne 1: (XXII), 346-348; Hottentot, Bleek, 61-64; Basuto, Jacottet 2: XXIII; Zulu, Callaway, I, 78 ff.; Ba-Ronga, Junod 2: 283-285; Lamba, Doke, 107-111, 247-249; Yao-Mang'anja, Werner 1: 384-387; Madagascar, Renel, I, 275-277; Mauritius, Baissac, 162-170; Spain, Catalonia, Maspons, I, 21-23; Italy, Pentamarone, 47-54, 239-248; India, Kingscote, X; Santal, Bompas, XLV.

A. *Trinidad (I, 26-27)*

A mother keeps her daughter seven stories up. Mr. Zotolen passes by, he sees the girl, he asks for a glass of water. "A pretty glass of water!" "I have a daughter ten times prettier." "May I see her?" "Absolutely, Mr. Zotolen, with pleasure." As soon as the girl sees him, she says, "No, no, no, tell him to go away, I don't want him." Mr. Devil hears about Zotolen, he dresses all in white, he calls. The incident of the glass of water is repeated, but the girl tells him to come up. A little brother, Johnnie,¹ asks his mother for a needle to prick the devil and to prick her. "See if his blood is like mine." They run Johnnie out. "All right, sister, later you will see." After they marry they take all kinds of things with them to eat. Johnnie holds on behind. Devil says, "My wife, my wife, I am hungry!" "My husband, look at the stuffed duck, the stuffed turkey!" He goes back and takes a pig, breaks its neck, drinks the blood, throws away the body. The incident is repeated for a goat. When they reach his house the devil goes after his friends to eat his wife. Johnnie says, "Ah, sister, today we are done for." The devil comes with all his friends, he kills them both and they eat them, and their mother never again sees her daughter or Johnnie.

B. *Trinidad (I, 27-28)*

There is a girl everybody is after. The devil hears about it and visits the girl. She tells her mother that is the gentleman she will marry. The devil says in ten days they will get married. She has a little brother who

¹ Perhaps 'Tit Jean should be rendered Jack since in English versions Jack is the equivalent for 'Tit Jean.

plays in the cinders, John Cinders. He says he will go with her. She says, "You are too dirty. You would spoil my husband's carriage." Her mother gives her a pin to prick herself and her husband. If blood comes, it is a person; if matter, a devil. She gives her own blood to her mother, saying it is her husband's, which is matter. When the devil goes off to fetch his friends his mother tells the girl she is married to the devil and she will help her escape. She gives her a barrel of needles, a barrel of pins, a barrel of corn, a barrel of rice, a barrel of oats, for the cock to separate. The devil has two boats, one called Dendé Simbi, the other John Massa Ingran'. The little brother who was up a tree comes down. She asks him to save her. "No, I have cinders on me." The girl weeps until he launches the boat. The cock finishes separating the things, he sings, etc. The devil comes, "Mama, where is my wife?" "She went into the flower garden." He sees her in the little boat. He launches the other. He sings, etc. When the devil is upon them, the boy calls out, "Blow, etc." When they reach home the boy whips the girl with a creeper. Whenever the girl hears a boy speak, she runs under the bed.

C. Trinidad (I, 28-31)

A girl in a seven-storey house refuses every suitor because he is not pretty or rich enough. A golden carriage arrives. She takes the driver a drink of water in a gold-rimmed glass on a golden tray. She orders her little, ugly, yaws-covered brother to be covered with seven tarpaulins, lest he smell. He turns into a golden ring on the harness. Her husband sings, the carriage turns into a boat filled with sheep which he devours. He sings the boat back into a carriage. The devil's mother gives her to give the cock half a barrel of corn, half a barrel of oats, half a barrel of pease. She is on the third step down when the cock finishes eating and begins to sing to call the devil. She runs back. Now she gives the cock seven barrels of each seed and she reaches the boat. She forgets the song, her brother appears and sings. The cock sings, the devil returns. He sings to the boat, the boat points back. The boy sings, the boat spins, moving neither forward nor backward. The devil lassos the boat with his towline. The boy dives with the line and fastens it to a stone at the bottom. The devil pulls on the stone until he tires. "That's the reason when people do hard work they always get weary."

D. Trinidad (I, 31-32)

One day Compère Matte tells Compère Lizard about the girl who rejects suitors. Lizard says, "I am going to see." He sets fire to his house of guinea grass. He goes to Clementine's house and sings. Clementine's mother says they must give him a lodging. They make him up a bed. He sings. He says when he is at home he sleeps under people. The next morning Clementine bears three hundred little lizards. That is why there are lizards everywhere. I was passing by, I said to Clementine that

all that was good for the health. She said I spoke the truth. She gave me a bottle of champagne to drink to the health of Lizard's children.

E. Saint Lucia (I, 133-134)

A woman has a son, Philip, and a daughter, Maria. Before she dies she says, "Big listen to what Small say, and Small listen to what Big say." A gentleman courts Maria with a bunch of oranges. Philip asks her not to eat them. She does not heed him. An old lady tells Maria to test her man's blood, marry him if he spurt blood and not if he spurt matter. He spurts matter but Maria shows her own blood to the old lady. On the way to the devil's home, he kills the baby and sucks the blood. Then he drinks the horse's blood. He gives his wife the keys and tells her not to open certain doors.

F. Martinique (I, 234-239)

Madame Summarin Dégaille Venté Caplaou keeps 'Tit Coté up on the thousandth and something story. Madame sells snuff. Somebody comes to buy snuff and asks to see the daughter who sings for him to go away. Somebody comes dressed all in gold. Repeat. He dresses himself all in diamonds and returns. He is accepted. The test by blood or matter. On the journey to his house he says he is hungry and thirsty. His wife tells him there are bread, sausage, ham, wine, etc. "I drink fresh wine, I eat fresh meat." He breaks the neck of a maid, he drinks her blood, he throws away her corpse. Repeat for all the maids, then for the horse his wife rides. They come to a river. He puts his hand behind his waistcoat and draws out a little boat. He sings to it by name. They arrive. He tells his wife to embrace her mother-in-law. She sees it is a piece of iron. With a bar of iron he raises the eyelids and opens the mouth of his mother. When he lets the bar fall to earth, the earth trembles for thirty years every Sunday in the same way, again for eighteen years every Easter Sunday. The boy leaves his wife with his mother, who thinks the girl is too pretty to be eaten by her son, the devil. She gives her to give the devil's cock twelve barrels of corn, twelve barrels of hay, twelve barrels of bran, twelve barrels of rice, twelve barrels of flour, twelve barrels of French flour. The cock swallows a barrel at each peck, then he calls out, "Kokiyoko, Mistress has gone!" The devil meets his wife at the river and takes her back. Repeat. This time, needles, nine barrels of needles stick in Cock's throat. Madame sings at the river for the boat, but forgets the song. She promises to marry a sailor fishing there if he will help her. "I already asked you in marriage, you refused. I need not marry you now." Cock calls. The devil comes out of the wood with two trees to go after his wife on the river. The sailor puts her in a boat and sings. The devil sings. He follows her to her house. They take a sword to him, holy water, a crucifix. He jumps and breaks his neck. Ever since they say the devil is afraid of holy water.

G. Martinique (I, 239-241)

A woman puts a sign up on the house that she has a daughter to marry. Serpent asks for her hand. Vouvou sings, then Caclatte, then the mother. The girl Siosi sings to send him away. Repeat for Goat. Mr. William applies. The mother tells the girl to prick him with a needle. If blood comes, he is good, if matter, he is not good. Matter comes, the girl pricks herself and carries the blood to her mother. They marry.

H. Martinique (I, 241-242)

A woman shuts her daughter up high, and puts her goddaughter below to watch the men who come by. She sings that the first is all in blue. "Tell him to go." The next is all in gold. "Tell him to enter." They have a wedding. The gentleman carries her away and turns out to be a serpent. He puts her into his hole under a big rock.

I. Martinique (I, 242-243)

Aganise refuses everybody, until a gentleman arrives whom she wants. Her mother tells her it is the Big Devil. They get married. Her little brother wants to go with her. "You are too dirty, full of ticks, you will bring them into the carriage." On the way the devil drinks the blood of the maids. He gives her eleven keys, the twelfth room she is not to open. He leaves to get other devils to eat her. She opens the twelfth room and finds twenty-four corpses there and a cock. The cock crows, the devil comes. He leaves his mother to cut wood, to kill the girl, and prepare to cook her. Her little brother arrives, he cuts wood for the old woman and tells her to pick it up. As she does so, he cuts her neck. They cook her. The devil returns with his comrades. The meal is served. The devil recognizes the flesh of his mother.¹ The devil goes up stairs and finds nobody. He is so angry he throws himself out of the window and breaks his neck.

J. Dominica (I, 416)

The devil has married a girl. One day she finds a gold pin on the ground. She sticks it in her dress in front. It is her brother who has turned himself into the pin and has come to save her from the devil. The devil comes and finds the brother sitting there. He challenges him and offers him one of two knives. Little Lousy takes the rusty one. He kills the devil and burns him up with kerosene. He goes down with his sister and tells her never to marry again.

K. Dominica (I, 416-419)

A girl meets a fine gentleman out walking. Her mother scolds her. She goes out again and meets Horse. He tells her he loves her. She tells him to tell her mother. Horse puts on his waistcoat. Monkey dresses up all

¹ See Tale 214.

in black, and calls on a girl, too. The girl is out, so Horse leaves and puts on his white suit. Monkey sings and Caroline sings. Horse comes and sings. The mother says to prick Horse. If the blood is black, he is a demon, if red, a man. The blood is black. The girl pricks herself and carries the blood to her mother. Little Lousy goes under their motor car. With a long iron he pricks Horse, sees the blood is black. After the wedding the king gives them a little vessel all of gold. Little Lousy hides under the boat. When they arrive at Horse's house, he shows the girl some rooms, telling her she may open six, but not the seventh.¹ Horse goes out and Little Lousy tells the girl she has married a devil. Horse returns and tells the girl he is hungry and wants to eat a person. He puts a big pan of hot water on the fire, lies down to sleep. The girl sees that Horse has seven heads. Little Lousy takes his knife and cuts off the seven heads. He unties the girl and opens the seven rooms. In one is the daughter of the king lost long ago. Little Lousy takes the two girls to the house of the king who falls male (pun on *mal*, sick, and *male*, male) and then falls female. The king marries his daughter to Little Lousy. They wash the dishes in wine, the clothes in whisky, and their faces in milk. The wine was in a basket, knives in bottles, they played ball with a ham. I was passing by and asked for a piece of ham. The servant gave me a kick and told me to go and tell it to everybody.

L. Dominica (I, 419)

The girl stays up on the seventh floor. Dog Head calls at the house for a drink of water and sees the portrait of the girl. He courts and marries the girl. Her little brother goes with them. They leave the carriage to go into a big hole under a rock where Dog Head lives.

M. Dominica (I, 419-420)

A girl refuses everyone who comes until she accepts the devil. Blood test. At his house the devil gives her a package of keys. The fourth room she is not to open. In this room she sees a mill into which the devil pushes people to crush them. She finds a book with a song which the devil makes her sing at the mill. He pushes her in.

N. Guadeloupe (II, 79-80)

A girl refuses all her suitors because they are not rich enough. A gentleman dressed all in gold arrives and the girl says to her mother, "He is the one I want to marry." Her mother gives her a needle to prick him with. If blood comes out, he is human, if it is not blood, he is not human. Pus comes out. The girl pricks herself and carries her own blood to her mother. After their marriage as they go on their journey, the road opens in front but closes behind. Her husband gives her all his keys and shows her one key she must not touch. When she uses the key,

¹ Cp. Tale 140.

it falls into some blood which she can not rub off. When she opens the door, she sees nothing but the heads of people her husband had eaten. She begs for time to go up and dress herself. She writes a letter and gives it to a pigeon to carry to her mother's house. She calls to her sister to ask if she sees anything coming. She keeps telling her husband she is putting on her chemise, dress, rings, necklace, shoes. Her sister sees a little smoke. She keeps telling her husband she is coming down the first step, the second, the third, the fourth. Just as he has seized her hair to cut off her head, her brother arrives and cuts off the devil's head.

O. Guadeloupe (II, 83-84)

A girl does not want to marry anybody. The devil comes on a fine horse, handsomely dressed. The girl is upstairs. The devil asks madame for a little water. She gives him water in a pretty little flowered glass. "Pretty little goblet." "If you wish to see her, my daughter is prettier than that." In three days they are married. Little Milo asks his sister if she knows whom she has married. When they reach the groom's house he gives his wife a big package of keys, telling her not to open one room. That is where he puts human flesh. She opens the door, the key falls into a bowl of blood and she can not rub the blood off. She crosses two pins and puts them on the stairs so the devil can not come up to eat her. She sings for her brother. The devil sings. Quickly she makes a little butterfly and sends it to her brother to tell him she is in danger. The devil tells her to come down. She puts on her dress, her stockings, her shoes. Her brother finds the devil at the foot of the stairs. He gives him a cut with his sword, kills him, chops him up into pieces. The pieces sing.

P. Guadeloupe (II, 89)

Julie is sitting before the door of her godmother. An old gentleman drives up and Julie tells her godmother he is the one she wants to marry. Three months later before she leaves with Mr. Qwana her godmother gives her an alligator pear. On the way Qwana tells Julie to wait for him. After waiting ten hours she sees him coming and says, "Good god, I did not get married to that man! He has been in a pond." He asks her for her alligator pear. He plunges again into the pond. She stays by the edge, cries and sings. She returns to her godmother who had told her not to marry Mr. Qwana.

Q. Guadeloupe (II, 90-91)

After the devil meets the girl's condition by telling her the name of her dresses, her mother tells her to test him by pricking with a pin. When matter comes out, the girl substitutes her own blood in the handkerchief her mother has given her. Her little brother goes into the trunk in the carriage they drive away in after they marry. On the way the devil says he is hungry and eats a flock of sheep, then a herd of cattle.

They come to a big river called Boicanote. The devil tells it to go down; he will pay, then, after they pass, to rise. When the devil goes out to look for his comrades to eat the woman, she and her little brother flee to the river. The little brother sings to the river, "Boicanote, go down and I will pay you." The devil pursues and is drowned. There are no devils any more.

R. Les Saintes (II, 244)

A devil in gold enters the shop of a woman and asks for a little drink of water. The lady gives it to him in a glass which she says is not as pretty as her daughter. Where is her daughter? She calls her, Caroli! The devil asks for the hand of the girl in marriage. He buys three turkeys from a neighbor and puts them into his auto of gold. When they reach his house he goes to sharpen his knife. The girl's little brother makes a little boat and takes his sister aboard.

S. Montserrat (II, 299-300)

After refusing other offers the girl accepts a gentleman wearing boots and a golden necktie. On their way home to Long Grass, after the girl has thrown her husband all her eggs, she herself is swallowed down, all but her head. The little witch brother hears and then the witch grandmother who tells them to throw four roasted potatoes into the sea, and to sing what will compel the serpent to bring the girl back.

T. Montserrat (II, 301)

A girl is warned by her fairy godmother to reject a gold man or a silver man and to marry a wire man. The wire man turns to gold and gives a gold piece to his mother-in-law although she had rebuffed him.

U. Antigua (II, 312)

A girl refuses every suitor until one comes in a nice glittering carriage. Her brother is an old witch and after vainly warning her, on her wedding journey he turns first into a silver spoon and then into a thimble. She throws them away. Her husband is a snake and swallows her. The brother cuts open the snake and of its scales makes a ring for his sister to wear and never take off. She goes bathing and takes off the ring. The snake pieces join together and he swallows her.

V. Nevis (II, 347)

A woman goes to a dance, leaving her daughter to clean some pins. Her grandmother tells her to knock on the pumpkin and the pins will be cleaned. She goes with a white man in a buggy to hell. The girl's brother throws some corn to the cock and carries his sister home in his ship.

W. Saint Kitts (II, 357-358)

The girl marries the suitor with gold teeth. Old witch boy hangs on to the buggy. He tells the devil that his mother gives him a bag of rice and then a bag of flour to sleep on.¹ Boy and girl escape in the devil's boat. The devil breaks an egg and the boat comes in. The boy breaks an egg and the boat goes out. Boy and girl leave the boat and the devil finds it loaded with stone and tontou.

X. Saint Kitts (II, 363-364)

After rejecting all her suitors a girl accepts a man with gold teeth who rides up and asks for a glass of water. She asks her father to let her go riding and he insists on her taking the thin horse, Yellow Dander. The horse warns her against her sweetheart devil and tells her to touch him (the horse) with the heel of her right slipper so they may fly home.

Y. Saint Croix (II, 437-438)

The girl rejects all her suitors but accepts a pretty gentleman with a gold watch and chain. He takes the girl home and gives her little brother who has the "king evil" the job of blowing the bellows. The devil tries to kill the boy by throwing melted lead on him. Brother and sister escape in the devil's boat.

Z. Hayti (II, 486-487)

A girl is never able to find a man to her taste. The devil comes dressed in diamonds, in a diamond carriage. In two or three days they are married. He takes her to his country, to a hole in the rocks where there are a lot of other girls. The devil's mother says she will save her. She gives her seven grains to throw down when the devil pursues her; she is not to look behind. She throws down a grain and the big river closes for her to pass over. She throws down another by the last post-gate and the three devil soldiers open it. She reaches her mother.

AA. Hayti (II, 487)

A well dressed gentleman arrives in an automobile. The girl's sick little brother warns her against him. In the night the man, King Lion, runs away with the girl. One by one he takes off his clothes. They go down into a hole. The girl cries out, "Mother, the serpent is swallowing me!" When her brother arrives he finds that all but her head has been swallowed. He cuts the devil's mouth and takes his sister to a doctor. "I told you not to go with the gentleman because he was a wild beast!"

BB. Hayti (II, 488)

The girl marries a gentleman who is a snake. She wakes up and finds the snake coming up her leg. She sings to her mother. The snake sings.

¹ See Tale 151.

The mother-in-law sings. Her father splits the mouth of the snake. He finds the legs of the girl are crushed, and in eight days she dies.

CC. Hayti (II, 488-490)

A woman refuses her daughter to everyone who comes to ask for her. A devil called Lion is given one garment after another on his way to the girl. Her mother lets her go walking with Lion. As each part of his outfit fall off she sings, and he sings in answer. At his hole Mr. Lion kills the girl with his knife and eats her.

DD. Hayti (II, 490-491)

Jacot courts a girl who says he is bandy-legged. To the next suitor the girl's little sister carries some food as he is resting outside the town. She finds him lying coiled up, he has become a serpent. She tells her sister but her sister goes off with him. The girl cries to Jacot to save her life. Jacot sings how she had called him bandy-legged, crooked-beaked, with-feathers-on-his-back, but when he sees Serpent about to seize the girl he takes her off in his boat, leaving Serpent standing on the wharf.

EE. Hayti (II, 492-493)

The girl's mother tells her to prick her suitor in the left arm; if blood comes she may marry him; if matter, he is a devil, and if she marries him he will eat her. A lot of matter comes out but she tells her mother it is pure blood. The devil's mother says she is too fair to die and gives her seven seeds. She throws one down and says with the permission of her mother-in-law let it become a big pond. The girl sings for her rejected suitor Paroquet to help her. Paroquet sings recalling her insults but he takes her in his boat to her mother and marries her. The devil falls into the sea.

139. THE GIRL WHO CAN'T KEEP A SECRET

A. Guadeloupe (II, 251)

A little girl stays behind the others to gather guavas. She asks God to send somebody to lift her load for her. She hears somebody saying that if he comes and lifts for her she must not tell about it. Somebody comes and sings. She goes home and tells her mother. A gentleman comes and asks for her in marriage. They leave in an auto but when they arrive at the guava tree she finds herself in a wagon. Her husband tells her he is the one who lifted her load and told her not to tell about it. He kills her.

B. Nevis (II, 338)

A man lifts up a pan of water for a girl; if she tells about it he will come for her at night. The girl's mother nags her into telling and then hides her in the roof. A drop of sweat falls down on the man and betrays the girl.

C. Saint Croix (II, 441)

A girl fills her water pail with sand like gold. Half Man loads it on her head and in payment cuts off one of her breasts, warning her that if she tells he will kill her. Her mother hangs her in a basket over the door. Half Man smells the girl, cuts the rope with his teeth, and begins to swallow the girl by her feet. When her mother beats him, he runs away with the girl.

140. BLUEBEARD

Compare Saint Thomas, Meade, 368; North Carolina, Parsons 1: 183; North Carolina (White), Boggs, 295; New Hampshire-Quebec, Lanctot, 216-218; Nova Scotia, Fauset 3: 12-13; Quebec, Barbeau, (29), 117-121; comparative, Aarne, no. 312.

A. Guadeloupe (II, 78-79)

Bluebeard goes to the house of Madame Emile, who has two daughters, Anne and Laura. He asks for Laura in marriage. When they reach his house he gives her seven keys, six she may use, the seventh she may not touch. While Bluebeard is away, friends call and are so curious she opens the seventh room. The key falls into blood which she can not wipe off. Bluebeard returns and says that in a week he will kill her. She tells her sister to write a letter to her brothers. Her husband calls her to come down. She says she is putting on her shoes and asks Anne if she does not see anyone coming. Bluebeard calls again, she is putting on her dress. Laura sees two horsemen in the distance. Anne calls to Bluebeard she is saying a prayer. The moment Laura descends the brothers arrive and kill Bluebeard. They forget to smash the mirror, so Bluebeard begins to revive. Now they smash the mirror and cut him in two again.

B. Guadeloupe (II, 80-81)

Her godmother leaves her with three dozen keys hanging to a nail. If she touches them she will die. She touches them, and a bowl fills with blood. She throws the bowl away. Godmother who is a sorceress says if she will not confess she will abandon her in the woods. Then she cuts off her arms. In the woods she meets Jean Contrefils who will not marry her because a tree has grown from her head; three dozen workmen can not cut it down.

C. Nevis (II, 349)

A man has killed twelve wives in succession because they open a forbidden room and stain the key with blood. The last girl asks for time to pray, tells her sister to wave her handkerchief from the roof and to report any dust she sees. Just as her husband raises the "cutters" her two brothers arrive, cut off his head, and put it among the others.

D. Nevis (II, 349-350)

While the girl is "heaving" upstairs to her brothers she calls to Bluebeard, "One more minute to say my prayers!"

E. Saint Croix (II, 438)

A king gives his seventh wife a key for a closet but tells her not to open it. She disobeys, sees the heads of the six wives, and stains the key with blood. Just as the king is about to kill her, her brother comes up and kills him.

141. THE GIRL WHO WOULD DANCE

Compare Hayti, Comhaire-Sylvain 3: (51), 255-259; Cape Verde Islands, Parsons 17: I, 330-337; Senegal, Toukoupleurs, Brun, 203-204.

A. Dominica (I, 420-421)

Mary Lou goes to sing and dance wherever she hears the drum. She meets a devil who sings to her. Her mother misses Mary Lou and goes to look for her. She finds her clothes in a guava tree. She tells the priest who prays for Mary Lou and gives her mother a little cross for her other children to carry when they go out.

B. Hayti (II, 516)

While Break-Mountain lies asleep for a year and a day his wife hears a drum and leaves for the dance. The devil takes her and puts her into a box. She sings. Break-Mountain arrives and with one stroke of his sword kills six thousand men. He cuts Dihoté¹ into four quarters which he hangs on the heads of the gate.

142. ABANDONED TO THE DEVIL

These fragmentary tales may derive from a tale such as the Haytian tail given by Comhaire-Sylvain 3: (51) 222 ff.

A. Dominica (I, 469)

Her mother sends Jeane Louise for a bundle of wood. She refuses to go as she is sick. Her mother turns her out. She comes to a big big house in the wood. They take her in, in two years she marries the master. In town she meets her mother and sister, denounces them, and sets a dog on them. They run, fall over a cliff, break their necks.

B. Dominica (I, 502)

The child's father lets the devil take her. Her grandmother rescues her. When the child is grown, her parent sends for her to render a service, but she refuses to go.

¹ Doroté, the girl's friend, who in Comhaire-Sylvain's much fuller version has beguiled her into going to the dance.

C. Saint Kitts (II, 357)

Two children go to the mountain to look for wood. A giant takes the girl and keeps her for two weeks.

143. SINGING FISH

Compare Hayti, Comhaire-Sylvain 3: (50), 262-267, 288-292; Jamaica, Beckwith 1: 71-74; Bahamas, Parsons 8: 62-65; Louisiana, Fortier, 120; North Carolina, Parsons 1: 185; Pennsylvania, Fauset 2: 537; Sierra Leone, Cronise and Ward, 160-163; Liberia, Bundy, 420; Hausa, Tremearne 2: 186-187; Angola, Chatelain, 82-83; Rhodesia, Ila-speaking Peoples, Smith and Dale, (voice from stomach), II, 376; Madagascar, Renel, II, 167-168, 283-286; Madagascar, Sibree, (I), 278-279.

A. Martinique (I, 221-223)

A boy goes fishing against his mother's wish. He asks a big fish to let him catch it for his mother's supper. The fish sings to him, "Throw your seine, Landio. Your mother spoke to you; you would not listen." The fish enters the seine. Sings, "Draw me in, etc. Put me in your basket, etc. Carry me, etc. Clean me, etc. Season me, etc. Put me to cook, etc. Taste me, etc. Serve me, etc." His mother refuses to eat. He eats the fish, then vomits it whole.

B. Dominica (I, 412-413)

A woman has a girl and a boy. She makes the boy their servant and gives him only scraps to eat. His sister asks for a soup of devil teats and his mother sends him to hell for them. The Holy Virgin appears. She tells him to go down the hill, not to be afraid of the pigs lying there, and to cut off the teats of the biggest. The pigs sing and the teats in the girl's belly answer. They cut up the girl and the teats come out and return to the sow.

C. Dominica (I, 413)

Wolf steals a pig from Devil. The pig calls out, "My Lord, my Lord!" After he is in the man's stomach he calls out again. "My Lord, my Lord!" Devil hears him and says to Wolf, "Let us go to my house!" That's why today you see that it is not good to steal.

D. Dominica (I, 414)

A hunter always catches the same little bird who tells him to let him go. One day he takes the bird to his wife who is pregnant. The bird sings to her to take his two wings for herself, his two feet for her husband and to give his body to the servant. As she eats the bird, he comes out of her whole and flies away.

E. Guadeloupe (II, 65-66)

A boy goes hunting and sees a pretty bird in the air. The bird sings. When the boy kills the bird it sings again. When he takes it home, it sings, "Pluck me well, Simélo." And again, "Roast me, well, Simélo; eat me well; prepare your coffin; prepare your four bearers." They find Simélo dead and take him to the cemetery. The bird comes out of his body.

F. Hayti (II, 524-528)

Three brothers. One goes hunting and kills a beast which falls in the yard. As he goes to pick it up the beast sings not to touch him. As he starts to put him in his sack the beast sings not to put him in. The master of the yard who is a big devil breaks the neck of Gourd-on-back and eats him. Repeats for the second brother. Atilona, the third brother, asks the devil's wife to let him comb her hair. The devil arrives and swallows him. He comes out behind and swallows the devil who comes out behind. Repeats. When the devil at last kills the boy, the boy sings that the devil's wife is his wife. The devil knifes him again, and again he sings. As they wash him he sings. Again as they put him on the fire and take him off and as they dish him out. Then he sings from the belly of the devil until the belly bursts. Atilona comes out with his two brothers and marries the lady of the house.

144. SINGING BOY

A. Hayti (II, 522-524)

A woman has a little boy she never wants to go out. One morning at five o'clock she goes to wash clothes at the river. Délelica pays a visit to his sweetheart. Just as he raises the cup of coffee to drink, his mother reaches home and sings to him that he has gone away to people who are devils. He sings back to her and returns home. Repeats the next day. This time on his way home Délelica meets the big devil who swallows him. His mother, not getting any answer, starts forth to look for him. When she sings again he sings to her from the belly of the devil. She splits open the devil and takes out her son. She bathes him with all the perfumes she has and talks to him a lot about never leaving their house; when he wants to get married she herself will look for a girl for him.

145. BARKING HEAD

A. Montserrat (II, 301-302)

To keep her dog from barking at visitors who are jumbies, a woman cuts off its head. When the head still barks, she buries it. The jumbies kill the woman and cook her.

146. THE DOLL THAT STICKS

Compare Fon, Dahomey, Trautmann, 77-78.

A. *Hayti (II, 558-559)*

A woman loves her two daughters who are mulatto, and sends them to school. The third who is negro she does not love, and sends her to sell in the market. A man gives her a doll in exchange for a reel of thread. She tells her sisters she has lost a reel of thread and they beat her one whole day. At night she puts the doll to sleep next to her. At night the doll says, "I want to go to the closet." The little girl says, "Do it here!" The doll drops a whole barrel of money. The next night the sisters put the doll to sleep next to them, but the doll soils their bed and all their clothes. They throw the doll out. A neighbor who has heard the story picks it up, and the doll soils her bed. When the neighbor throws it out, it falls before the door of a big merchant. The big merchant says it is wanga (witchcraft) and throws it away. It falls in front of the king's latrine. The king takes the doll in with him and the doll sticks to the king. All the doctors in the world are unable to loosen the doll. Everybody goes to look at the king and among them the little girl to whom the doll was first given. The doll says, "See Mama!" and goes to her. The king gives the little girl half his crown and marries her.

147. EAT THE DUNG!

Compare Yoruba, Frobenius, X, 247-248; Ibo-speaking Peoples, Thomas 2: 72-76.

A. *Martinique (I, 223-224)*

Madame Gardili has seven children. Her husband is dead. She asks the devil for work. The devil gives her food for the children, and pays her every week. She steals from the devil and is caught. The devil defecates in her garden. She complains to the devil who tells her to eat it. She cries to her children. One after the other goes with her to the garden to defy the devil, but they eat the dung before he comes. The last little boy tells the devil to eat it himself. They fight. He cuts off two of the devil's heads and chases the devil to his house where he cuts off three more. He leaves two heads but puts out the four eyes.

B. *Dominica (I, 414-415)*

An old man and his wife have a little garden. She goes up to it and finds some fresh dung. Devil tells her to eat it. She eats, goes home, and is sick. The old man goes up to the garden, gets provisions, comes down and finds his wife dead. He goes up to the garden again and Devil sends all his children to work with him. He marries again and goes up with his wife to the garden. They begin to quarrel. He beats his wife and

Devil has all the children beat her, too. His wife dies, and all the little devils come to weep for her. Devil comes and carries him off in his sack.

C. Guadeloupe (II, 100-102)

A lady has a garden in the woods. She goes up to work and finds a pile of dung. "What dirty fellow has done this?" A big beast appears and says, "Old woman, eat that dung!" Her son says, "No, mama, do not eat it!" When he sees the big beast, Dembiou, he is afraid and says, "All right, mama, eat it!" She eats and her belly distends. When she goes home, they roll her on the ground until she vomits it all. The other brother says, "Tomorrow I will go up." He buys a sword and sharpens it. When he brandishes it in the air it cuts a fly. When they reach the garden there is an even bigger pile of dung. He tells his mother to curse, but when the beast appears she is obliged to eat the dung. The youngest son goes up with her. The beast sings. The little boy sings. He says to the beast, "You think today is yesterday," and fights the beast; with three strokes of the sword he kills him. He cuts him up into pieces. The pieces join together. He throws some salt on each piece so that they can not stick together. He tells his mother to turn his brothers off. The government gives him a sum of money.

D. Guadeloupe (II, 102-105)

While an old woman is working in her garden, a man comes out from under a rock, and tells her to eat the filth. When the old woman goes home she tells her four boys. The next day in the garden the oldest boy tells her to curse and rage, "Butcher! Wretch! Bandit! you made me eat your filth! Today this boy has come for you!" Dembiou insists and the boy gives in. Repeats for the other two boys. The youngest, Nantiquita, goes with his mother. He and Dembiou sing. Nantiquita cuts off one head and takes out the tongue. Dembiou sings again and Nantiquita cuts off another head and takes the tongue. Repeats for the other heads up to the seventh.

148. "GUESS MY NAME, AND I WILL EAT YOUR FOOD"

A. Grenada (I, 81-82)

A beautiful girl rejects all suitors. Seeing the misery she causes, God comes as a suitor. She accepts God. He tells her he will not eat her food until she knows his name. In a big tree before the door sleep all the birds who early in the morning sing to God, "Good day, Papa, little God!" An old body tells the girl she is married to God. God gets up; she makes his tea. "If you call my name, I will drink it." "You are Father God, the creator." God cannot do anything good for her but he will send her a companion. That is why you always see two birds together.

149. RIVAL BROTHERS

Compare Jamaica, Beckwith 1: 124; South Carolina, Parsons 18: 75; Nova Scotia, Fauset 3: 27; Cape Verde Islands, Parsons 17: I, 110-112; Sierra Leone, Cronise and Ward, 200-205; Timne, Thomas 3: 12-14; Vai, G. W. Ellis, 200-210¹; Popo, Trautmann, 100-101; Ewe, Spieth, 595-596; Fjort, Dennett, 33-34; Batanga, Nassau 3: 30-32; Vandau, Boas and Simango, 195-199; Rhodesia, Ila-speaking Peoples, Smith and Dale, II, 332; Philippines, Fansler, 116-137.

A. *Guadaloupe (II, 176-177)*

A woman has two boys and one day when she wakes up she finds a third lying by her side. The three go to look for work. The one who goes to France buys a spy-glass; the second, in London, a mat which takes you wherever you want to go; the third in New York buys a little bottle of water which revives the dead. When they return to the cross-roads the one with the spy-glass sees that the girl all three are betrothed to is dead. They get on the mat and reach the girl who is revived by the water in the bottle. Which boy should have the girl? I think it is the one with the bottle for even if he had come after a hundred years yet he would have raised up the girl. The parents of the girl produce two more girls even prettier than the other. So each has a girl, which makes me say that in this world you must never be in too great a hurry.

150. WHO IS ENTITLED TO THE CHICKEN?

A. *Saint Kitts (II, 372-373)*

As three brothers are ploughing they hear a bird sing. One brother understands and tells the others that in days to come they will wash his feet. He leaves to learn the language of the birds. The king is being annoyed by some birds. The birds tell the ploughman that they are disputing over the chick from the egg which one has laid and the other is sitting on. On advice of everyone who has come to hear the language of the birds interpreted, the king gives the egg to the bird who laid it.

151. THE SLEEPLESS BOY

Compare Jamaica, Beckwith 1: 99-101; Jamaica, Jekyll, X; Bahamas, Parsons 8: 44; Bahamas, Edwards, 92-93; Sierra Leone, Cronise and Ward, 183-185; Ashanti, Rattray 3: 193-195, 223; Angola, Chatelain, 102 ff.; Kaffir, Theal, 125; Ba-Ronga, Junod 1: 144 ff.; Madagascar, Ferrand, 120-121.

A. *Trinidad (I, 32)*

When the devil goes to find his friends, Johnnie stays awake. "In my mother's house when *maigwen* bit, Mama made a smoke (smudge)."

¹ The general theme, the quandary form, is peculiarly frequent among the Vai.

The same night when Johnnie hears the devil coming with his friends to eat him and little Marie, he begins to cry. He says he feels hot. "When I felt hot, my mother filled a basket with water to bathe me." The devil keeps filling a basket with water until day-break.

B. Saint Lucia (I, 139-140)

Three brothers leave home to look for work. They go to the house of the seven-headed beast or Demon. They stay awake. "In the house of my mother before going to sleep, I ate three stocks of banana." Repeats. "I drank a basket of water." The water runs out of Demon's basket, he is angry, he stamps his feet, the earth trembles forty days, forty nights.

C. See Guadeloupe, 152E.

D. See Guadeloupe, 152G.

E. Les Saintes (II, 245-246)

They reach the house of Compère Devil who puts them to making a clearing where they are to plant corn and harvest it the same day. They begin to weep but Yiencainyien accomplishes the task. The next task is to make three planks of gold wood. Yiencainyien tells Compère Devil he must first supply three headrests of smoke. The devil sends them with a note to his wife: Jean Contéfiles, stew, La Quarante Sac, roast, Yiencainyien, cutlet. Yiencainyien reads the note, as he is the only one of the three who can read. After they go to bed Yiencainyien hears Compère Devil sharpening his knife. He tells Compère Devil he can not sleep because the fleas are biting him. Devil gets everybody up to catch the fleas.

F. See Marie Galante, 152J.

G. Hayti (II, 552-554)

Two girls leave home and do not want their brother to go along. They reach the devil's house which from in front of the gate is adorned with silver. The little boy is given a bed in the yard. The devil sings to see if Jogi is awake. Jogi sings back. The devil asks Jogi what he can do to make him go to sleep. "In my mother's house before I sleep she kills a beef for me to eat." The devil kills a beef which Jogi eats. The second time Jogi says they kill three goats and two pigs for him to eat. The third time it is three barrels of syrup and three barrels of tafia and then it is thirty-five baskets of water. When the devil goes for the water Jogi takes his sisters back to his mother's house. He returns and with the devil's own sword cuts off his head.

152. EXCHANGING CAPS

Compare Bahamas, Edwards, 97-98; Bahamas, Parsons 8: 132-133; Louisiana, Fauset 1: 255-257; South Carolina, Parsons 18: 128; Quebec,

Barbeau, (29), 76-82; Cape Verde Islands, Parsons 17: I, 73-83; Ashanti, Rattray 3: 195, 223; Nigeria, Talbot, 339; Hausa, Rattray 2: 162-166; Hausa, Tremearne 2: 428-430; Benga, Nassau 2: 92; Portugal, Braga, I, 123-125; Spain, Catalonia, Maspons, II, 24-28; France, Carnoy 1: 241-246, 257-260; England, Jacobs 2: 131; comparative, Aarne, nos. 327 B, 1119.

A. Saint Lucia (I, 140)

Demon gives his own three boys a white cap, the stranger boys, a red cap. The youngest boy makes his brothers change places with Demon's children. Demon cuts the necks of his own children.

B. Martinique (I, 230-231)

Jeannette lives with her little brother in the country. One day an old lady comes and asks for lodging. She is an old witch. She sends the boy back for her handkerchief and carries Jeannette off to the top of the mountain. Jeannette is in the house of the big devil. "Fresh meat here!" He puts red caps on the heads of the little devils, and a white cap on Jeannette. The Virgin is Jeannette's godmother. She tells her to exchange her cap. Big devil cuts off the head of the little devil, thinking it is Jeannette.

C. Martinique (I, 231)

A man has seven children and no food for them. He abandons them in the wood. Little Poucette takes them to the house of the wife of Bluebeard. Bluebeard takes a sword to cut off their heads.

D. Guadeloupe (II, 68)

A woman has seven boys. At times she has nothing to give them to eat. She tells their father to abandon them in the woods. The youngest has overheard his parents talking at night and has dropped sand on the path. They return home and hide. At supper time they hear their mother say to their father, "Tonight we have lots to eat and you went and deserted the children." Little Poucette¹ comes out and says, "Mother, here we are." Repeats the next day. Poucette has his pocket full of plaster siftings. The third day the birds eat up the corn he drops.² They come to the house of the devil. On his own seven children the devil puts white caps; on the other boys, red caps. When little Poucette hears the devil sleeping he transfers the caps. The devil wakes up and cuts off the heads of his own children. Little Poucette and his brothers have already gone. Little Poucette gives all the fortune he took from the devil to his mother. "Mother, although you wanted to get rid of us, see the fortune I have brought you."

¹ Poucet, little thumb.

² See France, Gascony, Bladé, III, 41-45; France, Picardie, Carnoy 1: 252-257; comparative, Aarne, no. 327. See Tale 182B.

E. Guadeloupe (II, 69-70)

After the brothers bury their mother, an old woman comes to the house to ask for a drink of water. She gives them a little wand. Whenever they are in peril it will insure success. They leave the youngest at home and go to Cayenne to work. On their way they find a pair of little shoes. Jean-com-p'tit-fils says, "If we had taken Yien-quen-yien-quen-yien with us, we would give him the little shoes." Yien-quen-yien-quen-yien, who through his wand had turned into a colontaine on the leg of Jean-com-p'tit-fils, says, "Brother, look at me." They give him the little shoes and send him home. They go on, find a little shirt, and say they would have given it to their little brother. He has turned himself into a bête rouge and again speaks up. Repeats after they find a little hat. This time he is a red ant. Repeats for a little vest and this time the youngest stays with his brothers. They see a man cutting wood, his face to the mountain, his back to the sea. He promises them work but on the paper they are to take to his wife, he puts down next to their names, shoulder, roast, boil for soup, chops. Yien-quen-yien-quen-yien asks to see the paper. He does not know how to read but through his little wand he reads the directions and tells his brothers that the devil is going to eat them. They give the paper to the devil's wife. The devil has four little boys. He puts white caps on them and red caps on the other boys. At nine o'clock the devil asks Yien-quen-yien-quen-yien if he is not asleep. He says, "In my mother's house before I went to sleep she would crack all the lice in my head." At eleven o'clock repeats. "In my mother's house before I went to sleep she would take out all the ticks."¹ The boys run away.

F. Guadeloupe (II, 72-73)

Little Yienquinquin follows his brothers who find a little hat on the road. They say it would do for Yienquinquin. He announces himself but they make him return. Repeats for vest, trousers.

The little boy gives an old woman one of his two grains of rice. She tells him to pull out her little white hairs, which are bottle glass. She gives him a little wand.

He revives his three brothers whom the devil has killed. With his wand he turns everybody upside down and he takes all the devil's property.

G. Guadeloupe (II, 74-75)

In the devil's house the little brothers exchange their red caps for the white caps of the devil's three boys. He begins to cry. "What's the matter?" "At home my mother goes to the sea to get rocks to boil osiers like potatoes." The devil goes to the sea to get rocks. He gets tired making fire and goes to sleep. The little boy begins again, "I . . . i . . . i! At home my mother takes out ten barrels of ticks from my feet so

¹ See Tale 151.

I can sleep." The devil begins to take them out until he is tired and goes to sleep. The little boy takes an egg and the hundred-league boots. When they see the butterfly that is the devil, the boy breaks an egg which makes a big sea.¹ They go into the egg shells as if into a little boat, and the devil can not catch them.

H. Les Saintes (II, 244-245)

Three brothers set out to look for work. The two elder do not wish the youngest to go, but he follows them. They find a pair of trousers. "Had we brought Yiencainyien we would give him the trousers." Yiencainyien speaks, "Brothers, here I am." They give him the trousers and send him home. Repeats for a little vest, a hat, a pair of shoes and now that he has a complete outfit they let him stay with them.

I. Les Saintes (II, 246)

Yiencainyien exchanges the white caps of the devil's three boys with the red caps given him and his brothers. The devil cuts the necks of his own three boys. The other boys take flight.

J. Marie Galante (II, 271-273)

A woman who is very very poor abandons her children in the woods. The youngest climbs a tree and sees a little light far away like a star. They reach the house of the devil, and his wife hides them under a hundred mattresses. The devil comes in with forty cattle he has found on the road. He smells the odor of fresh meat, and threatens to cut his wife's neck and cook her in the pot if she lies to him. Quatavoume stays awake and says that in his mother's house he is given bread, ham and eggs before he sleeps. Repeats for sweetmeats and for water carried in a basket to bathe in. After the devil is tired out from this task he falls asleep and Quatavoume replaces the bonnets of the devil's children with those of his brothers. The devil cuts the necks of his own four little children. Then he and his wife pursue Quatavoume and his brothers.

K. Nevis (II, 341-342)

Scraps are dropped by the abandoned children and picked up by a bird. The smallest child exchanges his brothers' hats for those of the children of the man who is going to kill them. They kill their pursuer and with his leggings as a token get money from the pursuer's wife.

L. Saint Bartholomew (II, 392-393)

A little boy keeps begging his three big brothers to take him along. They go to the devil's party and sleep at his house. The devil puts red caps on them and white caps on his own children. The little boy hears

¹ See Tale 172.

the devil sharpening his axe and wakes his brothers who exchange the caps. The devil kills his own children.

M. Hayti (II, 554-556)

Balthazar, king above, and Michel, king below, each has a Little John in his house. Little John Above says he knows more than Little John Below. Michel sends Little John Above to look for Salutes-all-the-world. Little John does not know what he means by "Salutes-all-the-world." He turns into a hummingbird and alights on a banana tree before the door of Michel. A child of Michel asks where Little John is; another says, "Did you not hear papa send Little John to get a clock?" Little John goes to the house of Balthazar. Before Balthazar can speak to anyone he asks to pass a knife under his neck for the fat to come out behind his head. Night comes on. Little John Below is dressed all in white; Little John Above, all in black. Little John Below asks Little John Above where the clock is. It is behind the house. When they put out the lamp Little John Above exchanges clothes and sleeping places with Little John Below. Balthazar kills the wrong Little John, his own. Little John Below gets the clock and goes down. Balthazar pursues in his two hundred league boots. He does not see Little John and he returns for his three-hundred league boots. Repeats up to one thousand league boots. Little John in song charges Michel with sending him to his death. Michel throws himself off the balcony and breaks his neck. Little John marries Madame Michel. Balthazar falls off a cliff.

153. THE BAG YOU HAVE TO FALL INTO

Compare Ashanti, Rattray 3: 197.

A. Saint Lucia (I, 140-141)

The boys get up and run away to a gum tree(?). Demon follows with a sack. The two first boys do not heed the warning of the youngest, look at Demon and drop into the sack. The youngest boy is so high up his hair rubs the clouds. He tells Demon to pursue him up the tree. He jumps down, he takes his two brothers out of the sack. He tells Demon to look. Demon looks and falls into the sack.

B. Les Saintes (II, 246-247)

The devil pursues and they climb a tree. The devil sings. Yiencainyien warns his brothers not to look down. Each looks down and falls in turn into the devil's sack. When the devil climbs the tree Yiencainyien comes down and sings. The devil looks down and falls down. Yiencainyien kills the devil and returns to the devil's wife, telling her that the devil wants her to give him all her property.

C. Marie Galante (II, 273)

Quatavoume and his three brothers are pursued by the devil and his wife, Maman Boulouconi who sits down under the tree the children are in. She sings and in turn three of the boys fall into her sack. Quatavoume says, "Unless you come up you can not get me." Quatavoume comes down and sings to make Maman Boulouconi fall into the sack. He puts out her eyes and fills the sockets with goat dung.

154. THE DEVIL CLIMBS A TREE FOR AN APPLE

A. Dominica (I, 416)

Pichon has an apple tree. The devil who lives near asks for an apple. Pichon tells him to go up and get one. He hauls the devil up and then lets him drop. The devil's wife is an old fairy. Pichon splits her belly, salts her breasts, and serves them up in a plate to his comrades.

155. ZOMBI WOMAN AND HUMAN WOMAN

A. Dominica (I, 502-504)

The zombi fishes on one side of a rock; a human woman on the other side. The woman puts a leg over the rock and the devil catches her, kills and eats her. The devil's little boy makes friends with the woman's boy and takes him home. The boy goes off to get a wife. The devil calls on him every day, and gives him whatever he wants. The wife does not like his devil friend and leaves. The devil sends him to town to get another wife. The devil gives him some money, tells him to have the priest bless it, and says that his friend will not see him again.

B. Guadeloupe (II, 66-67)

Christian goes out shooting and meets a little devil who shoots birds for him and invites him and his mother to come and live with him and his mother. The devil's mother kills and eats Christian's mother. Then the devil kills his mother. The devil tells Christian not to marry any woman that says Hun. The devil comes to Christian's wedding with a bad smell and the woman says Hun! Everything breaks down. Christian marries again and this time the woman does not say Hun. But one day when Christian is away and the devil passes she says, "Who the devil passes by every day and calls my husband." The house breaks down, and Christian is three times poorer than before.

156. THE IMPOSSIBLE DEMAND

A. Dominica (I, 504)

A boy goes hunting and meets a zombi who asks him to cut his hair. When he finishes, the zombi asks him to put the hair back. "Pay me!"

says the boy, "Don't talk nonsense!" Eleven more zombis come, each with one head, two heads, three heads, up to twelve heads. They make a ring around the boy and want to eat him. The Holy Virgin sends down an angel who sings. The zombis sing. The shoes of those devils sing out. The angel takes the boy up in the air.

157. BAMBOO SEED

A. Dominica (I, 504-505)

A boy meets a young lady with a big hat, a big brim. This zombi asks him if he loves her, she takes him into a hole. She wants him to let her get on his back so that he can carry her across the river. She leaves him at the foot of a bamboo. Since then they say that if a person has a bamboo seed he is a bad fellow and is accursed.

158. HE FOLLOWS HER INTO THE GRAVE

A. Dominica (I, 505)

A man meets a girl who has died and become a zombi. She sits down at the foot of a flamboyant tree. She returns to her grave in the cemetery and the man follows her. The earth covers him. Because of this they bury people to this day.

159. ZOMBI FUNERAL

A. Dominica (I, 505-506)

A man who follows women at night encounters a zombi funeral. He climbs a mango tree. The priest says they are to bury the body under the tree. The man is so frightened he cries out not to bury the body there. The zombis are so frightened they run away. The man climbs down and meets another woman on the road who looks like his wife. He takes out his pipe to test her because a woman devil is afraid of smoke. He cracks his whip behind her and she runs, saying that one more beautiful than she will get him. The man is so frightened that when he reaches home he dies. The zombis go to his funeral, which is the finest that ever was and ever will be.

160. ZOMBI SERVANT

A. Dominica (I, 506-507)

Mr. Saletto jilts a girl called Agnes. Agnes goes to the cemetery, gets some bones and sends three zombis to kill him. When Mr. Saletto comes into his house, he sees three cows sitting there eating. He yells. When the people come they do not see anything. He is almost dead and they send for a witch doctor to exorcise the zombis. He tells them to cook a

pound of rice and to put sand in front of the door to keep the zombis from going out. He returns at midnight and asks the zombis to eat with him. They tell him one is a Catholic, one Anglican, one Methodist. He seizes them to drown them. They try to terrify him with a big dog barking behind him, with a big demon and a little devil carrying a fork with a ball of fire in his mouth, but he dispatches them to drown, to walk on the sea, to be lost in the air. Mr. Saletto is alive and kicking to this day.

B. Saint Thomas (II, 468)

A girl refuses to marry a Porto Rican who besets her with a spirit. An old Porto Rican tobacco-maker puts some food in a bottle, catches and corks up the spirit, and throws the bottle into the sea.

C. Hayti (II, 592)

A man goes to a wizard to have him kill someone he has quarrelled with. In a wooden tray the wizard puts a bottle upside down, a candle, a knife. When the man returns home he finds his enemy dead. The wizard tells him to put a white plate with seven hoholi seeds at the head of the man's grave. He finds the man sitting at the plate. He binds him and takes him to his garden (to work for him as a zombi¹).

D. Hayti (II, 593)

A man has three zombis in his house and sends them every evening to get him money. They stop at the house of Marianne for a drink of water. They give her a sack of money which she says is not enough. They have to pay for all the things in her house. She follows them, their mule kicks her and kills her.

E. Hayti (II, 592-593)

A butcher tells a young man that if he is going to his work he had better hurry, because it is his last week. The young man dies. The butcher has sold him (to be a zombi) because he had a weak head.

F. Hayti (II, 593-594)

A baker has a zombi who is like a monkey. Whenever a purchaser goes out with a piece of bread too much, he takes it from him.

161. JUMBIE COUNTRY

A. Saint Kitts (II, 360-361)

Three children, Rabbit, Tuckamer, Paleatotum. Paleatotum suggests beating the pumpkin vine. Out comes a snake. After they burn down the watch house and find a lion, their mother asks God how she can kill

¹ Cp. Rhodesia, Torrend, 66-67.

Paleatotum. She gets no help from God so she sends Paleatotum to jumbie country where they keep sending him for the dumplings his mother made for him.

162. PUT ME DOWN WHERE YOU FOUND ME

Compare Saint Thomas, Meade, 367; North Carolina, Parsons 1: 189, no. 38.

A. Hayti (II, 594)

At night on the road a man hears a child crying, and puts it on the back of his donkey. He looks behind and finds the little one has become a big fellow who says to put him down where he picked him up. As the man does not want to do so, the foundling devours him.

163. SHE TAKES OFF HER SKIN

Compare Bahamas, Parsons 8: 41; Georgia, Harris 3: 154-155; Georgia, Backus 2: 110-111; South Carolina, Parsons 18: 63-64; South Carolina, Davis, 247; South Carolina, Parsons 13: 10; South Carolina, Smiley, 363; North Carolina, Parsons 1: 187; Virginia, Bacon and Parsons, 285; Maryland, Parsons 3: 209-210; Mexico, Zapoteca, Parsons 29: 364; Suriname, Herskovits 2: 420-423.

A. Dominica (I, 509-510)

A succuba has a yard planted with all kinds of vegetables, with figs, bananas. Michel comes to steal. The succuba throws fire down on his head. Early the next morning she goes to ask Michel for two grains of salt. He gives her a handful. She says, "Ah, Michel, I have you now!" At night she passes through the keyhole and begins to suck Michel. She finds his blood is not good and leaves him. The next day she tells him that he is lucky. Had his blood been good, she would have dried him up. Michel puts sea sand in front of his door and over it hangs a net. At night the succuba takes off her skin and puts it under a mortar. She dances and then begins to fly. When she enters Michel's house, he catches her. She brings money to Michel so that he will let her go. She makes a mountain to crush Michel. She turns to an ant, a steer, a pig. Michel still holds her. At daybreak Michel gets the police. They fill a puncheon with shingles and tar, put her in, and set it afire. That is why they burn every succuba they catch. They are bad people.

B. Dominica (I, 512)

The succuba's husband looks under the pestle and finds her skin. He puts salt and pepper on it. "Skin, Skin, why you burnin' me, Skin?" She has to leave the skin under the pestle. In the morning under her blanket she tells her husband she is sick. He reports to the police. They

carry her to the fort. She dies and returns at night to beat her husband to death.

164. COUNTING THE GRAINS

A. Dominica (I, 510-511)

A succuba goes to the house of a lady called Madame 'Tit Bon, and sucks. The next day the woman says that her leg is dead. They put sea sand in front of the door and stick two leaves from an almond tree to the mirror. The succuba returns Friday evening, and asks for a grain of salt which they refuse. When the succuba comes in she can not leave without counting all the grains of sand. They stab her with their fish beak. Since then they say that if anybody asks you for salt Friday afternoon not to give it. It is a bad neighbor.

165. WITCH FIRE

A. Dominica (I, 511)

An old woman called Cépegi lives with an old man called Encou-despine, lovers since seventeen and in school. He does not know she is a succuba. One night she sprinkles herself from a vial, goes out by the door, and returns by the window, fire in her eyes. Her husband fills a gun with salt, pepper, a piece of pipe, and fires on her. Some of the fire falls on the floor, she goes away with the rest. She begins to bleed from the door until she reaches a stand of cane. The cane catches fire, and she gives birth to four children. Her husband revives her with the vial, they go to be confessed and to say a Mass for the children. The priest wants thirteen pieces of money. They give him thirteen pieces of donkey dung and say that if he rubs them in his hand he will see they are money. They are for the children to get religion. The priest says to the man, "Remember that these children have cost you nothing, because their father has already paid for them in hell. Tomorrow morning when you get up sprinkle the oil from the lamp¹ before the door."

166. THE WITCH'S CHILD FAILS

A. Dominica (I, 511-512)

An old woman, a succuba, flies with fire to every country to "tie" animals so that they die, and to poison people. One of her daughters tries to copy her but she can not leave when the door is shut. She can not control the door. They burn the mother in a tar barrel and throw the ashes to the horizon, and they banish the daughter.

¹ Burning before the saint.

B. Dominica (I, 512)

The little child of a succuba drops his skin in order to fly, but he has no strength. They catch him and his mother.

167. WEREWOLF AND VAMPIRE

A. Dominica (I, 512-513)

The werewolf sister stays outside while the succuba sister goes in to suck an infant. In nine days they hold *la-veillé*. They hear the succuba and sprinkle holy water.

168. WEREWOLF AND THIEF

A. Hayti (II, 596)

A werewolf comes to take a woman's child, and a thief, her pig. The werewolf says to the thief, "When you hear me sneeze, take care not to say, 'God bless you!'" When the werewolf sneezes the thief says, "God bless you!" They get into a fight and leave the child and the pig. The next day the thief says, "If it were not for me, the werewolf would have taken the child and I, the pig." They kill the pig and give half of it to the thief.

B. Hayti (II, 596)

A werewolf takes a woman's only child, and they never get news of it.

C. Hayti (II, 596)

Milowa is related to Claudedo'mi but does not know that he is a werewolf. Milowa wakes up, sees an animal, and hits it on the back with a stick. It is Claudedo'mi who came to eat the child. Claudedo'mi becomes hunchbacked.

169. WEREWOLF TRANSFORMATION

A. Dominica (I, 513)

A boy goes to steal cane from an old man they suspect is a werewolf.¹ A werewolf comes out from the cane with eyes shining like moonlight. He rubs against the boy who pushes him. He appears as a donkey and kicks him. The next morning the old man tells him he did not kill him because he was a friend of his father, but not to do it again. "The first fall is no fall; it is the second which is a fall."

¹ Cp. France, Carnoy 1: 38 ff., 103-106.

170. GOAT TONGUE

A. Hayti (II, 595-596)

A little girl is looking for wood and hears the song of a *baca* which has turned into a goat. The goat cuts off the tongue of the little girl, then cuts off his own and puts it in her mouth. The little girl can only talk like a goat, so her mother takes her to the house of a wizard, a doctor bird (hummingbird). He gives her a tea which restores her speech, and the mother gives the doctor a hundred dollars.

171. HE THWARTS HIS FATHER

Compare Jamaica, Beckwith 1: 27-29; Timne, Thomas 3: 18, 22-23; Chinyanja, Rattray 1: 134-136; Kiniramba, F. Johnson, 349-354; Ba-Ronga, Junod 1: 158-163; Rhodesia, Ila-speaking Peoples, Smith and Dale, II, 400-402; Lamba, Doke, 174-175; Wayao, Stannus, 335-336; Madagascar, Ferrand, 69-73; Mauritius, Baissac, 98-111.

A. Guadeloupe (II, 76-77)

A woman who is pregnant goes into the woods and sees an apple tree. She says, "Oh, if I had a little boy he would pick an apple for me." The child in her belly answers, "Mother, give birth to me!" The boy climbs the tree and picks an apple for his father and sister. When he comes down he makes a big bundle of wood and carries it home. His father is furious. He asks his name. "Salacota." His father goes to his *compère* to arrange to kill the boy, he is too intelligent. Salacota puts a big clay pot over his head. The *compère* throws down hot water which falls into the pot, Salacota brings it home. He says to his father, "When you beget a child that is lame, deformed, it still is yours?" "Yes, my son." The man tells another *compère* his son is a little sorcerer. The *compère* gives him some peppers to put in the boy's bed under the sheet. They will irritate his body; the next day he will die. When the boy enters in the evening he prays and prays to God. He shakes his bed and puts all the peppers in a pile. Repeats his question to his father. The next day another *compère* gives his father a big bundle of guinea grass to hide under in the savannah. The boy shoots at the bundle which runs away. He tells his father, "When the bundle of grass saw me it ran away."

B. Saint Martin (II, 408)

A woman wants to kill her children but the youngest thwarts her by doing something first. Sent to pick pumpkins, he says, "Let us beat the pumpkin vine first." (Bull and jumbie bell incidents are obscure.)

172. THE DEVIL'S DAUGHTER AND MAGIC FLIGHT

Compare Santo Domingo, Andrade, 75-83; Barbados, Parsons 21: 274; Jamaica, Beckwith 1: 135-139; Jamaica, Trowbridge, 284-285; Jamaica, Wake, 284-287; Bahamas, Parsons 8: 50-60; Bahamas, Edwards, 99-100; Bahamas, Parsons 23: 490-492, 504; Louisiana, Fortier, 72-73; South Carolina, Parsons 18: 51-53; Virginia, Bacon and Parsons, 280-281; New Hampshire-Quebec (Magic Flight), Lanctot, 243-245; Nova Scotia, Fauset 3: 7-9, 24-25; Quebec, Barbeau, (30), 36; Mexico, Tepecano, Mason 3: 174-175; Mexico, Jalisco, Mason 2: 196-198; Mexico, Zapoteca, Parsons 26: 312-313; Mexico, Oaxaca, Radin and Espinosa, 220, 222; Suriname, Herskovits 2: 326-345; Brazil, Roméro, 36-39, 78-83; Apache, Goddard 2: 81; Yukaghir, Bogoras, 9-10; Cape Verde Islands, Parsons 17: I, 142-160; Mende, Westermann 2: 454-455 (suitor test only); Gold Coast, Barker and Sinclair, 125-126; Ashanti, Herskovits 3: 89-90; Basuto, Jacottet 2: 4-7; Kaffir, Theal, 87; Mauritius, Baissac, 170-179; Philippines, Fansler, 155-171; Portugal, Braga, I, 14-18, 42-43, 70-74; Portugal, Pedroso, IV; Spain, Catalonia, Maspons, I, 41-46, 85-91; II, 30-33; Spain, De Soto, III, IV, V, VI; Italy, Pentamerone, 191-204, 317-325; Germany, Grimm, CXIII, CXCVIII; France, Carnoy 1: 261-264 (transformations of the pursued); England, Jacobs 2: 32-38; comparative, Lang, 88-101; comparative, Bolte u. Polfvka, II, 516-527; comparative, Aarne, no. 313.

A. *Trinidad (I, 32-33)*

Johnnie gives the horse and cock ten sacks of corn, ten barrels of oats. He takes three eggs. They walk, walk, walk. The cock crows, the horse neighs, so the devil knows they have gone. He starts after them with seven-heel boots. When he is overtaking them, Sister says, "Become a mountain of soap!" The devil returns for his hoe and pick to make a road. When Johnnie sees the devil, he throws down an egg, he makes a mountain of needles. The devil returns home for his hoe and pick, he makes a road, he returns home to put back his tools. They throw another egg, they make a mountain of pins, etc. Johnnie tells Marie to turn a "little rose" and he will turn hummingbird. "Little Rose, little Hummingbird, you did not see a little girl, a little boy, pass by here?" Hummingbird says, "Twie! Twie! Twie!" "Turn duck and I will turn a river." "Little River, little Duck, you did not see a little boy, a little girl, pass by here?" Duck says, "Shwa! Shwa! Shwa!" "Turn a church and I will turn a priest." Johnnie comes out of the church and says, "Domine vobiscum!" The devil starts to run. That's what makes people afraid of the church.

B. *Saint Vincent (I, 105-108)*

King Rufus the second tells his father he wants no trade but gambling. He gambles with the Devil and loses his money, throne, dominion, life.

The Devil gives him seven months, seven weeks, seven days, seven minutes, seven seconds, to find him at the River of Ever Ever Crystal, at the seven gates of Don Pedro the king. He meets an old lady whose hair is a quarter mile long, from it she brushes coffee and sugar for "tea". She is expecting her sons, but they can not tell King Rufus where is the River of Ever Ever Crystal. Repeats with two more old ladies and their sons. The last three sons say they have just come from the river which is hell. They tell King Rufus to give them three bull cattle and they will take him to hell. Don Pedro has three girls, stolen when small, Roses of the Night, Moonlight, Sunlight. Don Pedro tells King Rufus to cut down an oak as big as St. Vincent, to cut it up and make a coal pit, plant flowers and plantain to ripen the same day and serve for breakfast at eleven o'clock. King Rufus cries, Sunlight does the work for him. The next task is to tell which girl is the eldest and the time of her birth. Sunlight gives a ring with her age inscribed to King Rufus, and says she will wear a red rose on her right breast, and will curtsy, too, when he is in the court.¹ King Rufus wins and Mr. Don Pedro turns his head downward and downward he goes. That's why you see heaven above and hell below.

C. Saint Lucia (I, 131-132)

Brother and Sister come to Big Giant's house. He tells his wife he will eat them. She tells them to flee. Big Giant asks his wife for his boots and he pursues. Little John turns a rose bush, Little Jane, a rose bud. Little Jane turns a river, Little John, a duck. Then they turn a mountain, a piece of soap. Big Giant climbs, but keeps slipping. They turn priest and church. Big Giant is close upon them, they say, "Domine Vobiscum!" Big Giant is still running, you never see him.

D. Saint Lucia (I, 132-133)

James and Louis are charged with murder. They flee to the woods and arrive at Demon's house. They ask for work. Demon says he has work—to cut twelve planks of water.² Louis begins to weep. Demon's daughter Agnes tells James to ask her father for a head-rest of smoke to carry the planks on. For two days Demon carries wood for a fire to get smoke for the head-rest. Agnes and James flee into the forest. Demon pursues. Agnes turns a rose bush, James a pond.

They come to a deserted chateau. Demon arrives. Agnes turns to a mirror which her father looks into and laughs. She asks him to give them the chateau. He can not because all the wild beasts of the mountain come there. James is to be tried by a jury for stealing Demon's daughter.

¹ See Tale 277.

² Cp. Bulu, Schwab 1: 271; Timne, Thomas 3: 19-22; Philippines, Fansler, 62. See Tale 234.

When they come to arrest him, Agnes turns him into a duck. The seven jurors die and Government says James is not guilty.

E. Saint Lucia (I, 134-136)

Philip is warned by Mistress Fly and a cock not to go to the devil's house, but the cock gives him a vial, a sword, an axe, a cutlass and a mirror to fight the devil. The devil tells Philip to make a board of water, ten feet long, thirty inches wide. He tells the devil to give him a pad of smoke. With his own sword he fights the devil and kills him.

F. Martinique (I, 231-232)

Rabbit goes to look for fresh meat for wife and children. He trespasses on the land of big devil without knowing it. Big devil says he will eat him up unless he makes him three planks of water. Cricket passes and sees Rabbit sad. Cricket tells him to tell big devil the planks are made but to give him a headrest of smoke to carry them to him. Big devil summons all his little devils, he makes smoke, but when he sees he can not make the headrest he says to Rabbit, "How do you expect me to make a headrest of smoke?" Rabbit answers, "How do you expect me to make three planks of water?"

G. Martinique (I, 232-233)

A little boy goes to look for work. The master tells him to clear a wood and bring a basket of corn. He weeps, a young girl comes. He tells him to make planks from a wave of the sea. He in turn asks for a headrest of smoke to carry the planks. Three horses, one with three legs. "Tit Jean tells "Tit Otise her father is going to kill them. She takes pins, needles, soap, gombo, wheat, corn. They turn a rose and a rosebud. "Good rose, did you not see a girl and a boy pass by?" The rose falls, the bud opens. "Good river, good duck, etc." Duck flaps its wings, River flows down.

"Tit Jean, when you reach your mother's house, embrace nobody." He is tired, lies down. An old woman embraces him, he forgets the young lady. He courts another. Miss Otise comes to where he sits at a table with five men. "Do you want me to make a cock and a little hen speak for you?" She throws a kernel of corn. The little cock runs and takes it. The little hen pecks the cock. "Go, ungrateful! You did not think of what I told you?" At this he remembers "Tit Otise, he leaves his sweet-heart.

H. Martinique (I, 233-234)

An old fellow gathers up all the young people of Martinique to work. He gives Josef a fig tree to plant and have ripe when he comes at four o'clock. Marie gives Josef her wand; the banana is ripe. Marie and Josef leave. Turn to a church and priest. The man tells his wife who says he is too stupid, the church was Marie, the priest, Josef. Josef turns into

a flower garden, Marie, a pink. He turns into an orange tree, with three fine oranges on top. "Mr. Orange master, did you not see a young girl and a young boy pass by here?" "No, no, sir." He climbed the orange tree, he took the first orange, he fell on his nose; he took the second, he fell on his eyes; the third, he fell on his stomach, dead. Marie weeps.

I. Martinique (I, 234)

A little boy asks Big Giant for work. Big Giant says he will give it to him, but if he does not do it he will cut him up. Big Giant tells him to find the ring his wife lost ten thousand years before in a manure pile as high as the mountain. He gives him tools of lead. Big Giant's little girl finds the boy crying. Second task: to get his grandfather's head on top of a tree three thousand metres high without a branch. Third task: make a clearing, plant cocoa, at night bring cocoa and products.

J. Dominica (I, 436-439)

One boy wants to be a carpenter, the other a thief, the other a mason. The thief takes three eggs and gambles with the devil. He wins nine sacks of money. He is to meet the devil in a year and a day. He weeps under a tree. Bird droppings. The bird tells him when he arrives at the river he will find the devil's daughter bathing. He is to hide her clothes. She will say that if he gives them back she will free him from any danger. She tells him that when her father gives him his hand he is to give him his foot. She warns him her father will tell him to make some planks of water. He is to ask for a headrest of smoke. When the devil says he can not make the headrest, he says to the boy, "How the devil do you want me to make a headrest of smoke to carry the planks?" The boy says, "How the devil do you want me to get water to make planks?" The girl warns him her father will tell him to go to the savannah to draw milk from the biggest bull there, who is the devil himself. The girl warns him her father will tell him to make a clearing, to burn, to dig, to plant, and to bring in a bunch of bananas the same evening. The girl finds him weeping. He puts his head in her lap and goes to sleep. She calls on the little devils to do the work. The devil puts a pot of water on the fire to kill them both. At night they leave behind two plates of spittle and take the devil's biggest horse, also ten-league boots, pins and maize and eggs. When the devil calls Clementine and Little John, the heap of spittle answers. Clementine says to Little John to tell her when he feels the back of his ear hot. She drops the pins. The devil's horse can not go through them. He puts the horse on his shoulder and steps over the pins. Again Little John's ears are hot. Clementine turns into a river, Little John into a duck. The devil asks the duck if he has seen a girl and a boy passing. The duck plunges his head into the water. The devil returns to his wife who slaps the back of his head and sends him back to get the duck. Clementine turns into a church and Little John into

a priest. The priest says to the devil "Domine vobiscum" and throws some holy water on them. The devil runs home to his wife, and tells her that she may kill him but he won't go back. Clementine warns Little John not to let his dog kiss him lest he forget her. When Little John forgets her, Clementine climbs a tree above a river. Everybody who comes for water sees the beautiful reflection and takes it to be herself and breaks the thing she carries and goes home to her mother, until an old woman thinks she can not be as beautiful as that and looks up and sees the girl. Clementine comes down, goes to the king, and asks permission to make a cock and a hen speak. Clementine throws down a grain of corn. The cock comes for it, then the chicken pecks him, "Ungrateful one! you do not remember whatever my father told you to do I did for you!" The incident repeats until the story is told. Little John embraces Clementine and takes her to his mother's house. At the wedding they spread a carpet from the house to the church, etc.

K. Dominica (I, 439)

Little John goes to the king to ask for work. The king has a daughter called Beauty of Rose. The king tells him to make a garden and plant it and give him things out of it the same day. The king tells him to make smoke from a hard wood. He tells the king to make him a headrest of smoke for him to carry the wood. The king says, "Sir, you are a man like myself, thank you, Sir."

L. Dominica (I, 440)

Little John goes to the house of Big John for work. Big John's daughter Itile shows Little John how to make the garden and bring food from it in one day. The next day Little John has to cut wood; the next, to saw water for planks. Itile tells him to ask her father for a head-rest of smoke.

M. Guadeloupe (II, 129-133)

Whatever calling a little boy's mother puts him at he says that no he wants to be a gambler. One evening he plays with a gentleman he does not know and wins all he has. The next evening the gentleman wins it back, all of it, and the boy himself. On this way with the gentleman he meets an old woman and then another. He tells each she need not know where he is going, but the third old woman he tells that he is going to the house of Mr. Body-without-soul. She tells him that he will come to a big pool in a big savannah. The head is a big tree. Three girls will come to bathe. He is to take a pin from the linen of the third girl. When he hears her say a malediction he is not to answer; but when she says a benediction he is to give her the pin. When he gives the girl the pin she tells him her father is Body-without-soul, that she alone is human, the other two girls are devils. Her name is Gyèma; his is Gyème. When he asks for Mr. Body-without-soul, he answers, "It is sixty and ten

thousand years I am here in the wood and I have never heard my name called. Worm of the earth! Dust of my hands! Little rascal! Tomorrow morning I will settle you!" At daybreak Body-without-soul shows Gyèma a big mountain and tells him he is to cut down the trees, plant coffee and bring him a cup to drink at 11 o'clock. Gyèma begins to cry. At ten o'clock Gyèma brings him food. He falls asleep and Gyèma levels the mountain, plants coffee and has a cup of hot coffee on the table for Body-without-soul to drink. The second day he shows him another mountain to plant with cane and at eleven o'clock to bring in a cup of unfermented juice. Repeats. The third day he is to make planks from the water of the river and bring them up to the house. Gyèma tells him there is no way of doing this, but he is to tell her father that the work is done but that he needs a headrest of smoke to transport the planks. Body-without-soul lights a fire to make smoke for the headrest but fails. For the fourth time he says Gyèma has seen Gyèma, and Gyèma answers, "You old fool, you old rogue! I do not know what you mean by Gyèma has seen Gyèma." That night they take her father's money and hundred-league boots. Body-without-soul pursues them. Gyèma turns to a terrace with flowers and Gyèma to a rose bush. "Pretty terrace, pretty rosebush, have you seen a young girl and a young boy pass by?" The wind whips the rose bush and it begins to wave. Body-without-soul thinks it is saying no. He returns home. His wife says, "Fool, that was they!" She beats him and makes him go back. Gyèma turns to a river and Gyèma to a duck. At the question the duck begins to stir up the water. He thinks it is saying no and he returns. After beating him his wife goes. Gyèma says, "It is mama who is coming this time. We are undone." She turns to a church and Gyèma to a curate. The curate throws holy water on the woman and says "Domine vobiscum." She says she can not get them but if Gyèma has the misfortune of letting anyone embrace him he will forget Gyèma all the rest of his life. Paris is not far. He tells Gyèma to wait while he goes to greet his mother. His mother is not there and he is so tired he lies down. His mother comes and embraces him and immediately he forgets Gyèma. Gyèma goes to Paris and becomes a first class candy maker. Gyèma is about to marry another girl. Four days before the marriage Gyèma puts on a dress the color of the moon. Gyèma's sweetheart sees the dress and asks if it can be loaned to her to be married in. Gyèma agrees on the condition that she will send her lover to pass the evening with her. He comes but is so sleepy he does not hear what Gyèma says to him. The next day Gyèma puts on a dress the color of the sun. Repeats. The third day she puts on a dress as changeable as the weather. Repeats. At the wedding table Gyèma serves a dessert of the mountain which was planted with coffee. When Gyèma sees it he remembers a little about Gyèma. The second dessert, the mountain planted with cane. Gyèma remembers a little more. The third dessert is the river to saw water to make planks. Gyèma remembers much more. He brings two

keys from his pocket, one of iron, one of gold. He presents them to the bride. "Which would you prefer, the golden key which has done nothing for you or the iron key which has rescued you from all the dangers of the world?" The lady prefers the iron key. Then he presents Gyèma to her. He breaks off the marriage and renews his marriage with Gyèma.

N. Guadeloupe (II, 133-135)

A boy goes to look for work at the house of the devil. The first task: to clear a big wood on a mountain and bring in yellow bananas, malanga, dry peas, and all kinds of vegetables, the same day. The devil's daughter gives Little John a little wand. With three strokes the wood will be down, the land tilled and planted and at four o'clock the cart full. Marie Madeleine warns him not to eat meat, or drink wine. The second task: to dry up a big pond of water with a basket. Marie Madeleine gives Little John a dishcloth to wring and dry up the water. The third task: to clean a cistern, at the bottom of which the devil has placed a big knife to cut through his neck. The devil goes to look for comrades to eat Little John. The devil has a big cock. It sings to call him to the house. They put corn and rice in the middle of the house for the cock to eat. They take the devil's money and his hundred-league boots. Marie Madeleine says she will go ahead and John behind. If he sees any rain fall, a butterfly, or any little beast, to tell her. That will be her father. When the cock finishes the rice he crows. The devil hears, returns, and pursues. Little John turns to a river, and Marie Madeleine to a duck. The next time she turns to a rose and Little John to a rose bush. The next time she turns to a church and Little John to a priest, who throws holy water on the devil. Each time the devil's wife has told him of his mistake but she herself does not pursue. It is Marie Madeleine who warns him not to let any of his family kiss him lest he forget her. While he is asleep someone kisses him and he does forget. To the betrothal breakfast Marie Madeleine sends a pretty little bird made of French flour and in its beak puts a note inscribed, "Little John has forgotten me." The bird hops on the shoulder of Little John and slips the note into his shirt. Little John rejoins Marie Madeleine who falls into his arms.

O. Guadeloupe (II, 135-136)

A boy asks for a drink of water at a fine house which is that of the devil. The devil's daughter warns Little John whatever the devil gives him to do not to speak lest the devil eat him or put him through the mill of knives or into the cook pot. Madeleine and Little John leave together. She tells him not to forget her. When he goes to see his family she stays in a little house alone and makes herself very ugly and old so no one will see her. Madeleine sends him a note in the mouth of a little butterfly. When his mother-in-law sees it she gives him a cup of chocolate which makes him forget Madeleine again. The day of the betrothal breakfast

Madeleine puts on a pretty dress which the mother of the bride begs her for the wedding. Repeats. Madeleine has a diamond whip which they ask for. She gives it but tells them not to tell the whip to do its duty. The bride says, "Whip, do your duty!" and the whip falls upon them all including Little John who runs to Madeleine's house. She says, "I told you not to forget me and you did forget me." Then he marries Madeleine.

P. Guadeloupe (II, 136-137)

A man asks his three sons what they will bury him in. In white planks, in mahogany, in an elephant's tail. Six months later he pretends to die. Their mother reminds the youngest of his promise. He asks for six rolls of corn bread and sets out to find the elephant's tail. He meets six old women and gives each a roll. The seventh old woman says he has been meeting her right along and returns the seven rolls. She directs him to the sleeping elephants and tells him to cut the tail of the tallest. She gives him a pin, a grain of salt, a piece of soap, which he is to throw when they come after him and then to sit down and eat a roll. When he throws the pin a mountain of pins springs up; the piece of soap becomes a mountain of soap; the grain of salt, the sea. The elephants drink up the sea and die, all but the last one, the mother. She passes over the dried-up sea. When the young man reaches home he finds his father digging the earth. "Ah, papa! That is what you did to me!" A pretty cabwesse who is the elephant comes and asks for a lodging. At night she turns into an elephant to devour the boy, but by his magic the boy turns himself into a mattress and the elephant does not find him. When she returns as a woman she finds him lying there. He says he was there all the time. The next day when the elephant goes to devour him at his work, he turns into a fire. The elephant falls into it and dies.¹

Q. Guadeloupe (II, 196-198)

Big John and Little John ask the devil for work. The devil tells Big John to make a clearing in the woods, plant it and bring him seven hundred barrels of French flour to make bread for his soldiers the next morning. The more Big John cuts down the woods, the thicker the woods become. At ten o'clock the devil sends Little John to carry food to Big John whom he finds weeping. Little John tells him that when he goes down at four o'clock to tell the devil that the seven hundred barrels of French flour are ready, but he must give him three headrests of smoke to carry them down. The devil cuts and cuts to make a bonfire for the smoke which blows away. "How the devil would you get three headrests of smoke?" says he, and Little John answers, "How the devil would you clear the land to make bread for the Devil's soldiers the next morning?" The devil tells Big John to bring him three planks of water.

¹ See Tale 120.

Little John tells him to ask the devil for three headrests of wind. The devil calls for wind which makes the hurricane of 1825. The devil stamps on the ground which makes the eruption of Martinique. The devil is to pay them and tells them to choose one of two trunks. Little John has warned Big John not to take the new trunk which is full of tigers, elephants and lions, but the old trunk, which contains gold, silver and diamonds. The devil pursues them in his eighteen-hundred-league boots. They go up a tree. The devil sings and climbs the tree after them. Little John turns himself into a red ant through his little wand and his brother into a *bête wouge*. Little John sings the devil's song and the devil falls down. They beat him and break his head and his horns. They come to a king's house and ask for work. Big John is a wheelwright and Little John is made the chicken boy.

R. Guadeloupe (II, 201-203)

A boy hides the clothes of one of two girls who bathe. He is hidden in the house of the girl's father who says he smells fresh meat. He is given tasks by this devil, to clear a hill and bring ripe fruit, to dry a river, make fire from the water, a headrest from the smoke, boards from the water, the headrest to carry the boards. The girl helps him. The first night the girl keeps the boy awake by a string tied to his toe which she pulls when the father is about to put him into a copper of boiling water. The second night she puts two banana trunks in the bed and spits on the floor for the spittle to answer her father's call. The girl and John take the twenty- and thirty-mile horses. The girl sees smoke behind them and throws down an egg which turns to a hill and other evil things to bar her father. They turn to river and duck, then to church and priest, the priest saying "Dominus vobiscum." When he goes home she climbs a tree over a well so that everybody can see their picture in the water. She takes a cock and a hen and three grains of corn to his house where he has forgotten her. Every time the cock takes the grain of corn from the hen she says, "Ungrateful cock, don't you remember all my father did to you and that I saved your life?" His memory returns, he marries her and the other girl they make their servant.

S. Saint Eustatius (II, 380-382)

Peter Morris wins playing cards with the devil who orders him to return the money the following day in hell. Peter meets an old lady who tells him that three girls, her granddaughters and the devil's daughters, will fly to the river as pigeons. One will fold her dress differently and Peter is to take a gold star from the dress and then find it for the girl. She promises Peter to do for him any work the devil, her father, gives him. She warns him that when he sits down in the devil's chair to keep rocking it for underneath is an imp to burn him. The imp turns into a cat and Peter rocks over the cat. The devil's daughters make pies, but

warned by Lizzie, Peter takes the broken pie and then outdrinks the devil. Lizzie tells Peter to fill the carriage with gold, and she takes four goose eggs. Peter sees a little bird following them. Lizzie breaks an egg and a mountain rises. The devil breaks one of his three eggs and flattens down the mountain. With another egg Lizzie makes a river. The devil dries it up. She makes large hills. With her last egg she makes a river, a mountain and a sea. The devil throws himself into the sea and becomes a shark.

After Peter has courted another girl and is about to marry her, Lizzie throws a grain of golden corn in front of a gold hen and a gold cock. The hen upbraids the cock for not remembering the past incidents, when Lizzie stood by Peter. "Would you throw away a faithful old lock for a new lock?" asks Peter, and he marries the devil's daughter.

T. Saint Croix (II, 439-441)

A woman tells her son John to go to hell. On his way he meets hoes digging cane holes, bills cutting cane, a mill grinding cane, all doing these things by themselves. The devil gives him three tasks: to remove a dung heap that has never been cleaned out; "to see who will free him through a house of brass;" to bring home three old mules. Each time he cries and then goes to sleep with his head in the lap of the devil's daughter, and each time Fengkuma performs the task. Fengkuma takes two horses and leaves her spittle to answer for her. As the devil overtakes them Fengkuma throws an egg behind and makes first a river and then a wall which the devil and his horse have to drink dry or climb over. Fengkuma stops at a banana wharf and warns John when he gets home not to let a dog jump on him lest he forget her. John forgets her for four days but when he goes to feed his Domenica fowls Fengkuma turns into one and speaks to him. He catches the fowl, and Fengkuma turns back into her own form.

U. Saint Thomas (II, 461-464)

Jack meets the devil's mother and she tells him what to do. The devil's daughters are bathing and Jack hides the youngest girl's clothes, and then in the tree overhears her say she will do anything in her power for anyone who returns the clothes. The devil sets Jack three tasks, to clean out a seven-horse stable that hasn't been cleaned for six years, so that the devil can see his face in the stable; to bring up from a bottomless river a diamond ring which has been pounded into powder; (the third task omitted). The devil's daughter cleans the stable by putting cows in it and brings up the ring by having Jack cut her up and throw the pieces into the river. Against her warning he spills blood so that her right hand little finger nail is missing. Jack puts the heart of the banana tree in his bed and the girl leaves a basin of spittle in her room. The spittle answers when the devil calls until the devil's rooster sings

a warning. He takes the horse that leaps ten thousand miles and overtakes the couple who are on the horse that leaps one thousand miles. The girl drops a kernel of corn. The horse becomes a river, the girl a duck and Jack a fisherman who evades the devil's question. After the devil is enlightened by his wife and pursues again, the girl drops another kernel and the horse becomes a church, the girl an old lady kneeling in prayer and Jack a priest. The third time the devil and his horse try to drink up the river and they burst. Jack and the girl are happily married.

V. Hayti (II, 496-499)

A young man tells Little John that five girls will come to bathe and he is to take the clothes of the youngest and climbs a big tree. After the four girls find their clothes and leave, Little John brings down her clothes to the youngest, saying he had been promised that she would find him work. She takes him to her father who is a big devil. He tells Little John to clear a wood and have ripe bananas for him the next day. Little John goes behind the house and weeps, but Mariani accomplishes the task for him. The next task is to find the ring of the wife of the devil king, lost in the water for three thousand years. Mariani tells Little John to chop her up and not to let a bit fall, and to throw her into the water. He drops a little piece of her finger. She finds the ring and comes out whole from the water. The king marries Mariani to Little John. After spitting into a basin, they take the king's two-legged horse and his three-legged horse. When the king calls, the spittle answers. In his two hundred-league boots the king pursues. Mariani turns into a fruit tree and Little John into fruit. The king returns to his house for a knife to cut the fruit. As he is about to overtake them again, Mariani turns a church and Little John the priest. When the king asks the priest if he has not seen a gentleman and lady pass by on horseback, the priest asks if he would like to take Communion. The next time Mariani turns a female pigeon and Little John a male pigeon. The king returns to get corn to catch the pigeons and put them in a cage in his house. Mariani turns into an orange tree and Little John into oranges. The king returns for a pole to gather the oranges. Mariani turns into a vegetable garden and Little John into a gardener, who keeps asking if he wants carrots, beets, soup vegetables. Each time the king returns his wife has abused him as a fool. Now she goes after them. Mariani turns a pond and Little John a duck. Mariani's mother calls them and when they do not come she says that when Little John comes to the gate of his town he will forget Mariani as one forgets baby clothes. Little John goes to get clothes for Mariani, forgets her, and falls in love with another girl. They send to Mariani to embroider the wedding dress. Mariani makes a little pigeon and a little duck out of bread and tosses them to Little John who now remembers. He divides what he was giving the other girl between her and Mariani and marries Mariani.

W. Hayti (II, 572-574)

A woman gives her son seven johnny-cakes and a bag of marbles. The boy gives the king's sentry one johnny-cake and a half. The sentry tells him to follow the three daughters of the king who are going bathing and to hide their clothes. When they dry out, he is to help find the clothes; then he can come back with the girls. The boy tells the girls that he has heard that their father wants to gamble at marbles. The girls say that their father beats all those he plays with and then eats them. The king tells Little John he will play with him the next day at two o'clock. During the night the youngest girl gets her father's big pitching marble for Little John. Little John wins. The king says he has three daughters of the same size, dressed the same. If Little John will tell him which is the youngest he will marry him to her. The youngest daughter tells Little John that she will move the big toe of her left foot. The king plans to eat Little John. The girl puts a cat in a pile of banana trash under Little John's bed and she and Little John make off. The king throws boiling water on Little John's bed. It falls on the cat which begins to dance and make a noise in the trash.

173. GUARD ON THE MOUNTAIN

A. Dominica (I, 455-457)

Two brothers, Little Thief and Compère Dog, leave home to look for work. Their mother gives each an egg which, in any danger, he is to break and say, "Turn me into an ant." They arrive at cross-roads. Little brother says he is hungry. Big Brother breaks the egg and asks for a well supplied table. The table appears at the foot of the tree. After they finish eating, Big Brother breaks the shell of the egg and tells the table to give place to the tree. They go to sleep. Little Brother wakes Big Brother. Big Brother gets up angry and tells Little Brother to go on his road. Little Brother meets Compère Mosquito who leads him to a city where everybody has a big work. The work offered them is to make a headrest of smoke and to fill a basket daily with water.¹ Little Brother goes on and meets a herd of cattle where there is not a bit of grass, nothing but rocks, and yet all the cattle are fat, people come with bottles to get the oil running off their backs. The little boy goes on and meets a guard on the mountain whipping people—dead people who in time of slavery disobeyed their master who whipped them. Now the guard is whipping them. He sings a song for people to learn in order to pass on.

¹ See Tale 172.

174. THE FERRYMAN

A. Martinique (I, 254-255)

The five children of a poor woman go out to look for work. The devil gives them a task, to cut down the woods, burn, plant, harvest and load, in a day. They flee to a river where a man has a boat to take people across, to support his seventeen children. He takes them across. The devil arrives in pursuit. He is a big devil, his mouth is full of fire. "Do not take him across to eat us!"

175. THE FERRYMAN'S TRICK

Compare comparative Aarne, no. 461 VI.

A. Dominica (I, 458)

The little boy asks the master of the scow to put him across the river. When he is across he will tell him a secret. The scow master tells him he has been working ten years and no one has given him anything. The little boy tells him that he is to ask the next man who comes to take his place until he returns, and then he is not to return. That man will have to run the scow.

176. HE RESCUES HIS SISTERS

Compare Cape Verde Islands, Parsons 17: I, 142-143, 149-150 (getting directions, and carried by bird), 208-209 (born after sisters are stolen).

A. Martinique (I, 293-296)

Somebody gives a pregnant woman a vial for her unborn son to rub himself with if he is attacked on a voyage. The child is hardly born when he asks his mother to give him a little cutlass, a little pipe, a little piece of tobacco, some little matches, a little drink in a little vial, to go and look for his sisters who were stolen fifty years before. He meets a man and asks if he can show him the house of Mr. Green Without-Care. "No, I have never heard of the name and I have traveled far, but I have a big brother who lives in a little by-way near here. Perhaps he can tell you." The boy walks for fifty years and reaches the by-way. He sees a man standing up with his hair covering his eyes. The incident is repeated. After fifty years he sees something standing up. His hair falls to his feet, and you could split wood with his nails. The incident is repeated. This devil is so old that there is a little ladder for you to mount to speak into his ears. He calls Hummingbird who says he is too little. He calls Lark, then Nightingale. Finally they call Eagle, who has eaten this morning under the window of Mr. Green Without-Care. Eagle asks for ten barrels of rice, ten of corn, ten of salt meat, ten of

water, all of which he puts under one wing, he puts the little boy under the other. "Master, I am hungry!" and he alights to eat ten barrels of rice and so on for all the other provisions until there is nothing left. The little boy gives him one of his arms, then a leg. The little boy sprinkles his arm and leg from his little vial and they grow out again. He finds his sisters. He fights with Mr. Green Without-Care and kills him. An old woman directs him to the key to unlock the chains on his sisters. He sets free the roomful of pretty young ladies stolen by Mr. Green Without-Care. To everybody he meets on his way back he gives a girl until he parts from all but the most beautiful one whom he marries.

177. HIS SISTERS DISAPPEAR

A. Dominica (I, 507-508)

The eldest sister goes with a comb and a pot of oil to her godmother who is boiling a tea with lemon, pepper, and two breasts. The girl says she has come to have her godmother Panda comb her hair. Panda does her hair and greases it. She sings and the girl disappears. Repeats for two sisters. Their brother sharpens a big long knife. He sees three descending head downward to hell going to be confessed. He stabs them. He goes to Panda's and sings. He sees the mountain black with little devils. He leaves only a single head, all die. The woman sings for more devils. With a vial he revives his sisters and all the dead people and kills Panda.

178. BEAUTY INTO DOG

A. Hayti (II, 556)

A woman wants to kill her step-daughter. She arranges with three devils and sends the girl at midnight to get water. The devils steal her. She sings for her brothers who rescue her. They dig up the grave their step-mother says is that of their sister. When they find a dog buried there the step-mother says the girl turned into a dog. They kill the step-mother, cut off their father's head, burn the house, and appear with Beauty more beautiful than ever.

179. CARRIED BY EAGLE

A. Martinique (I, 300-302)

A boy goes out hunting on Good Friday. A bird sings to him. He sings back. At table in blood from the bird is written, "The princess of the sky suspended by three chains of gold." The boy asks the way of a devil who sends him on from bird to bird. The eagle carries him to the house of the princess where he asks for the job of kitchen boy. The maid reports that he has a mirror, a pocket handkerchief, and a snuff box,

marked with the name of the princess. The princess tells her father that this is the gentleman who has saved her in all her difficulties.

B. Martinique (I, 302-304)

Prince Albert goes hunting on Good Friday and brings back a golden bird. On his search for the princess of the sky, Prince Albert is passed on from animal to animal. The eagle asks for ten barrels of wheat, rice, etc. to put under his wing. The supplies give out, and the eagle eats the arms and legs of the prince, restoring them later.¹

180. ESCAPE UP THE TREE

Compare Hayti, Comhaire-Sylvain 3: (51), 300-304; Santo Domingo, Andrade, 112-113, 139-144; Jamaica, Beckwith 1: 96-99; Jamaica, P. C. Smith, 55-56; Jamaica, Milne-Home, 67-69; Bahamas, Parsons 8: 66-70; Bahamas, Parsons 23: 503-504; Bahamas, Edwards, 92-93; Alabama, Richardson, 399-400; Louisiana, Fortier, 6-13; Georgia, Harris 1: 86-88, 92-100; South Carolina, Parsons 18: 80-83, 86-87; South Carolina, Penn School, 223-224; North Carolina, Parsons 1: 189, 190; Suriname, Herskovits 2: 324-327; Brazil (dogs only), Roméro, 85-86; Alabama and Koasati Indians, Swanton, 212-213; Caddo, G. A. Dorsey 2: 59-60; Pueblo Indians, Parsons 7: 235-240; Shoshone, Lowie, 293; Blackfoot Indians, Wissler and Duvall, 109-112, 112-116; Thompson River Indians, Teit 1: 34-36, 82; Shuswap, Teit 2: 636-637; Arapaho, Dorsey and Kroeber, 153-159; Cheyenne, Kroeber 1: 183; Gros Ventres, Kroeber 2: 101; Kutenair, Boas 3: 308-309; Cape Verde Islands, Parsons 17: I, 123-133; Sierra Leone, Timne, Thomas 3: 33-34, 58-60; Liberia, Gola, Westermann 1: 102; Liberia, Westermann 2: 491-492; Yoruba, Frobenius, X, 233-236; Nigeria, Sobó, Thomas 1: 114-119; Nigeria, Dayrell 2: 11-13; Hausa, Tremearne 2: 298-299, no. 51, 443-444, no. 95, 454-456; Hausa, Basset, 53-55; (?) Chinyanja, Rattray 1: 135-136; Gazaland, Kidd, 224-230; Congo, Bena Kanioka, De Clercq, 85-86; Hottentot, Schultze, 398-399; Kaffir, Theal, 122-126; Kaffir, Macdonald, 365; Kaffir, FLJ (SA) 1: 13; Zulu, Callaway, I, 48-52; Bavenda, Stayt, 348; Wayao, Stannus, 335-336; Philippines, Manila, Santos, 393-395; Spain, De Soto, XXI; Siberia, Bogoras, 58-61, 65-67; comparative, Parsons 16.

A. Trinidad (I, 33-34)

A boy loves hunting. He has four dogs and one day when he goes out he ties his dogs and puts a basin of water in the sun. He tells his mother if she sees the water turn to blood to loose the dogs. The boy is up a tree, and an old witch is cutting down the tree to kill the boy. He asks God to make the tree bigger. He sings for his dogs—Tintin, Passe-pa'to', Apilleloto, Carouma. His mother does not notice that the water has

¹ See Tale 294C, D. Compare Cape Verde Islands, Parsons 17: I, 143, 149-150.

turned to blood, but his dogs bite through their rope. The boy calls on God. The dogs arrive and devour all the little devils. They leave the old witch to the last. The first dog swallows the old witch, she comes out behind. The next swallows her and the next. The fourth swallows her and sits down. Meanwhile the boy directs God to make the tree as small as it was before. He calls to the dogs, but they are too enraged to hear their master's voice. The boy takes off his clothes and throws them down. They snuff at them and recognize him. They wag their tails for their master to come down. He tells his mother, had he lost his life it would have been her fault.

B. Trinidad (I, 34-36)

A finelooking Cobress is passing with an Indian basket on her head. The young man who loves every woman passerby is going to escort her home. She tells him to tie the dogs. He tells his mother when she sees the pot on the fire boiling and the water turning to blood to loose the dogs. His mother takes the soiled clothes to the river and forgets about it. The Cobress sends the boy up a fruit tree for a golden apple. She tells him to shake the tree. Every leaf that falls becomes a young she-devil, axe in hand. When they start to cut down the tree, the man turns a pin. She turns him human again. He has told her all the things he can turn into, except a needle. When he started to say that, his mother hushed him up.¹ Whatever he turns into the she devil turns him human. He makes the tree turn seven times its size. He turns a needle. She can't turn him human and she can't cut the tree until she does so. A blue frog offers to help cut, but it makes the tree seventy times bigger. Then a white frog makes it fifty times bigger. The strongest dog bursts his chain first, then the chains of the others. They devour all the devils except the old one who had hidden herself up to her nose in a hole. The master spits on a leaf and throws it down for the dogs to recognize him by. They lick it and lie down. At home I tell him that a man who loves every woman he sees will always get into danger.

C. Trinidad (I, 36-38)

Lazy boy and Willing boy. Willing boy has three dogs, Oh-me-boy, Ah-me-enge, Shoo-me-boy. He sets a basin in the fig tree, tells his mother if the water turns to blood to let go the dogs. His mother is a bad old witch and stuffs the dogs' ears with cotton. The boy finds an orange tree with one orange on top, and a pretty girl asks him to get it. The girl strikes her right side and seven devils come out, then her left side and seven more come out. They chop, the axe sings. The boy sings for his dogs. He prays, and the tree is whole again. The dogs' footfalls sing. They tear up the devil and the girl hiding in a hole. The boy throws down his jacket and his hat which they recognize. The boy upbraids his mother. She sings.

¹ Cp. Jamaica, Beckwith 1: 102; Dahomey (Fon), Trautmann, 31-32.

D. Grenada (I, 81)

After the old lady who wanted to eat the boy and his sister has been killed and buried, she resurrects and pursues the boy who is in a tree top. The old lady takes her axe to the tree, and, as it is about to fall, the boy calls to his dogs, Scandale, Dash, Carlu. They kill the old lady, and the boy takes all her property.

E. Martinique (I, 326-329)

A boy is so aristocratic he can find no Negress to marry. He wants a white girl but white Martiniquans do not marry Negroes. One Negro girl hits him because he said she smelt like a cockroach and kicked her. She says she will take her revenge. When she is twenty years old she makes a contract with the devil. The boy sees a beautiful white girl pass by. She drops her fan. He picks it up. To his great pleasure she shakes hands with him. She makes the acquaintance of his mother and through her proposes marriage. After they marry and she is pregnant she proposes to go out to the boy's estate in the mountains. She tells her husband to tie up his dogs. He puts a bowl of water in his mother's room and tells her if she sees the water turn to blood to loose the dogs. After they start, on the plea that she has forgotten something, she returns and ties the dogs with three hairs from her head, and gives her mother-in-law a sporific. At the plantation she asks her husband to climb a tree for an apricot. She makes him climb higher and higher until he throws down an apricot. She makes it hit her on the belly. She beats on her belly, little devils come out with their axes. The bowl of water turns to blood, but the old woman is asleep. Up in the tree the old man calls to his dogs. The more the devils cut the tree, the larger it grows. The dogs cut through their chains and their feet make a song as they run. They destroy woman and devils.

F. Martinique (I, 329-337)

When Little John is born the holy Virgin gives him a bow and three arrows. He goes out walking and meets three comrades, each with three arrows like his own. They travel together. They meet a beautiful woman with a basket of flowers. They ask her for some. She has a red bouquet in the midst of white flowers. She says she can not divide it, it is her heart; she proposes to give it to the one who will shoot his arrow into it. Little John succeeds. He returns home. At this time he is only three days old. His mother has died. He tells his grandmother he has to go for his wife. The three dogs his mother left him are all his fortune. A beautiful woman appears to him and says he has married a devil, and tells him that if ever he goes anywhere with her to tell his grandmother when she sees what is in the bottle turn to blood to loose his dogs. Then the woman, his godmother, gives him a bottle of milk. His wife proposes that they go out to look at her mountain property, first tying his three dogs. She sends him up the tree for an apricot. He

throws it down on her belly. Out come little devils. Meanwhile the old woman has been drinking and eating and goes to sleep. The milk turns to blood. Little John sings to his dogs. When the tree is about to fall, Little John throws an arrow and the tree becomes a thousand times bigger, and so with the second arrow and the third. The dogs cut their chains. One dog swallows the devil's mother and she comes out behind. He swallows her again and she comes out behind again. Little John tells the dog to swallow her again and squat down. When he gets up the devil comes out and John cuts off her head, ears, fingers and toes. When he returns home, he makes a dish of them for his mother (*sic!*) A bone sticks in her throat and Little John gives her a slap on the neck to relieve her.

G. Dominica (I, 434-435)

A boy tells his mother that when a basin of water turns red to loose his three dogs. The boy encounters a lot of little devils. He climbs a tree. The devils start to chop it down to kill the boy. In the tree there is a nest with three eggs. The boy breaks an egg and says, "Let God make the tree bigger." He sings to his dogs. The water has turned to blood, but his mother is watching a dish on the fire. When the tree is about to fall, the boy breaks another egg.

The tree becomes bigger. More devils. The boy breaks another egg. The dogs burst their chain and arrive as the tree is falling. They eat up all the devils. The boy throws down his hat and all his clothes for the dogs to smell and recognize him. The boy takes a devil tongue to his mother. It catches in her throat and she strangles to death.

H. Guadeloupe (II, 137-138)

A boy has three dogs, Quatiquati, Tinedé and Boiyé. He tells his mother he is going hunting and if she sees the rose in the glass of water fade it means he is in danger and to let loose the dogs. He meets the devil and goes up a tree. With his axe the devil cuts down the tree. When the tree is about to fall, the young man says, "With the permission of God, let the tree become seven times higher and thicker." He calls his dogs by name, his mother is talking and, until the rose is quite faded, she does not notice it. Then she loosens the dogs. Each time the tree is about to fall the devil hits his belly and brings out ten thousand little ones at a stroke, all with axes to cut down the tree. He tells the dogs to eat them all up and keep the tongue for him. He gives the tongue of the mother devil to his mother. It sticks in her throat. "Mama, mama, is it good to suffer?" "No, my son, it is not good to suffer." He gives her a slap on the back and the tongue comes out. "Mama, you see it is not good to suffer!"

I. Guadeloupe (II, 138-141)

Two boys are at work in the woods. Rain wets their matches. The little brother sees a light far off. "Too late to go for it," says the big

brother. He sees a wattled house and a big woman with a big belly. She puts a grain of rice in the pot and in a moment the pot is full of rice. A thousand little ones come out of her belly and eat, by nose, by eyes, by mouth. When they finish eating she tells them to go back. Others come out. The little boy has been watching in secret, but now he knocks at the door and asks for a fire-brand. She asks if he saw anything. He says no. After he leaves the house the little boy takes his lice and breaks them and makes a whistle and tells his whistle what he saw. The old devil hears it and runs after him. He thrusts the whistle in his anus. She charges him with whistling but he denies it. "Go, I will get you!" She dresses herself up as a pretty girl and goes to his mother's house. She tells the boy she wants to eat an apple. The boy tells his mother that when she sees the bowl of water turn to blood to let loose his three dogs, Longo, Laidoux, and L'Allemand. He climbs a tree to get the apple which is a spirit and the more he climbs the thicker and taller grows the tree. The woman sits down and gives birth to ten thousand little devils with their axes. The boy sings for his dogs and when the tree is about to fall he says, "Fall, rise!" When he sees that the tree is actually about to fall he plucks a good hair from his head and whistles on it. It falls on the dogs' chains which burst. The dog rescues him. He takes some devil tongue to his mother to cook. It strangles her. "Mama, is it good to die?" He slaps her on the back, and the piece in her throat flies out and knocks down a partition. The dogs get hot in the sun, fall into a well and drown. From sorrow he also falls into the well and is drowned.

J. Guadeloupe (II, 141)

A boy's mother tells him to test the girl by pricking her. If blood comes she is a Christian, if matter, a devil. The boy shows his own blood to his mother. The boy gives his mother a plate of water. If the water turns to blood he will be in danger and she is to loose his three dogs. His wife tells him to climb a tree for an apple. She hits her belly, out come a lot of little devils, and she defecates tools to cut down the tree. The tree gets thinner and thinner. The boy has two wands given him by his godmother. He asks for the tree to become a thousand times bigger. He sings for his mother to let loose the dogs. The water turns to blood, but his mother sleeps from the sleeping potion given her by the woman. He tells the dogs to eat them all up except the tongue, which he gives to his mother with rice and peas. The tongue sticks in her throat. The boy slaps her on the back of the head and the tongue passes through a partition and kills the lady on the other side. His mother says, "So much the worse for the child that does not listen to his mother! Had you listened to me, misfortune would not come to you."

K. Les Saintes (II, 247-250)

A boy leaves his three big dogs with his mother. When she sees the water in the bowl at a boil she is to set free the dogs. His godmother

gives him seven lice. He climbs a tree to eat the apples. The tree belongs to a devil who orders him down. The devil beats his belly and defecates little devils with little axes. They sing, and the boy sings to his dogs. When the tree is about to fall, the little boy cracks a louse and the tree becomes twice as big. At home the water begins to boil, but his mother does not notice it. The dogs break the rope. The lice give out and the tree falls, but the dogs arrive in time to kill the devil. He gives his mother the devil's tongue to cook. The first mouthful sticks in her throat. He tells her to drink some water, and asks if death is sweet. Finally he hits her on the back of the neck, and the meat comes up and goes through four partitions.

L. Hayti (II, 546)

The boy tells his mother when she sees the three dogs panting with their tongue out to cut their chains, so that they can come and save him. He reaches a savannah surrounded by devils and goes up an apple tree. The devils begin to cut down the tree, and as the tree is about to fall the boy throws down one of three seeds. "With permission of Father God I ask you that the tree become bigger than a house." Repeats, the tree is to become bigger than a hill. The boy sings to his dogs whom his mother has forgot to attend to. Then she remembers and sets them loose. They break the necks of all the devils. When he reproaches his mother, she says that she was alone in the house with all the work to do and so forgot him, but it would not happen again.

M. Hayti (II, 546-548)

A woman tests her son who wants to become a hunter by having him shoot at a pin. Before he sets out she gives him a pin to stick in any girl he may meet to see if she is a she-devil or a young lady. And she gives him seven little grains. She pricks the girl he meets and draws pus, but he invites her to go along with him. She asks him to climb an apricot tree and throw down an apricot on her left breast. Three hundred and ninety little devils come out of her belly, each with an axe in his hand. As the tree is about to fall, in the name of his little grain the man asks for a tree the size of Port-au-Prince. The she-devil sings, and the boy sings for his four dogs. The man throws another grain. The woman swallows the three hundred and ninety little devils. She beats her belly, and five thousand and ninety-five little devils come out. The dogs arrive and kill the lady and all the little devils.

N. Hayti (II, 548-551)

A man has twin boys who have never been in love. They prepare some beef to sell in the Monday market. Sunday, dressed all in white, they go out in the town and see two sisters. One sister has each boy throw a golden apple into the air. The boy whose apple falls on the ground she rejects. The one whose apple falls on her left breast she says she loves.

She goes with him to his home. She can not eat the food they give her because she says she is pregnant. She can only eat the apricot they saw on the road. Before they start to get it Little John tells his grandmother to tie up his three dogs and to loose them if the water in the bowl turns to blood. The woman asks Little John to drop the apricot on her head. The devils come out. Little John throws down the grains his grandmother gave him, and sings for his dogs. The water turns to blood, and the dogs burst their chains. After his rescue he finds his grandmother still eating the ear of corn the woman had given her to make her forget to set free the dogs. He shows the woman's head and then buries it.

181. HE KILLS THE COW THAT KILLED HIS MOTHER

Compare Bahamas, Parsons 8: 145-146; Jamaica, Beckwith 1: 113-114¹; Louisiana, Fortier, 10-13; Georgia, Harris 1: 85-88; Madagascar, Tanala, Renel, I, 82 ff.

A. *Dominica (I, 433-434)*

A bad cow called Mibosale butts a pregnant woman. In dying she gives birth to a little boy. His mother's sister brings him up. In school they plague him saying that Mibosale killed his mother because she was so ignorant. The little boy climbs the tree the cow is tied to, and sings. The cow butts the tree and bursts two veins in her neck. The boy sings. The cow butts again and bursts two more veins. The cow butts and breaks her neck. The king is so well pleased he gives the little boy half the cow, half the plantation, and a purse of money.

182. THE ABANDONED CHILDREN

Compare Bahamas, Parsons 23: 507-508; South Carolina, Parsons 18: 83-86; Fernando Poo, Bubi, Tessmann 2: 201 ff.; Brazil, Roméro, 83-85; Portugal, Braga, I, 125-126; Spain, De Soto, XXI, XXII; comparative, Aarne, no. 327.

A. *Grenada (I, 80-81)*

Their mother sends them into the wood. The boy steals cakes from an old lady. Demurs to taking his sister along lest she laugh. She does laugh, and the lady cages them to fatten them. Cock gives them a rat tail to deceive the lady. Sister lets the ants eat the tail. The boy throws the lady into the copper of boiling water.

They bury the lady, and the boy tells his sister not to sweep near the grave. The girl touches the grave, the lady arises, and pursues the boy.

B. *Saba (II, 390-391)*

At the bidding of their stepmother, girl and boy are abandoned in the woods by their father. The boy finds his way home through the white

¹ Associated with Seven Tongues.

stones he drops on the way. The next time the little boy drops corn which the fowl pick up, and the children lose their way. The little boy steals some fish that a blind old woman is frying. The next time he starts to steal from the frying pan the old woman calls out, thinking it is the cat, and the little girl laughs. The old woman locks them up to fatten them. Instead of his finger the little boy holds out a rat tail for her to bite. When the old woman is dancing to show them how to dance, they throw her into her oven.

183. GUESSING A NAME

Compare Saint Thomas, Meade, 365; Jamaica or Antigua, Andrews, 53-54; Jamaica, Beckwith 1: 77-79; Jamaica, P. C. Smith, 14-16; Bahamas, Parsons 8: 114-116; Bahamas, Parsons 23: 507; South Carolina, Parsons 18: 22-23; Gold Coast, Barker and Sinclair, 77-79; Ashanti, Rattray 3: 33-35; Fjort, Dennett, 35-38; Angola, Chatelain, 140-145.

A. *Trinidad (I, 38-39)*

An old woman's name is En-Bois-Chinan, but nobody knows it except Crab. A little girl gets lost, and the old woman gives her something to eat. She wants to leave. The old woman says she has first to guess her name. The little girl asks all the creatures. None knows the name, until Crab tells her. The old woman takes her cutlass, she meets Worm, and sings, asking if Worm told her name. Worm sings no. So with the others, until Crab admits telling. She beheads Crab with her cutlass. Which is why Crab has no head today. The old woman takes the little girl to her mother.

B. *Martinique (I, 224-225)*

A she-devil who leads people astray on the road has a little god-child to whom she has never told her name. Crab meets the little girl and says her godmother's name is Dame Calaima-sous-baille. She tells her godmother who sings to Crab and fights him.

C. *Dominica (I, 432-433)*

The little girl's godmother is a *soucouyant* and her name is Mami-mancayungashalgoyououliopastory. She will not give the girl anything to eat until she guesses her name. The girl goes to the river to wash dirty plates, and Crab tells her the woman's name. The woman sings to Crab who sings back. She gives Crab a blow on his back, and Crab throws mud in her eyes. Ever since a person ages first around the eyes, and Crab has a white mark on top of his back.

D. *Guadaloupe (II, 84-89)*

An old woman tells her god-daughter, Julie, she will give her nothing to eat unless she tells her her name. Julie gets up, makes coffee, gives it to her godmother.

Cric! crac! Off today, off tomorrow. Man goes a long way, who falls in the mud will daub himself.

Julie feeds the pigs, gives her godmother dinner, sweeps the house, goes to sleep without her dinner. The next day at a little brook she sees a pretty crab and tells him that for three days she has not eaten anything. He tells her that her godmother's name is Tan' Brésine den Geulimen. She tells the name and gets something to eat. Tan' Brésine den Geulimen takes a stick and a little cocoanut of ashes, goes out and meets a horse. She sings, asking if he has told her name. Repeats for mule, donkey, sheep, goat, turkey, crab. Crab confesses. They begin to fight. She hits Crab on his back with the cocoanut, which is why he has no head.

E. Antigua (II, 312-313)

An old lady tells a girl living with her that if she can't tell her name she will kill her. The girl's tears drop into the spring, and Cock fish tells the girl the old lady's name. All the creatures deny having told the name except Cock fish who drowns the bad old woman.

F. Saint Eustatius (II, 379-380)

The boy's grandmother gives him food after he tells her her name. In succession she asks the animals if they told the boy, Donkey, Goat, Horse, and Turtle who says he told.

G. Saint Martin (II, 407-408)

A little girl asks an old lady by her name for a drink of water. The old lady asks the animals in turn if they told the girl her name. The crab runs for his hole, and the old lady throws her calabash at his back.

H. Hayti (II, 508-509)

A lady gives a little girl living with her two barrels to fill with water and says that if she does not tell her her name she will eat her. Crab tells the little girl the lady's name. The lady asks Toad if he told her name, then Lion and Tiger. Crab admits to it. She jumps for Crab who pulls out her eyes.

184. HIDE ME!

A. Saint Kitts (II, 357)

Hard times and a woman devours her children. A child escapes and begs Mule and then Donkey to hide her.

B. Saint Kitts (II, 357)

The escaping child runs to a cow, a donkey, and to Goat who butts down the woman and takes the girl to live with him.

185. OUTWITTING TO LEARN A NAME

Compare Jamaica, Beckwith 1: 118-120; Jamaica, Jekyll, 11-13; Jamaica, P. C. Smith, 51, 54; Bahamas, Parsons 8: 116, 117; Quebec, Barbeau, (29), 108-110; Suriname, Herskovits 2: 228-231; Gold Coast, Barker and Sinclair, 45-46; Fjort, Dennett, 35-38; Nigeria, Dayrell 1: 79-80; Scotch, Chambers, 72 ff.; English, Jacobs 2: 1-9; France, Carnoy 1: 64-66; comparative, Bolte u. Polivka, I, 490-498; comparative, Aarne, no. 500.

A. *Trinidad (I, 39-40)*

After the priest baptizes the princess, the king shoots him. The king says anyone who knows her name is to marry her. Spider turns a baby and his mother takes him to the princess to take care of him for a day. She keeps crying, "As my name is Alou, never have I heard a child cry so!" A ragged youth arrives and sings the name. "However one is living in this world, somebody is supposed to know their name."

B. *Dominica (I, 378-379)*

God tells Rabbit to tell him the names of seven men who live in a certain house. Rabbit eats some stinking carcasses, makes a hole in the house, and breaks wind. Monday says, "It's not me, it's Tuesday." Tuesday says, "It's not me, it's Wednesday", and so on. Rabbit reports their names to God who says, "Get out. You are too smart!"¹

C. *Guadaloupe (II, 20-21)*

The king puts Monkey in prison and says he won't let him out until he tells him the name of his daughter. Monkey asks to be put in the gallery, and he goes on top of the house. He overhears the nurse asking the girl what she wants to eat, and he tells the king her name is Clémence. Monkey goes to the house of Rabbit who makes him drunk. Rabbit takes Monkey's drum and goes to the king's house and tells the king the name of his daughter. At the wedding they gave me a kick and I fell from the chimney. I found a mosquito cleaning his teeth with pincers.

D. *Guadaloupe (II, 90)*

The girl spreads out three dresses in the sun. The girl says, "Mama, mama, do you not see the dog lying on the gala-fata-laine-com-bamasilaine?" The dog goes to the house of the devil and tells him the name of the dresses. The devil goes to the girl's house to ask for her in marriage. She will marry him if he tells her the name of the dresses. He tells her.

E. *Antigua (II, 313-314)*

Nancy will not share his yams with his family unless they can tell him the name of the vegetable. Atookenah, the eldest son, puts ashes into

¹ Cp. Tale 1.

Nancy's basket, making a hole for them to drop through, and he makes the ash-strewn rock slippery with okra. When Nancy falls, he calls out that all his yams are mashed up. The children in hiding learn the name.

F. Hayti (II, 509-510)

A woman has five little girls. Malice loves one. He does not know her name. He goes to a sorcerer to find out. The sorcerer gives him some water and tells him to throw it in front of her mother's door on a grape tree. He will turn into a zandolite and climb the tree. He shakes down some grapes. The mother calls, "Amatala, some grapes have fallen, pick them up!" Repeats for the other names which Malice puts into a song. Malice marries the girl. When she asks him to let her visit her mother he says that as long as he lives she may not see her mother. She fixes something for Malice to eat. He looks at it and says, "You are too little to kill me!" He divorces her and she goes to her mother.

G. Hayti (II, 510)

Malice goes up a zapoti tree and throws down the fruit. In turn each girl calls the name of the other. Malice puts his drum on his back and publishes the names of the three girls. The king goes out with all his soldiers to arrest Malice, who tells the king's wife that the king has a mark on his stomach. The king marries him to one of the girls and gives him half his crown.

186. IDENTIFYING BY NAME

A. Martinique (I, 350-354)

A mother takes her new-born child to the high woods and leaves it at the foot of a big tree, where the eagle is going to hold a council of the birds. The eagle sees the little girl and tells the birds to look after her. The same day a boy is born to the queen. When the boy is twenty-one the king has a celebration. The eagle also has a party for the girl. The king's troop pass under the tree and hear the birds singing a waltz, then a polka. An officer who does not like music threatens to shoot the birds. A thousand snakes put out his eyes. The king sees the girl in the tree and invites her down. The eagle orders the birds to accompany her to the king's house. The king tells the girl to find her mother among the women who come to claim her as daughter. None can tell her name until one weeps and says her name is Nannecy. The king marries Nannecy to his son.

187. SHE SENDS FOR HER HUSBAND

Compare Jamaica, Beckwith 1: 80-82; Bahamas, Parsons 8: 112-113; Georgia, Lederbogen, 57-58; South Carolina, Parsons 18: 106.

For trying out various creatures as messengers, see Jamaica, Jekyll,

84-85; Jamaica, Milne-Home, 73-77; Fjort, Dennett, 103-104; Ba-Ronga, Junod 1: 140-142; Basuto, Jacottet 2: 188; Kaffir, Theal, 63-66; Rhodesia, Torrend, 87-88; Madagascar, Renel, I, 32-34, 278-281, 282-287.

A. Trinidad (I, 41)

A woman has labor pains. Her husband goes to fetch the midwife. He is so fond of rum he begins to drink and forgets his wife at home. She sends Peacock to call him. He stops in the first cabaret. "Have you seen Mr. Maté pass by here?" "Yes, go on, you will meet him." He begins to sing.

B. Saint Vincent (I, 109)

She is in labor and sends a doctor bird for her husband. The bird sings from room to room. Mistress Baker gives the bird a pretty velvet cap.

C. Guadeloupe (II, 91-92)

A woman is about to give birth and her husband is in France. She asks all the animals in turn if they will do her a service. She asks what they will say, and each answers. She says, "No, that is not the way." Finally she goes to Peacock who tells her to give him some cooked eggs and some sweet bread. She gives Peacock a letter. Mid-sea he meets a boat and rests on the mast. The captain asks for his gun but Peacock begins to sing. The captain says, "Mr. Pa Blanchi is not here." The first house he alights on in France is where Pa Blanchi is. Peacock sings, shakes his wing, the letter falls. Pa Blanchi gives a good drink to Peacock. He has two horses, Wind and Raiser-of-Wind. He takes one and gives Peacock the other. When they dismount his wife gives birth to a boy. He makes Peacock the godfather, and Peacock is very much pleased

D. Hayti (II, 511-512)

The king goes to a dance and stays away three weeks. No one knows where he is. His wife wants to send him a letter, and asks Dog to take it, then Turkey, Chicken, Pig, Sheep, Peacock. The other creatures give their calls, but Peacock sings, "The king's wife is dying." The king reads the letter, goes home, and gives Peacock half his fortune. Which is why Peacock has the most beautiful plumage of all birds.

E. Hayti (II, 512)

The king's wife has labor pains and asks Toad to go and call her husband; then Turkey; and Peacock who sings, nearer and nearer. The king leaves his game, finds his wife on the shore, and carries her into the house.

188. ANIMAL MESSENGERS

Compare Basuto, Jacottet 2: 188.

A. *See Trinidad, 191A*B. *Guadeloupe (II, 203-205)*

A woman sends her girl to look for wood. It rains and she goes under a mango tree. Poule Bois surrounds her and she can not pull herself away (? from the tree). She sees Steer passing and sings to him to go to her mother's house and say that Poule Bois is devouring her. Song repeats for Sheep, Horse, Pig, and Dog. Dog drags her mother by the dress to the mango. They free her and carry her home in a hammock where they cleanse her.

C. *Guadeloupe (II, 221)*

The devil sings to the girl to let him in and the girl refuses. The king sends seven different animals. Dog cries wa wa; Chicken, ki ki; Souave, cra, cra. Finally Paroquet carries the girl to the king.

189. SOLOMON'S CHOICE

Compare Cape Verde Islands, Parsons 17: I, 348; Bechuana, Jones and Plaatje, 16.

A. *Guadeloupe (II, 221)*

A pregnant woman wants to eat some parsley. The parsley belongs to a devil who says that when she gives birth she is to give him the head and keep the feet.¹ When the devil comes with his sword she tells him to take the child.

190. HE SENDS FOR HIS WIFE, OR, THE DUMB WIFE

Compare Jamaica, Beckwith 1: 123-124; Jamaica, Jekyll, 84-85.

A. *Saint Lucia (I, 136)*

A hunter gives his game to his wife, but she never speaks to him at all. He kills game, smears blood on his mouth, falls down as if dead, his gun alongside. To carry the word to his wife, he tries out Cock, Duck, Turkey who sings. The woman finds her husband dead on the ground. She kisses him and weeps. He arises and says he did it expressly to see if she loved him, since she never spoke to him.

B. *Martinique (I, 202-203)*

Marie Zabocat does all her husband says, but without speaking. Hummingbird advises him to go into the high woods and kill some birds and lie down, putting them on top. Hummingbird sings to her that her husband is dead. She finds him and cries out. They return and have a wedding-party; then she does well by her husband.

¹ See Tale 210 for bibliography on pledging child.

C. Antigua (II, 315-316)

To make a fine lady speak Prince Henry gets into a coffin and a turtle dove sings that he is dead. "Lard, have mercy upon me!" says the lady.

191. THE LADY VISITOR

Compare Porto Rico, Mason and Espinosa, (34), 201-204; Apache, Goddard 1: 235; Cape Verde Islands, Parsons 17: I, 16, 26, 29.

A. Trinidad (I, 41)

A tiger hunter shuts up his son and carries off the key. A single female tiger remains, she dresses up as a woman. The boy calls her. She gets a key made, opens the door, puts the key in her pocket. She takes off her dress, the boy sees it's a tiger. "How many tigers has your father killed?" One, two, three, four, five hundred million.

The boy sees Peacock passing. Quickly he writes a letter, gives it to Peacock who sings.¹ His father gets the letter, takes up his lance, gun, and bayonet. When he opens the door, Tiger rushes upon him. He kills Tiger. He puts the pieces of the boy together. "With God's permission, make my boy a man!" One piece he does not find; that is why we have a canal in our back today.

192. SWEET MISERY

Compare Georgia, C. C. Jones, 38-40; South Carolina, Parsons 18: 16, 18, 19, 67. See Tale 193.

A. Trinidad (I, 42-43)

A lady is going along with a demijohn of syrup; she trips on a branch. A monkey is up in a high tree. When the syrup falls, the lady says, "Oh misery!" Monkey comes down and tastes it. He says, "Is misery sweet like that? I am going to ask God to give me a little misery." God sends him into a big savannah where there is a thorn tree. He tells him to open the fourth chamber. "What you see there, take it, that is misery." When he opens the chamber, four big dogs come after him. As he runs he finds only the thorn tree to climb. He says, "God, the misery you gave me was not sweet like that of the lady." "What I gave you, that was real misery."

B. Grenada (I, 82)

A monkey in a tree sees an old grandmother pass by with a pan of syrup. The syrup spills. "Look at my misery!" Monkey drinks and complains that God has given misery to every one but him. God gives him a box to open when he arrives in the savannah of Paradise. He opens

¹ See Tale 187.

the box, a big dog comes out and chases him up a pepper tree. The dog stays under the tree three days, then dies. Monkey eats all the peppers. It is misery which makes monkeys eat peppers.

C. Grenada (I, 82-83)

The lady stubs her foot and drops the syrup. "Look at my trouble!"¹ Monkey asks God to give him some trouble. God tells him to raise the box behind the house. Two dogs chase him up a pepper tree. He throws peppers down to the dogs who are burned and run away. "That first trouble (misery) was not like this!"

D. Saint Lucia (I, 128)

Monkey drinks the spilled syrup and goes to ask God for "misery." God gives him a calabash and tells him to go under it. God sends a storm-burst, the calabash smashes into bits. "That's misery!"²

E. Saint Lucia (I, 128)

God tells Monkey to look for misery in a box on the shore. The dogs in the box chase Monkey up a tree.

F. Dominica (I, 431-432)

A lady carrying a pan of syrup stumbles and the syrup upsets. "Misery me!" she says. A monkey in a tree overhears and comes down and drinks the syrup. He goes up to God to ask for some misery. God tells him to go to a savannah and untie a sack and see misery. Two dogs come out and chase him up the only tree on the savannah, a thorn tree. "This isn't yesterday's misery, that was sweet, but this is sour."

G. Dominica (I, 432)

A little girl hits her gourd of syrup on a branch. "What misery!" She tells Monkey to go and ask God for it. God gives Monkey a box. A big dog comes out and chases him up a palm tree. "Misery is not sweet!"

H. Guadeloupe (II, 49)

Monkey is on top of a tree and sees a syrup peddler passing by. She stumbles on the root of the tree, her tin falls. She calls out, "Oh, good God, misery is not good, misery is bad!" Monkey licks up the rest of the syrup. He goes to God to ask him to give him a little bit of misery. God gives him a big key, tells him to open the sugar refinery which is full of misery and for him to take it all. Monkey opens the door. Inside are three big dogs who chase him. To this day Monkey is in the woods.

¹ As evidenced in this version, *trouble* is English Creole for *misère*.

² See Tale 1.

I. Guadeloupe (II, 49)

A little girl drops her tin of syrup. "Oh misery!" After Monkey asks God for misery God sets a dog on him. "No, no, that is not misery, the young lady's misery was sweet!"

J. Marie Galante (II, 256-257)

Dog tells Monkey that the syrup he is drinking is called misery, and that God gave it to him. Monkey goes to ask God for a little misery. God tells him to go to the desert and go into a barrel there. God tells Dog that he will give him whatever he finds under a barrel in the desert. When Dog lifts the barrel, Monkey runs until he finds a little tree to climb. Since then Dog and Monkey can not stand the sight of each other.

K. Marie Galante (II, 266)

A syrup peddler stumbles and drops her tray. The gourd of syrup falls and is broken. "Misery!" Monkey comes down from his tree, tests the syrup and says, "Is that what they call misery? It is very sweet." He goes to ask God for a little misery for his house. God gives him a barrel to take to a treeless savannah. Three big dogs come out of the barrel and chase Monkey. After he goes up a little tree, the dogs snatch at him behind, which is why he has no hair on his back. He puts his hands to his head. The heat of his hands burns his hair in the middle; he has remained speechless to this day. "He fled to the woods so we don't see him now. God punished him merely by making him go wild. That is why when you want too much you lose all. Children, take care not to become like Monkey!"

L. Hayti (II, 542)

A woman stumbles and her gourd of syrup falls from her head. "God, what misery!" Dog licks up the syrup. "Sweet misery!" Cat overhears Dog and goes to ask God to give him some sweet misery. God puts a big dog in a sack and tells Cat to open it on a big savannah without trees. He is chased by the dog and goes up a little tree. "Yes, God, you gave me misery but Compère Dog got me into the scrape." Since then Dog and Cat have never agreed.

193. DOG IN THE BASKET

A. Trinidad (I, 19)

A boy is sent every day to work in the garden. A monkey comes and eats all his food. The boy has to suck cane. His father asks him why he is getting so thin. He tells him to take two dogs to the garden and cover them with a basket. The dogs chase Monkey until God helps him to escape. When the boy stops bringing the dogs, Monkey returns to the garden and tells the boy to scratch his back. He grabs the boy's hand and says he will make the boy go wherever the dogs had made him go.

B. Grenada (I, 83)

Monkey steals the girl's food basket. The mistress puts a big bulldog in the basket. The dog chases the monkey. Next day the girl carries food in the basket, but Monkey believes it is the dog.

C. Saint Lucia (I, 126)

Some animal is stealing the pease. The mother sends her little girl to watch. When the little girl has cooked her food, Monkey asks her for some and eats it all. Her mother gives her a little dog to put in her basket after she has cooked her food. Monkey raises the basket, the dog chases him up a tree. The little girl tells her mother the monkey is dead. The next day Monkey makes the little girl run over the ground the dog chased him over. He comes on the house of Tiger who eats him and the little girl.

D. Saint Lucia (I, 127)

The monkey in the garden eats up all the little girl's food. Her god-mother gives her a dog to put under a calabash. The dog drags Monkey all about. One day the little girl forgets the dog. Monkey takes her by the hair everywhere the dog took him, until he reaches the house of Lioness.

194. OLD BULL AND YOUNG BULL

Compare Antigua, J. H. Johnson, 80-81; Jamaica, Beckwith 1: 111-113; Jamaica, Jekyll, 114-116.

A. Trinidad (I, 43-44)

The old bull kills all the bull calves. A cow goes into the woods to drop her calf and so saves him. When he is six years he tells his mother he wants to encounter his father. His mother tries him out by setting him to toss a big stone. He fails and waits another six years. Then he succeeds. He sings to his father who sings back. Old Nelson tosses Young Nelson, all the cows catch him on their horns. When Young Nelson tosses Old Nelson, the cows let him fall, he breaks a horn. Repeat. Old Nelson breaks a leg. Third time Old Nelson is heaved so high in the air, Young Nelson digs a grave for him to fall in. Except for this encounter there would be but one bull in the world today. The stone Young Nelson heaved up filled the earth with mountains which we see wherever we go.

B. Martinique (I, 207-209)

The bull called d'Olanne has a hundred pairs of horns. He kills everybody who fights him. When his wife dies, he visits a woman called Sissine, until she is pregnant, then he never puts his foot in her house. He gives her not even a cent to buy pins to fasten the navel of her child. She gives birth to a fine little bull. Vincide grows and grows. He exer-

cises himself on one or two young trees near the house to get strength to meet d'Olanne whom his mother has made him hate. She says he must wait until he can butt down a tree. After ten years he succeeds. He sings at the foot of the mountain where his father lives with two daughters. As d'Olanne comes down, he sings. Vincide tears out two of his horns. After a combat of five years, he tears out four pairs of horns. After two hundred years, he tears out the last. They leave d'Olanne dead. Sissine plays her chacha and sings. They salt d'Olanne and send the meat into every country, people still eat it.

C. Martinique (I, 205-207)

The bull of the herd kills all the bull calves. The cow Vittoria hides in the woods to drop her calf. When he is two months old, he says he wants to know his father. "Too little, go on eating," says his mother. Later she tests him on a tree. They go down to the herd, he sings. The cows sing and back up Little Goblé who kills Big Goblé.

D. Dominica (I, 425-426)

A bull kills all the bull calves. Annie Lise goes into the brush to drop her calf. When the calf is a year old he wants to go down to fight his father. To test him, his cow mother tells him to tear out a devil tree and toss it upside down. Little Sinago begins to sing. Big Sinago sings back. He tosses Little Sinago into the air and makes a hill, which is why Dominica has so many hills. Then Little Sinago tosses up his father, which makes snow. That is why there is snow everywhere in America today. Little Sinago remains the master of the savannah. He lets all the bull calves live. That is why there are bulls everywhere in the world at present.

E. Guadeloupe (II, 50-51)

Denbi kills all his bull calves. When she sees this, Plantine goes away to drop her calf. She calls him Little Denbi. He grows up and asks the name of his father. He sings. Big Denbi hears and sings. They fight together. Big Denbi tosses him and he falls on his legs. He tosses Big Denbi and breaks his neck. Now there are bulls everywhere.

F. Hayti (II, 543)

A woman brings up her little boy without telling him who is his father. When he gets to be a big negro with a lot of strength he asks who is his father. "Devil," says his mother. Little Davi goes to look for his father, singing on his way. His father has seven horns and anyone he meets in the woods he tears to pieces. Little Davi throws himself on his father and one by one breaks off his horns and then kills him. He tells his mother, "I killed that devil. I am the sole commander!"

195. BIG MOUTH, BIG BELLY, THIN LEG

Compare Antigua, J. H. Johnson, 58: no. 13; Jamaica, Beckwith 1: 160; Bahamas, Parsons 8: 147-148; Bahamas, Edwards, 75; Thompson Indians, Teit 3: 326; Sierra Leone, Cronise and Ward, 205-208; Vai, G. W. Ellis, 192; Ashanti, Rattray 3: 43-45; Chuvantzi, Bogoras, 131, 144; comparative, Bolte u. Polívka, I, 135-137; comparative, Aarne, no. 295.

A. Trinidad (I, 44)

Their mother sends them on an errand. They find a goyava. Big Belly climbs up, he eats so much his belly bursts. Big Mouth laughs, his mouth splits to the back of his head. Thin Leg starts to run to tell his mother. His leg catches in a crab hole, it breaks.

B. Trinidad (I, 44)

Big Belly alone can climb a papaw tree. Big Mouth's mouth splits to his ears. Thin Foot catches in an ant hole and breaks.

C. Trinidad (I, 44)

Fat boy and thin boy fight. Another thin one runs home to tell his mother, and breaks his feet in an ant hole.

D. Grenada (I, 89)

Big Belly climbs for the papaw, he falls and his belly bursts. Big Mouth laughs, his mouth splits in two. Thin Foot runs and his foot breaks.

E. Saint Lucia (I, 137)

Thin Leg tells his mother he is going for water. Big Belly says he is going for wood. Big Mouth says he is going with his brothers. Big Belly goes up a papaw tree. Spider's little girl passes by, he breaks wind. Big Mouth laughs, his mouth splits behind his ears. Fine Leg runs to tell their mother, his leg breaks in an ant hole.

F. Saint Lucia (I, 137)

The papaw tree the children climb belongs to their mother who loses all three children because of a papaw tree.

G. Saint Lucia (I, 137)

Boudé Pic wants the others to go up the papaw, but they don't want to. So Boudé Pic goes up. When he comes down his belly bursts. Big Mouth splits his mouth laughing at Thin Leg breaking his leg.

H. Saint Lucia (I, 137-138)

Big Belly tells her mother she is going to look for something for them to eat. She climbs a courasole and eats and sings. A bird passes and

carries her message to her mother who sends Big Mouth after her. Big Mouth tells her sister to drop down from the tree and she will catch her, but she opens her arms and Big Belly drops to the ground and her belly bursts. Big Mouth laughs. Her mouth splits to her ears. The other sister puts her foot into an ant nest, her foot breaks.

I. Martinique (I, 213-214)

Their mother sends Big Belly for water. His belly bursts. Their mother sends Thin Leg to look for him. His foot catches in a little grass runner. He falls, his leg breaks. Big Head goes, he walks for forty days and forty nights. He finds his brothers dead. He returns and tells his mother to make a little girl, he will show her how.

J. Martinique (I, 214)

A mother has seven children, Big Belly, Thin Leg, Big Mouth, Big Head. She sends Big Head for water. He falls on a rock, his head breaks. Big Belly goes, he eats so much goyave, his belly bursts. Thin Leg goes, his foot catches in a tuft of grass, his leg breaks. Big Mouth meets an old man, he laughs so much his mouth splits to behind his ears.

K. Martinique (I, 214)

Big Belly goes into a tree and eats. Big Mouth asks him to throw him down a little. His belly bursts. Big Mouth laughs and laughs, his mouth reaches behind his head. Thin Leg is sent for a tin of water. He takes a false step, his leg breaks.

L. Dominica (I, 435-436)

A woman sends her three boys for wood. Big Belly climbs an alligator pear tree and eats the pears. His belly swells. As he comes down, a spider thread brushes his belly and it bursts. Big Mouth laughs so much his mouth spreads to his ears. Thin Leg runs, his foot catches in an ant hole and breaks. Pig goes to tell his mother. As they find each child, Pig goes down on his knees and prays to God and the child revives. The mother kisses Pig and gives him a piece of bread from her pocket, and so "everybody loves Pig, but if there is a pig on board a vessel at sea, the vessel will sink."

M. Dominica (I, 436)

As Big Belly comes down the alligator pear tree a leaf brushes his belly and it bursts. Big Mouth runs to tell his mother, his mouth splits. Thin Leg laughs, his foot catches in an ant's nest and breaks in two.

N. Dominica (I, 436)

A man sends his three children for wood. A branch of the tree touches Big Belly's belly.

O. Guadeloupe (II, 53)

A woman has three children, Lean Leg, Big Jowl, Big Belly. Big Belly climbs a cashew-nut tree. He eats so much his belly bursts. Big Jowl laughs so much his mouth splits to behind his ears. Lean Leg runs to tell his mother. His leg catches in a spider web and breaks.

P. Guadeloupe (II, 53-54)

Big Belly climbs a mango tree. They ask him to throw some down. He refuses. He eats the mangos, his belly bursts, po! The leg of Lean Leg goes into an ant hole and cracks, po!

Q. Guadeloupe (II, 54)

Lean Leg falls into an ant hole. His leg cracks, tac! Big Jowl laughs. His mouth splits to behind his ears. Big Belly goes on to the woods where his belly bursts, bo! His guts come out.

R. Guadeloupe (II, 54)

Big Belly climbs a courasole and will not throw down the fruit. When Lean Leg sees Big Belly burst, he runs away and breaks both legs.

S. Marie Galante (II, 267)

Big Belly goes up a courasole tree and begins to eat the fruit. His foot slips. He falls and his belly bursts. Big Jowl laughs until his mouth splits behind his ears. Thin Leg dances and as he runs to tell his mother his leg catches in an ant hole and breaks off.

T. Montserrat (II, 302-303)

Big Belly goes up a pear tree but flings down only skin and seed. She overeats and drops off the tree into the river and her belly bursts. Big Foot likewise drops into the river. Broad Mouth opens behind her back and she drops into the river. The limb breaks with Stink Foot and she drops into the river.

U. Hayti (II, 502-503)

Big Mouth and Big Belly go up a papaw tree. Big Belly eats until his belly bursts. Big Mouth falls down laughing until his mouth splits to his ears. Thin Leg runs to tell his mother and on the way his leg breaks. So people should never make fun of others.

V. Hayti (II, 503)

Big Belly goes up a mango tree and drops down mangos.

196. MOSQUITO AND FLY

For bibliography see that given for tale 195.

A. Antigua (II, 319)

Mosquito breaks his knee getting a pail of water. Fly laughs until his mouth tears.

B. Saint Croix (II, 434)

Mosquito lifts his washboard onto his knee and strains his leg. Jack Spaniard holds his waist and laughs. Fly laughs and tears his mouth.

197. SHUT UP!

Compare Tales 195, 198. For melting in sun, compare Bahamas, Parsons 8: 125-126; Louisiana, Fortier, 119-120; Ibos, Basden, 276-277; Hausa, Tremearne 2: 192; Kaffir, Macdonald, II, 359-360.

A. Martinique (I, 215)

A mother sends her son Big Head with a gourd for water. He climbs a sweet-pea tree and reaches for a cluster at the end of the branch. The branch breaks, he falls, he breaks his head, he cries out. His mother sends Thin Leg after him, his leg catches, it breaks. What was the name of the other? Shut-up! Since you tell me to shut up, I will shut up.

B. Guadaloupe (II, 59)

Their mother sends Pimento to buy butter, Citron to buy garlic, Pepper to get salt. How does she call the last one? I have forgot his name. The other one says, "It's Shut-up." "Oh, you tell me to shut up. Well, I will shut up."

C. Saint Kitts (II, 358)

Three children. Rain melts Salt. Sun melts Butter. The other is Haul-me-ear.

D. Antigua (II, 316)

Three children, Salt, Pepper and Hush-me-mouth. Sun melts Salt, Pepper burns. Who is the other one? You give a slap and say, "Hush-me-mouth."

198. PINCH-ME-EYE

Compare Missouri or Arkansas, Randolph and Spradley, 85; Nova Scotia, Fauset 3: 146. n. 22.

A. Antigua (II, 316)

Adam and Eve and Pinch-me-eye went to bathe. One was drowned. Guess who. Pinch-me-eye.

199. FISH LOVER

Compare Hayti, Comhaire-Sylvain 3: (51), 320-336; Porto Rico, Mason and Espinosa, (38), 615-618, (39), 254-256, 291; Santo Domingo, Andrade, 214-216; Jamaica, Beckwith 1: 89-92; Jamaica, Dasent, 437; Jamaica, Milne-Home, 91-93; Bahamas, Parsons 8: 61; Bahamas, Edwards, 91-92; Louisiana, Fortier, 120; South Carolina, Parsons 18: 137-138; Cape Verde Islands, Parsons 17: I, 140-141; Ewe, Spieth, 576; Madagascar, Renel, I, 203-205, 206-208, II, 268-269; Portugal, Braga, I, 68; Spain, De Soto, X.

A. Grenada (I, 83-84)

A girl shares her food with her fish lover, gives him a ring, gets clean water when others get dirty water. She hides her brother under a basket and sings to call the fish. Her brother betrays her. The family go to call the fish, the brother shows them how to sing properly. They catch the fish and carry it home. The girl goes with a plate of food to call the fish who does not come. She sees her ring in the plate.

B. Martinique (I, 209-211)

One little girl always fetches dirty water, the other, Athanaze, clean water. Athanaze has a little fish who tells her to go higher up where the water is clearer. Their mother sends Athanaze to her godmother who, she says, is sick. Meanwhile the family go to kill the fish. All sing in turn. They cut the fish in two, take the heart, and leave a piece. Athanaze sings; the fish sings and gives her three gourds; one she is to break before the door of her mother's house. Her mother will turn into a house snake.

C. Martinique (I, 211-213)

A girl helps some fishermen with their nets. They give her a lot of fish to take to her mother. A little fish begs her to throw him back and bring him food every day. She takes him half her meal. Her little sister goes with her. She covers her with a basket. But she sees everything and reports to their mother who sends Marie on an errand while she goes with the younger sister to sing to the fish and then kill it. They cook it and give a piece to Marie who can not eat it. She goes to sing for the fish who does not come. She drowns herself.

I

D. Martinique (II, 214-215)

A mother has three children, Big Belly, Big Head, Thin Leg.¹ Whenever their mother has something for them to do they do not want to do it. Big Head and Thin Leg will not go for water. Big Belly goes. When she plunges the little gourd into the river, a little whale comes into it. She puts the whale in a little pool in the river and gives it food every

¹ Cp. Tale 195.

noon. One day her little brother follows her and hears her sing. He takes their mother to the river, sings, they kill the whale. Big Belly will not eat what they give her. She knows it is her whale. She goes to sing for the fish, it does not come. She dies of grief.

E. Guadaloupe (II, 54-55)

Every noon she feeds a big fish in the sea. She combs it. They bathe together. Her little brother tells his mother he must watch his sister. His sister asks him why he is spying on her. He tells her to cover him up with a basket so he can not see her. His sister sings to the fish. The little boy sees it all and tells his mother and father. They send the girl for flour and have the little boy sing for the fish. The big fish comes. They chop it up. They take it to the house and salt it. When the little girl comes home, she leans against the barrel of salt fish, and the fish moves. She goes to the shore and sings for the fish. A little piece of the fish comes and says that her family killed him.

F. Guadaloupe (II, 56-57)

After every meal a girl throws crumbs into the sea. She becomes pregnant by the fish she loves, but she will not tell her father and mother by whom she is pregnant. One day she takes her little brother to the shore and asks him if he can look out better from beneath a tub or beneath a basket. He says he can not see from beneath a basket, so she puts him under one. She sings to her fish. Her brother tells her he has seen nothing, but he tells his parents about the fish. When they go down to the shore, first the father sings to the fish in a heavy voice, then the mother. The fish comes when the boy sings. They cut up the fish. Only a little bit of his tail is left in the sea. When they give the little girl some of the fish to eat, the first mouthful falls from her mouth. She goes to the shore and sings. The little tail piece falls on her leg.

G. Guadaloupe (II, 58-59)

The little girl sings to her fish and the fish sings back. Her little brother tells on her. They send the little girl down to town to get a fish to eat. She carries eggs in her basket and at every step an egg breaks. On her return she will not eat. She goes down to the shore and sings to the little fish. As a little bit of the tail was left in the sea, the fish itself returns, saying, "You see what your family did to me!" She says, "It was my brother who did it." The little fish goes off. The girl goes into the woods for the animals to eat her. Finally Elephant listens to her plea and swallows her.¹

H. Guadaloupe (II, 61-62)

Every day Jeanne takes bread to a lion in the garden. She refuses to take her brother with her, but he follows, sees the lion, tells his father.

¹ See Tale 201A.

The lion goes off with Jeanne. The father sends Peacock after her. Peacock finds her on a big cliff with Lion. He puts her under his wing. Lion sings, Peacock answers. The king sends soldiers to kill Lion. The girl does not want to marry Peacock because his legs are so ugly. Peacock says he will take her back where she was, so the king forces her to marry Peacock. "It will not last long," she says, "his plumage is beautiful but I am afraid of his legs."

I. Les Saintes (II, 241)

She sings to the fish. The family kill it. She goes off into the woods. The family ask all the animals if they have seen her. Eagle tells them where to go. They find her naked, eating rotten wood, take her home, clothe her, give a big breakfast.

J. Marie Galante (II, 269-270)

A girl plays with a little fish that brings her good water from the middle of the river. The little girl falls sick and for fifteen days does not go to get water. The fish stays on a rock without eating. When the little girl recovers she goes to the river and sings. A feeble little voice answers. The mother gets a fisherman to watch the little girl. He catches the fish, and the mother gives him twenty-five francs. Wherever the little fish was bleeding its blood sang the song of the fish. The girl's godmother has her gather up the blood and the godmother, who is an old fairy, makes three passes with her wand over the bowl. The fish comes out as the handsomest boy in the world.

K. Marie Galante (II, 270-271)

The girl's sister tells on her, and the father sings to the fish which does not rise. The mother sings, and the fish rises. The father cuts off its head. The girl gets all her things and goes and marries the fish.

L. Saint Croix (II, 436-437)

The girl rejects all suitors but accepts a fish. Her father kills the fish with his hatchet. The fish is cooked, and when the girl refuses to give her little brother some of her share, he tells that it is a fish. The girl and in turn all the family die of a broken heart.

M. Hayti (II, 543-544)

A little girl sings to the fish she loves and brings back clean water. The little boy brings dirty water for which his mother beats him. He tells about his sister and her fish. Her mother sends the little girl to town. Before she goes, she visits the fish who shows her a drop of blood on his left breast, a sign he will die. The girl's father sings to the fish and kills him. When the girl returns, she will not eat. When the fish does not come she goes behind the house, cries, sings, and begins to go into the ground. The little boy tells first his mother, who does not

believe him, and then their father. The father sees only the girl's hair above ground. He seizes the hair which comes off in his hands, and the girl goes underground.

200. FISH HUSBAND

A. Hayti (II, 544-546)

A fish loves a girl and carries her under the water. Only one old man who lives at the edge of the water knows about it. The girl's father goes to the wizard to find out about her. The wizard gives him a whip to use on the old man to make him tell. The old man sings to the fish to come. The fish kills a cow and a sheep to give to the girl's father. The girl's brother visits the old man, with the whip. Repeats. They are two years eating up the meat, then another brother goes, gets meat, takes away the girl.

201. LONG LOST BROTHER

A. Guadeloupe (II, 55-56)

After the girl is pregnant by the fish she loved, she leaves home, and says it doesn't matter who kills her. She meets Monkey. Monkey gets together all the monkeys and says, "Here is a female, she is pregnant, don't kill her." She meets Steer. Steer sings and says not to kill her. She gives birth to a little girl and a little boy and dies. The children catch crabs and cook them on a hot rock. The children grow up and separate. Afterwards the brother sings a song for his sister to recognize him by. The sister arrives at the house of the king. She is so beautiful the king's son marries her. She has a child and she sings to the child the brother's little song. The brother has walked so long in the woods that a palm has grown on his head. He comes to the riverside and he sings his song. His sister's little nurse hears it and tells her. She receives her brother, takes the palm from his head, cleans and shaves him.

B. Guadeloupe (II, 57-58)

The little girl weeps and with her two hands on her head goes forth. She meets Horse and asks him to kill her. "No, miss, you are too pretty. Go and find another to render you that service." Donkey refuses and all the other animals¹ until at last she meets Steer. He butts her in the belly. Two infants come out, a boy and a girl. The boy says, "My sister, your name?" "Beauty-with-golden-hair." The boy's name is Raqyaqya Master Scholar. They go on together for twenty years. The birds let droppings fall on the sister's head and a tree grows on her head. Her brother comes to the house of an ogre and asks for work. They play cards and the ogre drops one. He tells Raqyaqya to pick it up. "Pick

¹ Cp. Popo, Trautmann, 67.

it up yourself!" When he leans under the table, Raqyaqya splits his head with a sword. Raqyaqya takes his house and learns that his sister was the ogre's wife.

C. See *Guadaloupe*, 199G.

D. *Guadaloupe* (II, 61)

After her daughter is stolen by the devil, the woman puts her two hands on her head and takes to the woods. She walks so long that a tree grows in the droppings of the birds on her head. She can not go any further than a little pool of water. There the children of her daughter get water to drink. They hear her sing. They drop their gourd and run to their mother. The woman has almost lost her voice and sings very softly but her daughter at once knows it is her mother. She cuts off the tree, cleans her mother and takes her home. When her husband comes in, he says that there is fresh meat, hun, hun, hun! His wife denies it and puts poison in his food. The next morning the devil is dead. The girl stays in the house with her children and mother for the rest of her life.

202. THE TRAPPED WIFE

A. *Martinique* (I, 257)

She tells a bird that if he arranges for her to leave her husband she will marry him. They hang a pig's bladder on her husband, let the blood flow over him, and sing to her that he is dying in his blood. She sings that she will marry Guinea (fowl) that night. Her husband springs on her and kills her.

203. THE TREE GOES UP INTO THE AIR

A. *Guadaloupe* (II, 155-158)

The king has an only daughter whom he spoils. She asks him to make her a little pool to bathe in. The king sends for three workmen and when the pool is finished he plants a palm tree at the head and sends for the abbé to bless the pool. The girl comes to bathe and puts her rings of gold and silver and diamonds and her dress on top of the little palm tree. While they are bathing, the tree goes up in the air, the maid has to wrap up the little girl in a banana leaf, and they tell the king what happened. The king has his drum beaten in all the countries of the world to say that he will marry his daughter to the one who brings back the rings. Little Chica, who is seven months and a half old and whose feet are so full of ticks he can't put them to the ground, asks his mother for a rosary and three pieces of yam. He looks at the palm tree; he goes up, up, up, as he sings. He prays to the Virgin. He goes up and up and he sings. By the time he is half way up, he is seventy-five. Repetitions

of song and prayer. Gets the ring, ties it around his neck, and descends. The king has forgotten about him, thinking him dead. The girl hears his song and prayer. The king sends for two vessels of soap, for two vessels of pins, for two vessels of barrels, and for two vessels of African women to take the ticks out of Little Chica to throw into the sea. They cleanse him. The king gives him his palace and fortune and marries him to his daughter.

204. HE GOES BACK FOR HIS FLUTE

Compare Jamaica, Jekyll, 98-99; Bahamas, Parsons 8: 109-110; Yoruba, Frobenius, X, 212-214.

A. Grenada (I, 84-85)

The boy forgets his flute in the garden and, against his mother's advice, goes back for it, by the shortcut. The devil meets him and asks him to play a tune. (The only tune he can play is on the devil's name.) The devil hangs him in a bag in the roof.

B. Grenada (I, 85-86)

The little boy plays the flute as he takes the shortcut against his mother's warning. He meets one devil and then another, who takes him home to eat him.

C. Martinique (I, 289-291)

Brother and sister go to the river to bathe. She forgets her slipper, goes back for it. She finds a gentleman bathing. He puts her in his pocket. She cries and sings. Her brother hears her. His godmother gives him a knife, seven eggs, and a vial of holy water. He finds the devil, cuts off his heads, breaks the eggs on them, sprinkles them with holy water. Their godmother says, "The child who does not listen to her brother, every kind of misfortune happens to it." She says, "Yes, godmother, everything my brother tells me, I will mind."

D. Guadeloupe (II, 73-74)

The little boy tells his mother he has forgotten his whistle on the rock. He can not go to sleep without it. He is going to look for it. It is the devil's road. The devil puts another song into the whistle. The little boy finds the whistle and likes the song. He plays as he goes along. He meets Donkey who asks him to play for him. He meets the devil and plays for him. The devil says he must go into his sack, so those inside can hear his whistle. The devil ties up the sack and takes it home. "Fresh meat!"

E. Nevis (II, 339-340)

A boy forgets his flute in the bush and his mother tells him to go back for it. The devil orders him to play.

F. Nevis (II, 340)

When the boy forgets his pipes at the river he meets a ten-headed giant. The last giant he meets shoves him into his bag.

G. Nevis (II, 341)

On his way back with his fife a boy meets a man and plays for him. A little further he meets another man and plays.

H. Saint Kitts (II, 358-359)

A woman gives a yam to her son to make a flute, but warns him not to blow it in the mountain. He forgets the flute, goes back for it, plays it. A man runs out and carries the little boy home in a bag.

I. Saint Martin (II, 406-407)

A boy makes a flute from a yam and then meets a giant for whom he plays. Repeats for a two-headed giant, a three-headed giant, etc. The twelve-headed giant swallows him and his pail of water. His grandmother comes out to look for him, questions the giants, and is in turn swallowed by the twelve-headed giant. She gives the boy one of her two knives and they cut their way out.

205. THE SONG IS ANSWERED

A. Hayti (II, 516-520)

A little boy takes a silver cup from the devil king who sings to his cup. The cup answers. The little boy throws away the cup, the devil finds it and sings again. The hat of the little boy answers. The boy throws it away, the devil gets it and sings again. Repeats for shirt, trousers, and belt, the skin on the belly of the little boy which he cuts off. Repeats for his ear, his nose, mouth, feet, all of which the devil eats and finally what is left of the little boy.

206. THE BANJO CALLS

A. Hayti (II, 520-522)

A little girl lives with a big devil and a she-devil who eat everyone that comes to their yard. The devils go out and the little boy beloved by the girl comes and asks her for the keys of the house. He opens all the doors. He squeezes the key of the banjo which sings. The she-devil who is throwing the bones says her name is being mentioned at home. She leaves one foot at the game and puts the other in her house. Her godchild denies that there is anybody there. The she-devil returns to her game. Repeats. Big Devil has been staying at a cross-roads and breaking the neck of every passer-by and putting him into his basket which is as big as a vessel. When Big Devil brings back his basketful

the girl and the boy hide. When he comes near the hidingplace of the boy, the boy says, "Sisite!" The devil thinks the banjo is speaking. He blows on his conch shell and thirty-five hundred devils assemble. Again the little boy calls, "Sisite!" They run away, leaving behind only one hundred devils. While Big Devil is blowing again, the little boy squeezes the key of the banjo which sings. Repeats. When the little boy says "Sisite" to the crowd of devils they all perish. The boy and the girl remain in the house and are rich. "When I passed by I asked for five cob.¹ He said, 'When I was fighting with all those devils, how much work did you do to help me?'"

207. THE SINGING EGG

A. *Hayti* (II, 528-530)

The king has a wife and a mistress who keeps house for the wife. The mistress goes to the house of a sorcerer for an egg which she puts inside the wife's pillow. The wife dies. The king who is playing the bones sends to his wife for money. The door is shut. The messenger sings to the wife Mariani for the key. The egg in the pillow sings for the king to go to the devil. The king does not believe Mariani is capable of saying this and sends another messenger. Repeats twice. The king sends another king and then goes himself. The king questions his mistress who denies knowing anything. He sprinkles water that revives on his wife who says that when she lay down she felt lots of animals biting her and then lost consciousness. To see if it were she who said "Go to the devil!" the king sings like his messenger. The egg in the pillow sings back. The king unsews the pillow and takes out the egg which throws him to the ground. The king gets up, goes to his trunk and gets the bottle of water that kills, empties it on the pillow of his mistress and kills her.

208. DEVIL SCULLION

A. *Martinique* (I, 224)

The oldest of seven children leaves home to make a living and engages himself as a scullion. He sets the table and goes off. The third day the gentleman of the house has all his negroes follow the little boy and dig into his hole where there are all kinds of little devils. They all come at the gentleman. He has to make off and leave them all the food.

209. THE STOLEN GIRL

A. *Guadaloupe* (II, 62-63)

A woman goes out to wash and leaves her little girl in a tree. Tiger passes by, takes her, brings her up. The king's son goes hunting, sees

¹ One-fifth of an American cent.

her, asks her to come and talk to him. She says no, her father is not there, she can not leave the house. The king's son asks Peacock to get the girl. Peacock asks for a box of soap, a box of pins, a box of needles. Peacock mounts in the air with the girl. He makes a ray of light. Then the father sees it and says, "Something is the matter at home." He finds nobody at home. He hears the girl sing. He sings back and all the tigers make pursuit. Peacock throws down the pins for a hill, then the soap for a hill.¹ When Peacock arrives in the king's court he sings. The soldiers are asleep, but one of them hears him and sounds a trumpet to fix the bayonets, to kill all the tigers. The girl says, "If you kill father, keep his skin for me. If I have a child, some day he can sleep on it." While the girl is staying with Peacock in a palm tree she becomes pregnant by him. She marries the king's son and gives birth to a little peacock. The boy does not object, and the girl has other children.

210. SHE SEEKS A SAVIOUR

Compare Hayti, Comhaire-Sylvain 3: (51), 222 ff.; Cape Verde Islands, Parsons 17: I, 331-334.

A. *Martinique (I, 253-254)*

A woman asks her seven daughters how they love her. Like a fine kerchief, dress, etc. All but H  l  ne who says like a grain of salt. She goes with H  l  ne to cut wood for a year. She offers the devil who loads the wood on her, a pig, a chicken, money, a cow. He wants none of them but asks for one of her seven little girls.² She promises H  l  ne. She sends H  l  ne to fetch the wash and shuts her out. The devil comes with a light. H  l  ne sings in turn to mother, father, godfather, and god-mother who throws a drop of wine and holy water on the devil. He runs out of the window and breaks his neck.

B. *Dominica (II, 421)*

A girl goes to dance wherever she hears a drum. She finds a lot of gentlemen dancing. One of them tells her to get into a sack. She asks him to take her to her mother's house. Her mother disclaims her. She goes to the house of her godmother who throws an egg with holy water into the devil's face. The cock in the egg begins to crow. The devil runs and seizes a branch of bread fruit, saying, "That is good for me to give my pig."

C. *Guadaloupe (II, 63-65)*

About five o'clock in the afternoon a woman sends her boy and girl to get some wood for her to cook. They hear a big drum. Against the

¹ See Tale 172.

² See Tale 282C. Compare Chinyanja, Rattray 1: 133-134; Kiniramba, F. Johnson, 351; Ba-Ronga, Junod 1: 158-160; Rhodesia, Ila-speaking Peoples, Smith and Dale, II, 401; Lamba, Doke, 174-175; Wayao, Stannus, 335; Mauritius, Baissac, 100.

advice of her brother the girl goes to see. When she reaches the drum she begins to dance. About midnight the devil appears and says she dances well, he is going to carry her off. She asks him first to let her say Good-day to her family. She arrives with the devil at her mother's door and sings, "The beasts here will devour me." Her mother sings back, "The devil take you." The devil sings. The girl visits all her relations and the songs repeat. Finally she goes to her godmother's house. The godmother takes her crucifix and a bottle of holy water, opens the door gently and throws the holy water on the devil who runs away, carrying off a side of the house. The godmother says, "My daughter, the next time do not do that because I will not be able to come to your aid."

D. Guadeloupe (II, 65)

At nightfall the children go out to play. The girl sings to her godmother to open the door, a big devil has taken her to break her neck.

211. THE DEVIL CALLS LIKE HER MOTHER

Compare Jamaica, Wona, 37-43; Jamaica, Wake, 287-290; Bahamas, Parsons 8: 35-39; South Carolina, Parsons 18: 51-52; Mexico, Boas 2: 241-242; Cape Verde Islands, Parsons 17: I, 23 ff.; Yoruba, Frobenius, X, 263-264; Popo, Trautmann, 25; comparative, Bolte u. Polfvka, I, 37-42.

A. Les Saintes (II, 250)

A little girl asks her mother to let her go with her to the river to wash. Her mother shows her the devil's rock; she is not to put her clothes there. She does not listen to her mother. Her hands stick to the rock. Her father builds a little house for her. Her mother carries her food. The devil comes and imitates the mother's call. The first time she does not open, knowing it is the devil's voice. The next time the devil calls in a low voice. The girl opens. He heats an iron and loosens her from the rock. He takes her to his wife's house, and goes to get wood to cook her. Helen goes up into the loft. She tells the devil to throw out a rope and come up. When he is half way up, she lets him drop. He is dead, and Helen goes home.

B. Hayti (II, 502)

Mariani is so pretty her mother never lets her go out. She builds a house for her in the woods and sings when she carries in food. Mariani's father is a devil. He spies on the woman as she is going in to Mariani's house, kills her with a blow on the back of the head, and eats her.

212. THE BLACKSMITH HAMMERS DEVIL'S TONGUE

Compare Antigua, J. H. Johnson, 69; Jamaica, Beckwith 1: 116-117; Jamaica, Jekyll, 108-113; Georgia, Harris 2: 251-252, 257-260; South Carolina, Parsons 13: 18; Suriname, Herskovits 2: 322-323; Cape Verde

Islands, Parsons 17: I, 21; Sierra Leone, Mudge-Paris, 318, no. 5; Liberia, Kpelle, Westermann 2: no. 14; Hausa, Tremearne 2: 401-402; Hausa, Tremearne 1: (XXI), 492-493; Hottentot, Schultze, 500-502; Basuto, Jacottet 2: 62-65; Kaffir, Callaway, I, 144; Kaffir, Theal, 118-120; Wagogo, Claus, 52, 53-54; Masai, Hollis, 147-155; Madagascar, Renel, I, 247-249; comparative, Bolte u. Polfvka, I, 37-42.

A. Grenada (I, 86-87)

The devil hears a woman singing to her three children. He imitates her, in a gruff voice which the children say is not their mother's. He goes to a blacksmith shop and hammers on his tongue in order to sing better. The children come and he eats them all except the one the mother does not like. To this one the mother now gives all her sweets and cakes.

B. Grenada (I, 88)

The devil has a man to beat on his tongue. The third child to whom the mother gives nothing does not go out to the devil's call.

C. Martinique (I, 217-219)

L'Enni Rosette is so beautiful and so well brought up that when she is eleven years old Giant Thirteen wants to marry her. He sets a trap at the river. Rosette goes and bathes in the river, she sits down to put on her shoes, she finds she is stuck to the rock. Her mother builds a house over her on the rock. She brings her food, locks the door. She sings to Rosette to open the door. Giant Thirteen comes and sings. "That is not my mother's voice; besides she has just left." He goes to the forge, to have his tongue hammered. They hammer and sing. Repeats, twice. After two months, his voice sounds like her mother's voice. She opens the door. He takes her to the country called Dibacoué, on the other side of the world, where the sun never rises. Her mother falls unconscious to the ground where she still is. Rosette has children by Giant Thirteen.

D. Martinique (I, 220-221)

Aganité's mother makes her a house in the high woods, so nobody will see her. She sings to her to open the door. Big Devil overhears and sings. She does not open the door. Big Devil tells Thrush who sings poorly. Turkey sings. All the game birds sing and fail, including Mountain Whistler. Nightingale succeeds, she opens the door. Big Devil carries her off and gives Nightingale permission to sing from the tops of trees. Aganité's mother goes crazy. Since then when a mother loses her child she weeps, falls unconscious and tears her hair.

E. Guadeloupe (II, 60-61)

A woman has a daughter so beautiful she says she can not leave her in town, the young men will molest her. She makes a little house for

her in the woods. Every day she takes her food and sings. The girl sings back. One day the devil sings like her mother, but as his voice is coarser the girl does not open the door. She tells her mother that the devil will get her. "Get out! There is no devil." The devil goes to Mashuquiete who has a forge and offers him a thousand francs to beat out his tongue. Mashuquiete puts his tongue on his anvil which goes ting, ting, toc! and the tongue becomes as thin as a leaf of paper. On his way back to the girl the devil meets a rat and swallows him. His tongue becomes as heavy as it was before. When he sings his voice is too thick. The girl does not open. The devil goes back to Mashuquiete and offers him two thousand francs. His tongue becomes ten times thinner than it was. Then the devil sings in even a lighter tone than the mother. The devil meets a snake, swallows it, his tongue becomes thick again. The devil offers Mashuquiete ten thousand francs. The devil meets a little mouse but keeps from swallowing it. At the girl's house he sings like her mother, the girl opens the door. The devil goes off with her. The mother sees the door open and the girl not there.

F. Hayti (II, 500-502)

A brother and sister go bathing in the river, but one day when the girl goes alone the devil arranges a big rock, and when she sits on it she can not get up. Her brother builds a house over her, brings her food at noon, and sings. The devil comes and sings, in a heavy voice which the girl knows is not her brother's. The devil goes to the blacksmith to have his throat sealed. He goes three steps, finds a dead horse and swallows him down. His throat becomes unsealed and his voice grosser than it was. He goes back to the blacksmith who seals him up again, puts a band over his eyes, closes up his nose, ties his arms and sends someone to lead him. This time his song misleads the girl who opens the door, and he carries her off to a forest. Her brother takes his weapons and goes looking for her. His sister hears him sing. Happily the devil is asleep. He cuts off the devil's head. When they reach home he says to his sister, "Take care never to go out without me!"

213. WOLF WHITENS HIS PAWS

Compare South Carolina, Parsons 13: 18; Sierra Leone, Mudge-Paris, 318, no. 5.

A. Martinique (I, 216-217)

A white sheep has three white lambs. One day having nothing at all to eat in the house, she has to go out. She warns them not to open for anyone. On her return she will show them her white feet under the door. Wolf meets her and then goes to her house where the lambs refuse to admit him, his paws are not white. He goes to the baker, buys a sack of French flour, rolls himself in it. He runs back so fast to the lambs'

house all the flour comes off. His paws are not white. He returns to the baker. This time his paws are white, but the lambs tell him to come down the chimney. He falls into the fire the lambs have made. They sing, they roast and salt him for their mother who is much pleased. They have meat to eat the rest of their lives.

214. HE CHOPS WOOD FOR HIS CAPTOR

Compare Apache, Goddard 2: 77-78; Cape Verde Islands, Parsons 17: I, 78-79, 82; Ashanti, Rattray 3: 161, 225; Ashanti, Herskovits 3: 78; Hausa, Rattray 2: 162-184; Zulu, Callaway, I, 20-21; Rhodesia, Il-speaking Peoples, Smith and Dale, II, 402-403; Kabyles, Rivière, 225-230; Italy, Pentamerone, 302-308; comparative, Cosquin, I, 46-47; II, 280; comparative, Köhler 3: X-XII.

A. Grenada (I, 85)

The prisoner in the bag plays his flute for the old lady to dance. She releases him to play a nice tune. He offers to take her place chopping wood. As she stoops to pick up the wood, he cuts off her neck.

B. Grenada (I, 86)

The little boy cuts off the head of the devil's grandmother while she is dancing. He puts on her clothes, cooks her, serves her up. They ask him why the meat is so hard. "The boy was old." He cuts off the devil's head and runs away.

C. Saint Lucia (I, 141)

The youngest brother goes to the house of Demon's mother and splits wood for her. As she bends over to pick up splinters, he hits her behind the head with the axe.

D. See Martinique, 138I.

E. Guadeloupe (II, 199-201)

Big John tells the king that Little John knows where there is a golden apple in the devil's orchard and that he will get it for him. The king summons Little John. Through his wand, Little John gives the devil's cock seven hundred barrels of rice and seven hundred barrels of corn. He cuts the apple. The cock crows a warning, and the bell rings a song. Big John tells the king that Little John knows where there is a cow with horns of gold and that he will get it for him. The king summons Little John and says that he must get it on pain of passing through the mill of razors. Incident of cock crowing and bell ringing repeats. Big John tells the king that Little John knows where there is a violin which can be heard at eighteen hundred thousand miles.¹ Through his wand Little

¹ Cp. Mexico, Zapoteca, Parsons 26: 310-311.

John gets a ladder to reach to the seventh story. When Little John puts his hand through the window, the violin smells his hand and goes z . . . z . . . z . . . ! Everybody begins to dance. The devil catches Little John by the hand. He goes off to Marie Galante to get his family to eat Little John. Little John is tied up to a post while the devil's wife chops wood to make a fire to cook him. He offers to chop for her. As she is picking up the pieces, Little John kills her with the axe. Through his wand he has all the work done and the table set. He goes up to the ninth story. The devil and his family begin to sing. Little John sings back. The brother of the devil's wife hears a noise under the tub and finds her head. They charge the devil with having given them her sister to eat, and pursue him. Little John gives the violin to the king who marries him to his daughter and passes Big John through the mill of razors.

F. Guadeloupe (II, 53)

Dog and Tortoise have been stealing coconuts from the devil. The devil finds their tracks, sees Tortoise. His wife is to serve a big dinner. He leaves to invite his friends. She goes to light the fire and takes an axe to chop wood. She asks Tortoise to help her. Tortoise asks her to untie him. He begins to chop and asks her to pick up the wood. When she leans over, he splits her head. He cooks the body and arranges several plates. The head he puts on the devil's bed with a banana trunk covered with a sheet.

G. Nevis (II, 340)

After the devil has pounded the cassava meal the devil's wife tells the boy to see if the copper is hot. He says he is too short, she must look in herself. He lets the cover down on her and cooks her. He puts on her clothes and serves her up to the devil. The boy escapes to the shop of a blacksmith who kills the devil with his hot iron.

H. Nevis (II, 341)

The boy tells the devil's wife to take him out of the bag so he can cut wood for her. He kills her with his bill. As the devil is eating his wife, the boy gets up into the roof and drops down dust. He tells the devil he got up there by piling up chairs, then by flying in a bundle of cane trash set afire. The devil tries this and burns up.

I. Saint Kitts (II, 359-360)

John Devil carries the little flute player home in a bag and tells his wife to boil this meat with some coco. The boy plays his flute, she takes him out of the bag. He suggests pounding the coco for her so that she can dance better. He hits her with the pestle and serves her and the coco on the table. He puts on Granny Sarah's clothes and from her bed answers John Devil. The boy makes off, plays his flute, and John Devil pursues. They throw a hot potato into his face.

J. Hayti (II, 55)

A little boy climbs an orange tree. A big devil asks him for the present of an orange. But the boy will not come down. The devil shakes the tree and the little boy falls into the devil's sack. The devil puts the sack down at the river to go and get a drink. The little boy substitutes a big rock for himself in the sack. The devil returns to the orange tree and again catches the boy in his sack. The little boy says he wants to urinate and the devil puts down the sack. The boy fills it with sand. "Elisca," the devil says to his wife, "fresh meat!" The third time the devil catches the little boy. When the devil's wife shows the boy how to place his head for her to chop it off, the boy chops off her head. When the devil tells his guests Little Pigeon (the name the boy gives himself) is good, fat and oily, the boy says "It is not Little Pigeon you are eating, it is Elisca." The devil cuts down the single house post in order to catch Little Pigeon, the house falls and kills all the devils.

K. Hayti (II, 552)

A woman bothered by her children sends them one evening to buy matches at the house of an old woman cannibal. While the little boy is picking up rice for her, she kills him with a blow of the pestle. The little girl says that at her mother's house she does not know how to pick up rice but she knows how to pound it. The old woman begins to pick up the rice and the little girl kills her with the pestle.

215. HE PUNCTURES THE FONTANELLE

Compare Porto Rico, Mason and Espinosa, (34), 146-150, 154, 162, 171-173, 184, 185, 187, 190, 207; New Hampshire-Quebec, Lanctot, 235-236.

A. Trinidad (I, 47)

Clever John tells Foolish John to look after the baby, if he cries, to feed him, bathe him, put him to sleep. Foolish John notices the fontanelle. He says it is an abscess. He bursts it with a needle. "That is what kept him from sleeping."

216. HE SENDS THE PIG TO CHURCH

A. Saint Bartholomew (II, 393)

While she goes to church, the mother of John the fool leaves him at home to take care of his little sick sister. John dresses up the pig in his mother's things and dispatches him to church. The pig is found in a mud pond.

217. HE SCALDS HIS MOTHER TO DEATH

Compare Hayti, Comhaire-Sylvain 3: (50), 269, 275; Porto Rico, Mason and Espinosa, (34), 159-160, 160-161, 204-207; Jamaica, Beck-

with 1: 145; Bahamas, Edwards, 89; Bahamas, Parsons 8: 92; Louisiana, Fauset 1: 242; Spanish New Mexico, Espinosa 1: (27), 119; Mexico, Zapoteca, Parsons 26: 304; Mexico, Oaxaca, Radin and Espinosa, 237-239; Cape Verde Islands, Parsons 17: I, 74, 80-81; France and comparative, Cosquin, II, 233; comparative, Aarne, no. 1013.

A. Trinidad (I, 47)

The old woman tells Foolish John to heat some water to bathe her. He boils the water, pours it on her. She dies with a grin. He says to Clever John, "She is content, she is still sleeping, she laughs." "For sure you have killed Mama!"

B. Grenada (I, 89)

Two boys, one smart, one simple. Their mother is very sick. They tell Smart to give his mother a hot herb bath. He goes into the garden for the herbs. Simple seats his mother in the bath. He runs to tell his brother their mother is laughing as she has not laughed since she has been sick. "Mama is dead!"

C. Grenada (I, 90)

Every morning Sensible bathes his grandmother. Early one morning he has to go out to work. He tells Stupid to bathe her. He boils her. She grins like a roasted dog. He puts her pipe in her mouth. "Look, brother, how she laughs and smokes her pipe!"

D. Saint Lucia (I, 138)

Smart sends Foolish on errands, he himself looks after their sick mother. Foolish miscarries in all the errands. Smart says he will do them, Foolish is to give their mother a warm bath. Foolish kills her in hot water. She grins, he puts a pipe in her mouth. "So content with her bath she smokes."

E. Martinique (I, 264)

Smart John goes out to work and Foolish John stays with his mother. Smart John tells Foolish John to give his mother a warm bath. Foolish John boils the water and puts in his mother. She is cooked and makes a face. He runs and tells Smart John that his mother is laughing. She is so happy she does not want her pipe. Smart John sees his mother so cooked that she is grinning. "You have killed our mother!"

F. Dominica (I, 441-442)

Wise John tells Stupid John to stay home to give a bath to their mother who is sick. Stupid John puts his mother into the boiling water, and she becomes stiff. He says she is so pleased that she laughs. He puts her pipe in her mouth. Wise John returns and says Stupid John has killed their mother.

Wise John says that they must sell house and garden and go forth. With them they carry an old door.¹ They come to the house of a hunter who takes them in. He takes Stupid John hunting and tells him to shoot at a stray cow. Stupid John refuses and is berated by his brother.

G. Dominica (I, 442-443)

Welcome, the hunter, goes into the wood to get a bird for his mother who is sick. Unwelcome pours a tin of hot water over his mother and kills her. After they bury her they go a long way off and come to where the demons are giving a dinner. They disturb the demons because Unwelcome is pulling out Welcome's eyes to eat them. To recover his eyes the demons tell him to rub them with three leaves of the fromagé. [The rest incoherent.]

H. Guadeloupe (II, 68)

A woman has four sons; their father is dead. She gives Jean-com'-p'tit-fils his gun; Yun-yien-com'-p'tit-fils, his hoe; La Quarante Sac, his sword; and Yien-quen-yien-quen-yien, his axe. Jean-com'-p'tit-fils takes his gun and goes hunting but brings home nothing. La Quarante Sac says they will go to Credipousé to plant potatoes leaving Yien-quen-yien-quen-yien with their mother. She falls sick of a fever. Jean-com'-p'tit-fils tells Yien-quen-yien-quen-yien to heat water to give her a bath. He puts his mother in the boiling water and she dies. He lays her down and covers her with a sheet. He tells his brothers that their mother is so pleased with the bath she is laughing. They have no money, they make a declaration to the mayor to have a pauper's burial.

I. Guadeloupe (II, 71-72)

Clever John tells Foolish John to give their old mother who is sick an herb bath. Foolish John pours the boiling water over his mother and cooks her. There she is grinning. He tells Clever John she likes her bath, she is laughing. Clever John goes to see and finds his mother quite dead. He has to bury her.

J. Saint Bartholomew (II, 394-395)

His mother leaves John the fool to look after his little sick sister. In giving her a bath he boils the little girl to death, but tells his mother that she is laughing.

K. Hayti (II, 531)

Foolish John pours boiling water over their mother and kills her. He tells Clever John that their mother is pleased with the bath—she is grinning.

L. Hayti (II, 533)

Clever John sends Foolish John to get something to make a soup for their mother who is sick. He thinks his shadow is a man following him

¹ See Tale 219.

and throws everything he has at him. While Clever John goes to town, Foolish John gives his mother the bath of boiling water that kills her. He puts her pipe in her mouth.

218. HE CHARGES ANOTHER WITH KILLING HIS MOTHER

Compare Santo Domingo, Andrade, 41; Porto Rico, Mason and Espinosa, (34), 181; Jamaica, Beckwith 1: 164; Bahamas, Parsons 8: 87; Bahamas, Parsons 23: 513; Bahamas, Edwards, 95-96; South Carolina, Parsons 18: 69; North Carolina (White), Boggs, 309; Nova Scotia, Fauset 3: 1 ff.; New Mexico, Espinosa 1: (27), 120; Mexico, Oaxaca, Parsons 26: 304-305; Mexico, Oaxaca, Radin and Espinosa, 237, 238; Guatemala, Recinos, 474; Cape Verde Islands, Parsons 17: I, 53; Hausa, Tremearne 2: 383-384; Scotland, Campbell, II, 234 ff.; France and comparative, Cosquin, II, 333 ff.

A. Les Saintes (II, 250-251)

After boiling his mother Foolish John puts a pipe in her mouth. They lay her out on two planks and get the abbé to come to confess her. He moves the planks and she falls to the ground. Foolish John charges him with killing her and unless he buries her threatens to call the police. The abbé is afraid and has the burial.

219. ABOVE THE ROBBERS

Compare Antigua, J. H. Johnson, 82; Hayti, Comhaire-Sylvain 3: (50), 269-270, 276-277, 282-283, 285-286; Jamaica, Beckwith 1: 145; Porto Rico, Mason and Espinosa, (34), 160-161, 204-207; Bahamas, Parsons 8: 93-94; Bahamas, Parsons 23: 517-518; Alabama, Southern Workman, XXVIII, 231-232; South Carolina, Parsons 13: 22; New Hampshire-Quebec, Lanctot, 236-237; Mexico, Zapoteca, Parsons 26: 305-306; Mexico, Oaxaca, Radin and Espinosa, 198, 237; Hopi, Sullivan, 221; Ottawa, Lanctot, 236-237; Cape Verde Islands, Parsons 17: I, 194-197; Hottentot, Schultze, 444-445; Kaffir, Theal, 98-100; Bavenda, Stayt, 353; Mauritius, Baissac, 224-227; England, Jacobs 2: 27-28; France, Carnoy 1: 192-193; France and comparative, Cosquin, I, 241-245; comparative, Bolte u. Polivka, I, 521 ff.; comparative, Arne, no. 1653.

A. Grenada (I, 89-90)

Smart and Simple go to look for work. "Shut the door!" says Smart. Simple pulls out the door for them to sleep on, and puts it on his head. He carries the door up a silk-cotton tree. At midnight three robbers arrive to count a big sack of money. Simple drops the door on them. They run, the brothers come down and take the money. That is why there are poor and rich today.

B. Grenada (I, 90)

They climb on top of the devil's house. "Brother, I want to urinate!" "God sends down oil to grease the turkey!" "I want to mess!" "God sends butter!" Stupid drops down the corpse of their grandmother. "Heaven coming down!" The two boys come down and eat the turkey. The devils send the smallest back. Stupid cuts off half his tongue. He runs, calling ulellll! The others run, over a precipice, into a well, and the one in the lead right into hell.

C. Saint Lucia (I, 139)

After burning the house, Foolish takes the only remaining door. The two brothers go up a tree, next to where all the little devils sleep. Foolish says that the door is heavy, he is going to throw it down. The little devils say the earth is destroyed, they run. The brothers come down and take all the money. The smallest devil the others send back to see what has become of their house. Foolish cuts off his tongue. The others run thinking he is coming to kill them.

D. Martinique (I, 266-267)

Little brother tells Big brother to carry the door. They come to a big savannah where there is only one big tree, where the forty thieves meet every night. Little brother advises to climb the tree and sleep on the door. The thieves arrive and put all the money down on the ground. Little brother says to throw the door down on them. Big brother protests, "Our mother always said, 'Small listens to Big, Big listens to Small.' Listen to me!" The thieves run away crying, "The thunder is rolling, it falls at the foot of the tree." When the brothers come down, the little fellow among the thieves comes up to see what is going on. The brothers seize him and cut off the tip of his tongue. He runs away crying. When the others hear it, they begin to run still harder.

E. Martinique (I, 337-338)

Little John begins to work when he is a day old. At twelve he leaves his mother and starts out to look for something to do. He sits down under a tree and, when he sees people coming, climbs up. They are devils and they dance under the tree. Little John has to defecate. They say, "God is sending us salad." He urinates. "God is sending us lemonade". He breaks wind, "God is sending us thunder." They run off. A little one stays behind. Little John comes down the tree and cuts out the tongue of the little devil who runs after the others crying "Lou, lou, lou!" The devils run by their house. Little John follows, takes all their money, and sets fire to the house.

F. Guadeloupe (II, 44-45)

God tells all the animals to make a big house to live in together. They sleep there. Rabbit goes under Zamba's bed. At eleven o'clock he blows

boum! on his horn and says, "It's me, Salomon, God has sent me to make all the beasts run away." He repeats in order to make Zamba run. At daybreak the animals send Monkey to see who is in the house. Rabbit sees Monkey in a tree and asks Monkey to shave him for a wedding, then to scrape his tongue. He says Monkey is also invited, so he shaves him and then cuts off the end of his tongue. That is why to this day Monkey can not speak.

G. Guadeloupe (II, 191-192)

The devil carries off two boys. In the night they run away carrying window and chain. In the woods they see forty men, they climb a tree. The head of the robbers says, "Sesame, Sesame, open!" They enter the hole and empty their sacks of money. "Sesame, Sesame, close!"¹ One of the boys says he is going to defecate. His brother says to defecate in his mouth. When he defecates on the men they say it is butter from Heaven. Repeats for urinating and the men say it is water from Heaven. The boy drops the window and chain. They say the sky is falling, and run away. The next morning one of the brothers comes with a donkey and two sacks which he fills with the money.

H. Les Saintes (II, 240-241)

Zamba invites his comrades, all but Rabbit, to build a big house. While they are eating at table, Rabbit goes beneath the house and plays his coronet. All the animals take flight. Zamba remains until Rabbit says, "It is that big one principally I have come to eat." Zamba sends Monkey to see what it is. Rabbit invites Monkey to a shave and cuts his tongue. Monkey makes off. When the others hear the one sound he can make, they run.

I. Nevis (II, 342)

A man in a tree urinates on the seven robbers below who say that Jesus is sending rain. He drops the door of the tree, and the robbers run.

J. Nevis (II, 343)

Nancy prays for a little cocoanut oil to anoint his skin. Tacoma up in the tree urinates on him.

K. Nevis (II, 343)

Buck dreams that his cattle are loose and goes after them with a chain. He sees a funeral procession and goes up a tree. He urinates and then he drops the chain on the coffin. All make off including the coffin.

L. Saint Croix (II, 442)

A boy climbs a tree and sees twenty-five phaetons drive up to it. The gentlemen spread a towel and begin to gamble. The boy gives two chains

¹ See Tale 54.

and a door to his father and brother for them to climb the tree and drop the door on the gamblers. The gamblers run, leaving the money behind.

M. Hayti (II, 532)

After Foolish John has boiled his mother alive, he and Clever John leave the house. Foolish John carries one side of the door off on his head. They go up a big tree and arrange the door to sleep on. At midnight a lot of devils come to eat under the tree. Foolish John drops the door on them. A little devil stays behind. Foolish John tells him to show him his tongue and he cuts it off.

N. Hayti (II, 534)

When they are up in the tree and the devils below, Foolish John says he has to urinate. Clever John says, "Urinate in my hat," but Foolish John urinates below. "Beer," say the devils and drink it. Repeats for defecating. "Butter," say the devils. Foolish John says his leg hurts and he drops the door. The devils run away, leaving food and money. After Foolish John cuts off the little devil's tongue, and he can't speak, the other devils run again.

220. HE DIVIDES HOUSE AND HORSE

A. Trinidad (I, 48)

Clever John says to Foolish John, "We can not stay together. Do for yourself. I will do for myself." "Separate the house." "I will put a division through it." "No, cut it in two, each take half." "Let us separate the horse." "I will sell it and give you half the money." "No, cut it in half."

221. HE MAKES MONEY WITH HALF OF THE HORSE

Compare France, Carnoy 1: 279; comparative, Aarne, no. 1535 IV.

A. Trinidad (I, 48)

Clever John buries his half of the horse. Foolish John hangs his half at night in front of a store. When it begins to smell, they pay him to take it away. He does the same thing again. He tells Clever John he is making money with his half of the horse.

222. HE BURNS THE HOUSE AND THE CANE

Compare Cape Verde Islands, Parsons 17: I, 80, 316; Vai, G. W. Ellis, 242-244; Hausa, Tremearne 2: 410-411; Mauritius, Baissac, 240-241; Santal, Bompas, I. Compare Tale 289.

A. Saint Lucia (I, 138-139)

There is a little mouse in the house. Foolish proposes to burn the house. Smart says, "Mama said, 'Big listen to Little, Little listen to Big, don't burn the house!'" Foolish burns the house. The mouse goes into some cane near the house. Repeat. Foolish burns the cane.

B. Martinique (I, 264-266)

Two brothers in the house of their mother who has died. They plant cane. One day they put two potatoes on the floor, the rats take them. Little brother says, "Big brother, let us tear down the house to catch the rats. When we were little, our mother always said to us, 'Little listen to Big, Big listen to Little.'" He crashes down the house. The rats run into the little piece of cane. "Let us put fire to the cane!" Big brother protests. "Mother always said, 'Little listen to Big, Big listen to Little.'" He burns the cane.

C. Antigua (II, 316)

A boy tells his sister to burn up the house, because their mother before she dies said the girl was to do what the boy said.

D. Hayti (II, 535-536)

A woman dies leaving to her boy and girl twelve cows, thirteen horses, eight donkeys, twenty-four squares of land. Before she dies she says that whatever the little girl wants the boy is to do. The girl, She-does-it-all-right, tells her brother to kill two horses. Finally all the animals have been killed and the land sold. She tells her brother to set fire to the house. He refuses, and she does it herself.

223. JOHN SELLS SUGAR

Comparative, Aarne, no. 1535 II.

A. Trinidad (I, 48-49)

A covetous man buys a cow from an old woman for five pounds. Her son John sells the man a mess covered with sugar for five hundred pounds. After eating half the jar he comes to the mess. He says he will kill John.

B. Martinique (I, 257-258)

Little John fills a measure with dung and puts honey on top. He sells it to his godfather, a white man, Mr. Beaufond, for a hatful of silver. When Beaufond discovers the trick, he says he will kill Little John.

C. Dominica (I, 446)

Tom tells his mother to fill a barrel with the dung of his little goat and with her own. On top he puts a pan of butter. Baron gives Tom a

hatful of silver for the barrel. Baron's first guest gets the butter, his second, the filth.

D. Guadeloupe (II, 128-129)

His mother sends Foolish John to sell a cow for three hundred francs. He sells it to Dr. Eugeune for three cents. He sells a pot and a little whip which makes it unnecessary to make a fire, to Mr. Eugeune for three hundred francs.¹ He fills seventeen tins with a poison fruit and one with butter and sells the tins to Mr. Eugeune. Eugeune sells the tins and people begin to die. They cut off Eugeune's head and he walks around the earth for three days headless.

E. Saint Kitts (II, 362)

Jack puts a course of feces into a meal. When the scent is discovered at Mr. Cooper's party Jack says that some of the tamarinds were half ripe.

224. THE POT THAT BOILS WITHOUT FIRE

Compare Porto Rico, Mason and Espinosa, (34), 176, 177, 179; (35), 21, 35-36, 37, 57; Louisiana, Fortier, 89; Quebec, Barbeau, (29), 99-100; Mexico, Tepecano, Mason 3: 169; Suriname, Herskovits 2: 272-273, 358-363; France and comparative, Cosquin, I, 109, 111 ff.; II, 124-125; comparative, Aarne, no. 1542 III.

A. Trinidad (I, 49)

John boils a pot of food and puts out the fire covering the place with mould. As Mr. Berkeley appears, he whips the pot which is still boiling. Mr. Berkeley buys the whip for five hundred pounds and invites his friends to a meal cooked without fire. His friends go home hungry. "Today I will kill John!"

B. Martinique (I, 259-260)

Pot on the fire boiling. Beaufond arrives. Little John begs him to wait until he has eaten from the pot which he is cooking by whipping. He sells the whip to Beaufond for a barrel of money. He invites all his white friends to breakfast. He whips the pot, it does not boil. They laugh at him.

C. Dominica (I, 443-444)

Little John looks after his mother's cattle. He gives one every day to his godfather, Monsieur Beaufond, who gives him a hatful of silver. After this, in exchange for a cow, Little John asks for tea and breakfast. For his last cow, an old one, he asks again a hatful of silver. The cow dies and Monsieur Beaufond sells the meat. Little John puts a pot of

¹ See Tale 224.

food on the fire. After it is cooked he takes off the pot and puts it on the ground. He begins to beat the pot with a vine. Beaufond asks him to sell him the pot and the vine. When Beaufond beats the pot, the food does not boil and the pot is smashed.

D. Dominica (I, 446)

Tom puts out the fire that has cooked his pot of food and beats the pot with a big whip. Baron buys the whip for a hatful of silver. Baron's pot does not cook and his friends are dying of hunger.

E. Dominica (I, 447-448)

Rabbit tells Tiger he has a pot that cooks without fire. Tiger says, "I have to see it before I believe it," but promises to give Rabbit all he has if he sees it. Rabbit cooks his rice, takes it off the fire, and fools Tiger who gives him all his money.

F. Guadeloupe (II, 126)

Little John puts the pot on the fire and after it has boiled well he puts out the fire. He puts the pot on the ground and takes a little whip and says, "Pot boil!" Mr. Boniface is passing and asks him to sell him the whip. Mr. Boniface invites all the princes, marquises, duchesses and countesses. With his whip he orders the pot to boil. It does not boil and everybody goes away. He says he is going to kill Little John.

G. Guadeloupe (II, 127-128)

Little John places his pot of food on the ground, puts out the fire and begins to fan the pot, saying, "Food boil!" He sells his fan and pot to Baron for one hundred thousand francs. Baron fails to make the pot boil and breaks it.

H. See Guadeloupe, 223D.

I. Nevis (II, 343-344)

Nancy sells his pot that cooks without fire to some robbers.

J. Nevis (II, 344)

Nancy puts his money in a tree and then sells it to the robbers as a money tree. After the robbers take the tree home it dies.¹

K. Saint Kitts (II, 361)

Mr. Cooper takes breakfast with Jack and gets him to lend his magic pot. Mr. Cooper's servant fails to make the pot boil.

¹ Cp. Mexico, Tepecano, Mason 3: 168-169.

225. HE KILLS AND REVIVES

Compare Santo Domingo, Andrade, 45-47; Porto Rico, Mason and Espinosa, (34), 178; (35), 37, 58-59; Bahamas, Parsons 8: 86-87; Louisiana, Fauset 1: 253; North Carolina (White), Boggs, 308-309; Quebec, Barbeau, (29), 100-101; Suriname, Herskovits 2: 361; French Guiana, Arcin, 476; Senegal; France and comparative, Cosquin, I, 109-110, 111, 224; comparative, Aarne, nos. 1535, 1542, IV.

A. *Trinidad (I, 49-50)*

John puts the heart of a freshly killed goat over his mother's heart. When Mr. Berkeley arrives, John sticks a knife into the heart and his mother falls as if dead. John blows a conch, she stirs; he blows again, she opens her eyes; again, she sits up; again, she rises and walks. He sells Mr. Berkeley the conch for five hundred pounds. Mr. Berkeley lines up his wife, all his servants and all his children but his youngest daughter who asks to remain outside to see the fun. He kills them and then blows the shell in vain, all stay dead.

B. *Martinique (I, 258-259)*

Little John fastens a bladder of blood to his mother and when he sees Beaufond coming he stabs her. "You have killed your mother!" "She made me give you dung for honey!" "I will put you in prison." "I can revive her." He sprinkles her from a vial, prays to God, tells her to rise up. She moves her big toe, one leg, the other leg, her body, stands up. Beaufond gives Little John a jar of money for the vial. He invites his friends to see him kill his wife and revive her. She stays dead. Fine funeral. Beaufond says he will kill Little John.

C. *Dominica (I, 444-445)*

Little John kills a little goat and rubs the blood on his mother's face. Mr. Beaufond charges Little John with killing his mother. Little John blows a horn over his mother and she stands up. He sells the knife and the horn to Beaufond for a hatful of silver. Beaufond kills his wife and blows the horn, but can not revive her.

D. *Dominica (I, 446)*

Tom who is a prophet hangs a goat bladder full of blood around his mother's neck. He tells her to tell Baron when he comes that he, Tom, is asleep and can't be waked up because he is a bad man when he is waked up. When Baron comes he insists on waking up Tom, who plunges his knife into the bladder and then revives his mother by blowing a horn at her feet. Baron buys the horn and stabs his mother. He blows the horn at her feet, then at her head, then at her hands. His guests denounce him.

E. Guadaloupe (II, 126-127)

Little John puts a bladder full of blood on his mother's stomach. When Mr. Boniface comes, she tells him Little John is asleep. When he gets up he will work a miracle and revive his mother. He gives her a thrust with his dagger and she falls to the ground. "Butcher, you have killed your mother!" He tells his mother to open her eyes, and she opens them; to move her leg, and she moves it; to stand up, and she stands up. He sells the dagger to Mr. Boniface for four hundred francs. Mr. Boniface uses the knife on his wife, but she does not stand up at his order.

F. Guadaloupe (II, 128)

When Little John sees Baron coming to collect a debt he kills a goat and fills the bladder with blood. Little John's mother tells Baron that he is asleep and must not be waked up. Baron insists, and when she wakes up Little John he pricks the bladder, and she falls down. He tells Baron he will revive her. He blows thrice on his whistle, she stands up. Baron buys the whistle and knife for two hundred thousand francs. Baron kills his own wife with the knife, but fails to revive her with the whistle. He is condemned to death. Which is why in an English country, when you kill somebody they kill you, too.

G. Saint Kitts (II, 361-362)

Jack places a bladder full of blood between the breasts of his sister and, as Mr. Cooper approaches, he throws down his sister, squeezes the bladder and puts a razor to her throat. Mr. Cooper pacifies them.

H. Saint Eustatius (II, 382-383)

A man pretends to kill his wife by jabbing a knife in the bladder of blood in her bosom. He revives her with his wife and sells the wife to the king who kills his wife but fails to revive her.

226. WISE AND FOOLISH

A. Dominica (I, 443)

Wise tells Foolish he is wise because when he was little their mother made him plunge his hand into filth. Foolish says to tell him all he did when he was little so that he can do it and become wise also. Wise has him plunge his hand into hot water, stay without eating. Wise says, "You will always be the fool you are."

227. WISE, FOOLISH AND THE TORTOISE

A. Dominica (I, 466)

Foolish John and Wise John go down to the shore and find a tortoise. While Foolish John goes to get wood, Wise John releases the tortoise

which goes by the road taken by Foolish John. He tells Wise John to keep the one they first caught, he has found another. He roasts it and gives nothing to Wise John. He makes a boat of its shell. Both embark and go to a country where day does not break.

228. HE BELIEVES HE IS DEAD

Compare Porto Rico, Mason and Espinosa, (34), 174-176; North Carolina (White), Boggs, 301-302; Creek, Swanton, 217-218; compare Turkish cycle of tales about Abu Nawas; comparative, Aarne, no. 1240.

A. *Trinidad (I, 64)*

A man is sitting on the branch of a tree cutting the branch. Three men pass and tell him he will fall. "How do you know? You are not God." He falls and then seeks the men to tell him the day he will die. It will be the day he hears the donkey bray thrice. Although he ties up the mouth of the donkey, it brays thrice. He throws himself down, believing he is dead. Corpse scavengers pick him up. At cross-roads they query what road they should take. The dead man says, "When I was alive I used to pass that way." The frightened men drop him and break his neck.

229. TWO THIEVES

A. *Montserrat (II, 304-305)*

Two friends go to steal yams. The owner cuts off the hand of the first man to dig. On a pretext he sends his friend in to dig, and the friend has his hand cut off.

230. MASTER THIEF

Compare Antigua, J. H. Johnson, 74-75; Jamaica, Beckwith 1: 163, no. 133; Bahamas, Parsons 8: 11-12; Georgia, Harris 1: 161-165; South Carolina, Parsons 18: 112-113; North Carolina (White), Boggs, 308; Virginia, Southern Workman, XXVIII, 232-233; Suriname, Herskovits 2: 240-245; Spanish New Mexico, Espinosa 1: (24), 411-414; Thompson Indians, Teit, 3: 316; Cape Verde Islands, Parsons 17: I, 85-94; Duala, Lederbogen, 64; Bengal, Day, 158-159; Scotland, Campbell, XVII d; Germany, Grimm, CXCII; France and comparative, Cosquin, II, 271 ff.; comparative, Köhler 1: 303-313; comparative, Parsons 6: 404-414; comparative, Bolte u. Polfvka, III, 379; comparative, Aarne, no. 1525 A,D. See bibliography of Tale 9.

A. *Saint Lucia (I, 141-142)*

The godson of the king asks to learn the thief's calling. To test him the king tells him to take some cabbages from his garden, where dogs are tied. Little John gives meat to the dog and takes the cabbages.

His godfather tells him to bring him the abbé. Little John tells the father that God has sent him, and to get into a sack. He keeps bumping the father on the ground. At the court he puts the father under the hen coop. When the cock crows the father says he is in God's house.

His godfather says he is going to kill Little John who makes an image substitute for the king to shoot at. He himself goes into the king's house and steals confetti, bread, and the king's wife, leaving filth in the doorway.

B. Dominica (I, 484-485)

A woman has three sons. One says he is going to learn to be a thief; the other says he will be a carpenter; the other, a tailor. The tailor learns in a day. The carpenter waits three years and never learns. The thief learns in five months. The king tells the thief to steal his horse. He puts soldiers on guard. The thief makes the soldiers drunk and takes the horse. The king tells him to steal the sheet from under him. He makes the guards drunk and they cry out: "Hurray!" The king and queen get up to see what is going on. He takes the sheet. The king tells him to steal the king himself. The thief has his brother make him the habit of a priest, and in his priestly habit he tells the king that he has come to take him to Paradise. On his back he carries the king to the church. The king gives him three hatfuls of money.

C. Dominica (I, 485-486)

One of three brothers goes to an old man to learn to be a thief. The old man sells two sheep to the butcher. Sobile has been only an hour with the old man when he bets he can steal the sheep. Sobile goes ahead of the butcher and puts a pretty boot in the road. Sobile hides and hears him say, "What a pretty boot! If there were two, I would take them, but one is no use to me." Sobile picks up the boot and puts it down in the road ahead. The butcher leaves his sheep and returns for the first boot. Sobile takes the boot and the sheep. The butcher returns to Sobile's master, whose sheep are all black. The butcher's sheep were white. He blackens the butcher's white sheep with tar. Sobile's master says, "You are cleverer than me." Sobile puts on the habit of a priest and tells his master he has come to confess him. He tells where all his money is. Sobile gives him a beating. Sobile disguises as a doctor and gives his master arsenic which he drinks, he dies. Sobile takes all his money. The Colony buries him.

D. Guadeloupe (II, 187-188)

A bad little boy leaves home, lives in Egibe for seventeen years and takes up the calling of a thief. On his return his father takes Félicien to see his godfather who is an abbé. The abbé challenges Félicien to steal his three horses. He puts three soldiers on guard. Félicien makes the soldiers drunk and takes the three horses to his godfather who gives

him three thousand francs. His godfather challenges him to steal his sacristan and clergy. Félicien lets loose some crabs in the cemetery and puts lighted candles into their claws.¹ With his sack he goes to the church and says, "Every day they talk about the end of the world. Look at the cemetery how the dead are burning. Whoever wants to go to Paradise with me let him get into my sack." Sacristan and clergy get in, and Félicien carries them to his godfather who gives him four thousand francs.

E. Guadeloupe (II, 189)

A king who hears about Félicien summons him and says he wants to see if he can steal a sheet from his wife and her ring. On his ladder Félicien carries up to the king's window the wooden image he has made. The king fires at it. Félicien drops it and the king goes down after it.¹ Félicien enters by the window and says, "My wife, my wife, give me your sheet and your ring." The king gives Félicien five thousand francs.

F. Nevis (II, 344)

A man bets another that he will go into his wife's bedroom and take out one of her teeth. He puts a wooden figure behind the door and, while the other man is shutting it, he goes into the room and takes out the woman's teeth.

G. See Hayti, 9J.

231. THE KING'S TREASURY

Compare Georgia, C. C. Jones, 73-78; Cape Verde Islands, Parsons 17: I, 88-94; Kabyles, Rivière, 13-19; Egypt, Herodotus, II, 121; Egypt, Pacha, 212-218; Arabs, Prym and Socin, XLII; India, Goonetilleke, 56-61; Philippines, Fansler 64-75; Scotland, Campbell, XVII d; France and comparative, Cosquin, II, 277; comparative, Köhler 1: 303-313; comparative, Clouston 1: II, 115-160; comparative, Aarne, no. 950.

A. Martinique (I, 279-281)

A pregnant woman fills a jar. "How will I get it up?" The child in her belly says, "Give birth to me. I will load it on you." The little boy goes to the king for work. The king has a big house full of money bags. Every night Little John loads his donkey with three bags to carry home. The king puts soldiers on watch. Little John falls sick. His father takes his place. When his father is loading the bags, the money falls to the ground. They shoot him and kill him. Little John cuts off his father's head and buries it in the little garden. The king takes the body and drags it around. Little John tells his mother they will pass by with his father but not to cry out "Jesus, Marie!" When the corpse reaches her door,

¹ Cp. Parsons 8: 12.

the old woman cries out. Little John cuts off two of his fingers and says because of that his mother cried out. Little John goes to the king's savannah, and every night steals three cows. The king sends his wife to get a piece of meat. Little John tells his mother that the king will send for some meat and not to give it. When the king's wife comes, Little John's mother gives her six pounds. Little John comes in quickly. He says, "Mother did not give you enough." He lets fall a quarter. When the king's wife stoops to pick it up, Little John cuts off her head.

B. Dominica (I, 481-482)

The king who has lots of money has a carpenter make a house underground for him to store his money. The king gives him nine pence, he protests. He has made a passage to the house to enable him to steal the money. He loads his donkey with four sacks which he fills with the money. The carpenter has an old father who, when his son is away, goes to steal the money. He gets drunk on the brandy and rum the king has left there as a trap. The guard takes him to the king who cuts off his head and sends it mounted on a piece of wood around the country. The boy warns his mother not to cry when they pass by, but she does cry and the boy deliberately cuts his finger to contrive a reason for her crying. The king hangs the four quarters of beef on a tree and puts seven soldiers on guard. The boy makes the soldiers drunk with vermouth and takes two quarters. The king sends an old woman around to see who has any beef. The old woman visits the mother of the boy and asks for a piece of meat. As the old woman is leaving with it, the boy arrives and shoots her. The king builds a house with only one door. He has his daughter lie down on a couch in the middle of the house. He invites three million people, men and women, to sleep there and tells his daughter to put a stamp on the forehead of the man who approaches her. The boy plays with the girl and then marks the forehead of all the people there, and the door as well. The king says, "Did all those people stay with my daughter?" He puts the girl on a boat, cuts the mast down, sets the boat adrift.

C. Dominica (I, 482-484)

Every day seven men fill the king's house with money. A poor wood-cutter sees them and hides. The next day, with his son, he goes to the place and gets some money in his sack. The day following he fills two sacks. The king has the men dig a deep hole near the door. This day the thief's son tries in vain to keep him from going. The man falls into the hole. The son goes to look for him and cuts off his head. The seven robbers split the body in two and put the pieces on two horses. With a bell they go around the streets to see if anybody will say, "Oh, don't do that!" The boy cuts off his mother's finger. They mark the house with white. After they go the boy marks it with black. All the other houses they mark with red, the boy marks with yellow. They send people out

to beg but the boy gives them food, not money. The king has the meat market watched to see what kind of money is brought there. The boy makes the butchers drunk and takes the meat.

The king makes a girl of glue to catch the thief. "Good day, miss!" No answer. The boy touches her and is stuck. He gives the girl a kiss, rubs his hand and gets loose.¹ The king says if he can meet the thief, he will give him half his fortune. The boy goes and tells the king all he has done. The king marries him to his eldest daughter.

232. THE GREEDY MOTHER

A. *Martinique (I, 324-326)*

There is a famine and only the king has a garden, in the high woods. A boy proposes to his mother to go and steal. After he loads his sack he urges his mother to leave. She lingers for more peppers, onions, and lemons. She drops her basket to scratch herself. Each time she starts to put the tray on her head something bites her and she drops it. The king's guards catch them, they are still in jail.

233. MOCK PRIEST

Compare Antigua, J. H. Johnson, 49-50; Quebec, Barbeau, (29), 90-92.

A. *Dominica (I, 392-393)*

Rabbit hears Zamba is sick. Rabbit dresses up as a priest and Madam Zamba invites him to give the dying man Communion. As usual everybody goes out when Rabbit hears Zamba's confession. Rabbit says that God says not to render evil for evil, so if Zamba recovers he advises him to send a basket of provisions from his garden to the one who has done him the most harm in the world. Zamba recovers, and Madam Zamba takes Rabbit a basket of provisions since God says not to render evil for evil.

B. *Dominica (I, 396)*

Zamba is sick from the beating Mrs. Zamba has given him for being so stupid in not catching Rabbit. Rabbit dresses up as a priest and is invited by Madam Zamba to hear Zamba's confession. He admonishes Zamba to divide his goods with any neighbor who has done him harm. Zamba recovers and makes four shillings. He sends his wife with two to Rabbit. Whenever Zamba gets provisions from his garden, he sends one of the two baskets to Rabbit.

C. *Marie Galante (II, 281)*

With his mother's last cent little Peter goes to buy grease. A merchant carries his grease for him in her basket. Her little cock eats it, so she

¹ See Tale 24.

gives the boy the cock. The boy goes to a barracks to sell the cock. They take the cock from him and kick him out. He dresses himself as a doctor and passes by when he knows the head of the regiment is sick. When he is alone with the sick man he binds him and beats him. He disguises himself as an abbé and the sentinels call him in to minister to the sick man. He beats the man to death, takes all his money which he carries to his mother and says, "This is what I got for my little cock."

234. HOW CAN A MAN GIVE BIRTH

Compare Jamaica, P. C. Smith, no. 12; Louisiana, Fortier, 62-65; South Carolina, Parsons 18: 148-149; Virginia, Smiley, 358; Mexico, Zapoteca, Parsons 26: 315-316; Caddo, G. A. Dorsey 4: 40; Cape Verde Islands, Parsons 17: I, 62; Timne, Thomas 3: 19-22; Hausa, Tremearne 2: 222; Kabyles, Rivière, 162-163; Philippines, Fansler, 53-64; comparative, Aarne, no. 821 B.

A. Martinique (I, 281)

The king sends for Little John and says his wife is in childbed. Little John is to pick out the finest bull on the king's savannah, milk it, and bring him the milk the next morning. At four in the morning Little John begins to cut a tree at the head of the king's bed. The king asks him what he is doing. Little John says, "A misfortune has come on me. My father has given birth to two infants." "Imbecile, where did you ever hear of a man giving birth to children?" "You are more imbecile than I. Where did you ever hear of getting milk from a bull?"

B. Dominica (I, 449-450)

Wiser-than-the-king goes to the king as a barber. He tells the king that when his father cut hair, the man ate something. The king eats corn, grain by grain, while the boy cuts his hair. When the boy finishes, the king says he wants him to stick his hair on again. The boy says, "If you want me to stick it on again, give up the grains of corn I got for you." The king tells the boy to come the next day to milk a bull. The boy goes up to the king's house to chop wood. The king asks him for the milk. The boy says, "I am chopping wood to make some tea for my father who was delivered yesterday evening of a child." The king says "Where did you ever see a man give birth to a child?" "Where did you ever see a bull give milk?" The king tells him, "When I ask for a light to smoke, I don't want you to give me a match or a coal, but still I want a light." The king puts a guard on the boy. At midnight the king asks the boy to give him a light. The boy throws some stones up on the galvanized roof. The king goes out to see and the guard shoots him. Wiser-than-the-king takes the king's place and so we have kings today.

C. Guadeloupe (II, 78)

Salacota has left a little female goat with his aunt, giving her half. His aunt has a ram goat. After he kills the beast that keeps the world in darkness he goes to his aunt and asks for his share of the goats. She gives him his little old she-goat saying her ram has made all the flock. Salacota goes to the river and calls to his aunt to bring scissors and a piece of string to cut the cord of the child his father has borne at the river. His aunt answers, "Little rascal, where have you seen a man producing an infant?" "Why do you say your ram has produced all your goats?" She tells him to come and take all the goats.

D. Guadeloupe (II, 214-215)

A boy pays for only half his breakfast and not for his fried eggs. The hotel keeper sues him. The court sits at half past ten, and the boy comes in at a quarter of eleven saying he was sowing some parched coffee. "How can parched coffee grow?" "How can fried eggs produce chickens?"

E. Guadeloupe (II, 215)

A gentleman asks his servant to milk a bull in the savannah. The boy starts to cry; his father has sent for him because he is about to give birth. "Where would you ever see a man giving birth to children?" "Where would you ever see a bull giving milk?"

F. Saint Eustatius (II, 383-384)

A boy who is sent to buy bull milk says that Lord Register is planting roast corn. "Can roast corn grow?" asks the boss. "Can a bull give milk?"

G. Saint Eustatius (II, 384)

The boss sends a boy to buy a bag of two and six of lip-sucking. The Lord Register tells him to fill his bag with prickles and to tell the boss that his grandfather has given birth to a boy. The boss will put his hand into the bag, be pricked, and suck his lips.

H. Saint Martin (II, 408-409)

The king gives his servant some poached eggs to hatch. Rogresto arrives late in court, saying he has been parching some pease to plant. "How can parched pease grow?" "How can poached eggs hatch?"

235. FOOL PLANTING

Compare Barbados, Parsons 21: 271; South Carolina, Parsons 18: 104, no. 103; England, Clouston 2: 120.

A. Saint Martin (II, 401)

Old Lady Ahnancy advises Tukemah to boil his yams and put pork in them before planting. At night Ahnancy substitutes wild yams for the boiled yams.

236. MAN OR WOMAN?

Compare Cape Verde Islands, Parsons 17: I, 284-287; Mpongwe, Nassau 2: 75-76; Italy, Pentamerone, 295-301.

A. Martinique (I, 281-283)

A man has three daughters, Green Dragon, Red Dragon, Blue Dragon. Every year he goes to war until he is wounded in the head. Green Dragon tells him to dress her all in green and she will go and fight in his place. He tells her that she will arrive at the house of an old woman where he used to keep his horse. The old woman says to her, "Good day, my daughter." She answers, "I am not 'my daughter', I am 'my son'." The old woman gives her a cup of coffee. She says, "I do not drink coffee, old woman." The next day she mounts her horse. On her way animals of all kinds come up to devour her, so she returns to her father's house. Repeats for Red Dragon. Then the smallest, Blue Dragon, goes. She does not correct the old woman, or refuse her coffee. The old woman tells her to take her horse, gives her two vials. When she arrives at the house of a young prince, she is to put her horse in the stable, not to the right, but to the left. She goes to the war and wins it. The young prince says that Blue Dragon is a girl. His father disagrees. As test, he is to take Blue Dragon into a flower garden and give him a rose bud. If he puts it in his waistcoat, he is a boy; if he smells it, he is a girl. Blue Dragon's horse forewarns him. He puts the rose in his waistcoat. His horse warns him there is to be a river party, and he is not to take off his clothes, but to give two or three cents to somebody to come and tell him that his father is very sick and he is to hasten away. The horse tells him that before leaving he is to write on the door, "I came an honest girl and I leave an honest girl". The young prince sees the writing and says to his father, "I was not mistaken".

B. Saint Kitts (II, 364-366)

The horse that has escaped with the girl tells her to cut her hair and dress like a man. She is to announce that she is the son of the sometime governor come to take his father's place. Yellow Dander tells her she must leave the ball at twelve, but she dances until two and then drops asleep. The servant enters and sees that she is a woman. As proof they propose a bathing party. The horse tells the girl to cut the bag off a white ram and sleep with it, so it will attach itself. At the bath they admire her as a man.

The horse tells her to cremate him and put the sack of ashes under

her head and they will find themselves home in his master's stable and in her father's house.

C. Hayti (II, 561-562)

A little girl tells her mother she wants to know misery. She dresses as a man, mounts her horse and rides to a country to which no women go. At the gate a big cock on the clock sings that it is a woman. They take her to bathe, she pretends she has a fever. They take her to the mountain to make a clearing. She escapes on her horse. The clock rings, the master of the house fires, the bullet enters the horse behind and comes out of his mouth. The little girl tells her mother she has known misery. She has eaten and drunk and slept with misery.

237. DONKEY, TABLE, AND WHIP

Compare Santo Domingo, Andrade, 189-193; Jamaica, Beckwith 1: 31-33; Jamaica, P. C. Smith, 29-30; Jamaica, Wona, 9-13; Bahamas, Parsons 8: 141; Alabama (Dahomey), Fauset 1: 215-216; Maryland, Parsons 3: 210-211; Nova Scotia, Fauset 3: 33-35, 41-43; Quebec, Barbeau, (29), 92-95, 145-148; Suriname, Herskovits 2: 222-225; Brazil, Roméro, 139-140; Apache, Goddard 2: 75-76; Cape Verde Islands, Parsons 17: I, 99-103; Senegal, Toukoupleurs, Brun, 206-208; Gold Coast, Barker and Sinclair, 39-44; Ashanti, Herskovits 3: 75-76; Akwapim, Petermann, 467-468; Yoruba, Lomax, 10-12; Yoruba, Frobenius, X, 310-313; Nigeria, (?)Dayrell 1: 20-28; Nigeria, Bura, Helser, 30-34; Nigeria, Agbede, Thomas 1: 86-88; Hausa, Rattray 2: 80-106; Camereroons, Cross River, Mansfeld, 229-230; Benga, Nassau 2: 114-120; Gazaland, Kidd, 232-233; Philippines, M. C. Cole, 196-199; Philippines, Gardner 2: 106-107; Philippines, Fansler, 231-237; Portugal, Braga, I, 120-122; Portugal, Coelho, XXIV; Spain, Cabellero, XII, 383-389; Italy, Pentamerone, 11-18; England, Jacobs 2: 215-219; France, Carnoy 1: 308-315; France and comparative, Cosquin, I, 50 ff.; comparative, Bolte u. Polivka, I, 346-361; comparative, Aarne, no. 563.

A. Trinidad (I, 50-51)

A man goes to find work. He comes to the house of an old man who is God. He gives him work for six years. The day he is leaving, the old man says he has no money, he will give him a donkey that will drop money. He goes to the house of his compère and tells him not to say "Donkey, drop money!" His compère takes an old donkey he has and substitutes it. On his return home, he says, "Well, Madame, we are rich! Spread your sheet." He knocks the donkey in the belly and says, "Donkey, drop money!" The donkey soils the whole sheet. He returns to the house of God and works for another six years. God gives him a table. "Say, 'My table, I want to drink and eat;' you will get all your want." His compère substitutes an old table. When he speaks to his

table at home he gets nothing. He breaks the table. He returns to God and works six years. God gives him a whip. "Don't say, 'Whip, do your duty!'" He goes to the house of the same compère. When the compère says, "Whip, do your duty!" the whip begins to beat him. He goes under the bed, he yells, "Compère, see your donkey! See your table! Come and stop your whip!" He takes his table and donkey and whip and goes home. I was passing by. They gave me breakfast. I had a good breakfast and a good drink.

B. Saint Vincent (I, 109-111)

Seeking food, Donald hears some fairies making music in a crab hole. They give him a napkin to which he is to say, "Lend me a dinner!" On his way home in a hotel they change the napkin. At home his disappointed guests "lick him out of the house." He returns to the fairies who give him a bottle of carbins. In the hotel when they steal the bottle and say, "Carbin, do your duty!" the fairy crew in the bottle come out and lick the people until they return the stolen napkin. Donald gives his neighbors a dinner, also a licking. I was there to catch this story to explain it to you.

C. Dominica (I, 450-451)

A little boy is crying from hunger. An old witch gives him a donkey. Whenever he wants to eat, he is to tell the donkey to drop money. The boy sees a little light and goes to an old woman's house and tells her about the donkey. She takes the donkey away from the little boy, who goes back to the place he left and begins to cry. The old witch gives him a stick. Whenever he wants money he is to tell the stick to hit. He goes back to the same house and tells the old woman not to tell the stick to hit because it will produce money. The old woman tells the stick to hit, it begins to beat her. She tells the boy where the donkey is, the boy tells the stick to stop.

D. Guadeloupe (II, 119-120)

Wind tears up all the vegetables in the garden. When the owner charges him with it he gives him a whip to make the vegetables grow. Instead of growing the vegetables go into the ground. This time Wind gives the boy a donkey that drops gold. The boy stops overnight at a stable, and they put another donkey in the place of his fine one. The boy has his mother spread a sheet, but the donkey merely defecates. The boy goes back, gets the donkey that drops gold, and they become rich.

E. Guadeloupe (II, 152-153)

When a little boy is fetching water for his mother, he meets an old woman who asks him to delouse and detick her. She gives him a little donkey who will defecate gold and silver when he says "Little donkey, do your duty!" He spends the night in the house of a old woman whom

he tells not to say "Little donkey, do your duty!" She tries out the donkey and puts an old one in its place. Returning home, he tells his mother to spread out a sheet, which the donkey merely soils. He returns to the old fairy who gives him a whip, and tells the old woman who has stolen the donkey not to say "Whip, do your duty." He gets back his donkey and fills his mother's house with gold and silver. He warns his mother not to tell the whip to do its duty. His sisters, who whipped him after they had to clean up after his first donkey, say, "Whip, do your duty," and the whip falls upon them.

F. Saint Kitts (II, 366-367)

Nancy brings up from the well a pot which provides food. Tookerman borrows the pot and then jumps into the well to get one like it. He brings up a skin, which beats him and then all the family.

G. Saint Croix (II, 441-442)

Nancy finds a pretty little pot which says its name is Full Pot Full. When Nancy says, "Let me see," the pot fills with food. In Nancy's absence his wife gets a meal in the same way, but then washes out the pot, thereby depriving the pot of its power.

H. Hayti (II, 568-569)

A poor man goes out to look for charity. In the house of God he is given a little napkin which will serve him with food whenever he is hungry. In the house of a lady where he spends the night the napkin is stolen. He returns to the house of God who gives him a club. When he reaches the lady's house, he says, "Club, do your duty for me!" The club smashes up everybody in the house. He throws them out and takes the house himself.

238. THE GOOD CHILD AND THE BAD

Compare Antigua, J. H. Johnson, 75-76; Santo Domingo, Andrade, 216-218; Porto Rico, Mason and Espinosa, (38), 511 ff., (39), 267; Jamaica, Wake, 281-284; Jamaica, P. C. Smith, 31-34; Jamaica, Beckwith 1: 94-96; Bahamas, Parsons 8: 17-26; Louisiana, Fortier, 117-119; New Hampshire-Quebec, Lanctot, 245-247; Alabama, Koasati, Swanton, 211; Upper Thompson Indians, Teit, 3: 301-303; Nova Scotia, Fauset 3: 37-40; Quebec, Barbeau, (29), 54-55; Mexico, Jalisco, Mason 2: 192-194; Suriname, Herskovits 2: 316-321; French Guiana, Brueyre 2: 43-46; Chile, Machado y Álvarez, 114-120; Brazil, Roméro, 52-57; Cape Verde Islands, Parsons 17: I, 170-176; Sierra Leone, Cronise and Ward, 265-275; Liberia, Bundy, 406-407; Liberia, Kpelle, Westermann 2: nos. 28, 29; Gold Coast, Barker and Sinclair, 89-94; Ashanti, Herskovits 3: 73-75; Togo, Popo, Trautmann, 5-6; Slave Coast, Nago, Trautmann, 79-80; Yoruba, A. B. Ellis 2: 244-249; Yoruba, Frobenius, X, 224-232; Hausa,

Rattray 2: 130-160; Hausa, Tremearne 1: (XXI), 424-428; Hausa, Tremearne 2: 307-314; Bulu, Schwab 1: 274-275; Bulu, Krug, 109, 113; Duala, Lederbogen, 65-68; Fernando Poo, Bubi, Tessmann 2: 197-199; Benga, Nassau, 2: 208-226; Pangwe, Tessmann 1: II, 373; Angola, Umbundu, Bell, 145-146; Angola, Chatelain, 52-63; Basuto, Jacottet 2: XX; Kaffir, Theal, 48 ff.; Kaffir, FLJ (SA) 1: 111-115; BaRonga, Junod 1: 237-242; Bavenda, Stayt, 349-351; Rhodesia, Torrend, 75-80; Madagascar, Renel, I, 57-64; Moors, Desparmet, 64 ff.; Bengal, Day, 269-273; Eastern Siberia, Bogoras, 142-143; Philippines, Fansler, 314-319; Philippines (Tagalog), Gardner 1: 265 ff.; Portugal, Braga, I, 45-48; Portugal, Pedroso, XVIII, also p. 50; Spain, Catalonia, Maspons, I, 97-100, II, 101-104; Italy, Pentamerone, 326-337; England, Jacobs 2: 232-237; France, Gascony, Bladé, III, 41 ff.; France, Nivernais, *Revue des Traditions Populaires*, I, (1886), 24-26; France, Brittany, *Revue des Traditions Populaires*, IX (1894), 41-42; France and comparative, Cosquin, II, 118-123; comparative, Bolte u. Polívka, I, 99, 207.

A. Grenada (I, 87-88)

A woman likes her younger daughter better than her elder one. Every morning very early she sends the elder to Paradise river for water. She meets an old woman who asks her to rub her back. When she does, she cuts her hand. She says nothing. The old woman takes her under the water. She tells her to boil a pea. "A cat will come, don't give her to eat, beat her." But she feeds the cat and does not beat her. The old woman tells her to go behind the house, take three eggs, and break one at every river she comes to. From the first she gets a horse and carriage, from the second, money, from the third, an estate. The other girl goes for water, meets the old woman but when her hand is cut, she remarks on it. She beats the cat. From the first two eggs she gets nothing, from the third all kinds of evil creatures come out. At home when she speaks to her mother all the evil creatures come out of her mouth. That is why when you have children you do not like one more than the other.

B. Saint Lucia (I, 142-143)

The mother loves her ugly daughter, not her pretty one, whom she beats and puts out. She comes to a river and rubs the back of an old witch. It is full of glass, she cuts her hand, but ignores it. She cooks a grain of rice and a little piece of salt meat which fill the pots. The old witch gives her two eggs which she breaks on her journey, and from one gets a horse and carriage and a lot of money; from the other, a lot of clothes, a lot of gold and diamonds.

C. Martinique (I, 320-324)

Work is cherished by his mother and Idle is neglected. The Holy Virgin is godmother to Idle. One day she finds him crying at the spring. She gives him a little flute of zinc and kisses him. On his return his

mother beats him. Every day he goes to the spring and practices on his flute. A handsome man comes on a handsome white horse and asks him to play the flute. So well satisfied is the man, Big Devil, he invites Idle to his big ball. In return for playing they give Idle two big boxes of gold. Now his mother pets Idle and overworks Work. Work learns to play the flute and goes to play for Big Devil. Instead of playing "Zombi are beautiful," he plays "Zombi are ugly." The zombi beat him and when he takes his boxes home all kinds of fierce beasts come out.

D. Dominica (I, 422-423)

A woman has two fatherless daughters. They have nothing to eat. The younger insists on going out to find something to eat. She finds an old witch bathing. She offers to rub her back, although it is covered with bottle glass. She cuts her hand but denies it when the old woman asks her about it. The old woman gives her a grain of rice to put on the fire. "If you see a cat come, don't give anything to her!" But she cools off some rice and gives it to the cat. Before her mother's door she breaks the egg the old woman gave her, a lot of gold and silver and a beautiful dress appear. The elder sister is envious. She is rude to two old women, sucking her tongue.¹ She tells the old woman she has cut her hand on her back and she burns the cat with hot rice. When she breaks her egg, out come wild animals and devour her.

E. Dominica (I, 423-425)

A woman tells her elder daughter Eugenie to go to see her aunt who is sick. Eugenie grumbles, wanting her younger sister Marie to go, but Eugenie goes and encounters a couple of legs without body or head. She berates the legs for getting in her way. She encounters a head and berates it, then a body. She reaches the house of a demon who with all his pupils are making bread. She goes on and asks for shelter at the house of the old witch to whom the legs, head, and body belong. She sleeps there but refuses to drink coffee in the morning. Eugenie is told to take three eggs from a black basket. She takes the eggs from a white basket and when she breaks the eggs wild beasts devour her.

F. Guadeloupe (II, 159)

A woman has two daughters. She sends one to get water. At the river she meets an old woman who asks her for a little bit of food. The girl gives her a dirty old bone and a grain of rice. She tells her to feed her cat at the table with her, to wash the cat, to take it to bed with her. The grain of rice fills up the pot. The next day the old woman comes back and tells her to take from the gourd tree not the one that goes ting! ting! but the one that goes toc! toc! She is to break it when she gets home and to take what is in it. From the gourd she gets gold and silver. Re-

¹ Cp. Parsons 18: 57 n. 2.

peats for the second girl who disobeys all the directions. Wild beasts come out of the gourd and devour her.

G. Guadeloupe (II, 160)

The girl sent for water breaks her gourd, and her mother says she must find the gourd even if she has to go to hell. She meets an old woman who asks her to delouse her and comb her hair. The old woman gives her three eggs to break; one contains a golden gourd; one, a diamond carriage and a driver; the third, a fortune for the girl. The second daughter is sent and refuses the requests of the old woman. The first egg contains all the wild beasts, the second a dog head. When she breaks the third, the beasts devour her. In this world one should never be jealous.

H. Saint Kitts (II, 367-369)

A girl soils her mistress' punch bowl with the blood of a mouse. The girl's stepmother advises the mistress to send the girl that night to the river to wash the bowl. The girl meets all the giants from One-head to Ten-head and then an old witch woman who asks her to scrub her back to see if she will complain when her hand bleeds. She boils a potful for the old woman with one grain of rice and one bit of ham bone and instead of beating the cat she feeds it. From the seven eggs she breaks on the road home she gets a barouche, a coachman, a silk dress, house and land and flower garden. The stepmother has her own daughter sent to the river, but the girl is so rude to the giants that Ten-head devours her.

I. Hayti (II, 494-496)

A little girl is washing spoons, and one falls out of her hand. Her stepmother tells her to go to hell to find it. She meets a woman whose breasts hang down to her feet. She gives the little girl a pot, a grain of rice and a pea to put in the pot. If a cat comes she is to break its back with the pestle. When the cat comes, the little girl gives it food. The lady puts the little girl into a cage and warns her not to cough. Big Devil says, "Fresh meat!" His wife denies it until he goes to sleep. The devil's wife tells the girl to go behind the house and to take the three ugliest eggs, leaving the three prettiest. The little girl drops one at the first crossroads. Woods spring up. Under a tree she sees a big devil. She sings. She goes up a big tree. Sings again. At the second crossroads she drops another egg. The hedges fall. At the third crossroads when she drops an egg a big town grows up. She goes into a house where everything is silver. She takes the spoon back to her stepmother.

J. Hayti (II, 570-571)

A woman says she will kill her adopted daughter unless she brings back the calabash she has broken. The little girl meets an old ghost who asks to have her back scrubbed. The little girl does it and says that in

doing it she did not cut her hand. The ghost gives her a dry bone and one grain of rice to cook and tells her if a cat comes she must beat it and not give it anything. She does not beat the cat, they eat together. The girl is put in a bed full of pins but she says she can sleep. She is told to go to the chicken coop and take three of the six eggs. She takes the three small ones. The first shows her a broad road; the second, a big house; and the third, big estates. The second girl does the opposite of all the things the first girl did, and is destroyed by wild animals.

239. COWHERD BROTHERS

Possibly a variant of Tale 238.

A. Hayti (II, 570-571)

The elder brother refuses to give any of his only piece of bread to the old lady he meets. He walks on to the house of the devil who employs him as cowherd. The devil gives him a whip of which one lash makes a whole lot of lashes, enough for all the four hundred cows. The devil says if anyone comes and asks for a cow the boy is to refuse him. A small devil comes and asks for a cow. The boy refuses to give him one but the small devil takes one away. The owner of the cows kills the boy. The second brother shares his bread with the old woman who gives him a key and a belt. When the little devil takes the cow, the boy says, "Hold him, my good belt! Choke him, my good key!" and he gets back the cow. By the same means the boy makes his employer pay him what he owes him.

240. CINDERELLA AND THE PARROT

Compare Bahamas, Parsons 8: 28-29; South Carolina, Parsons 18: 120-121; New Hampshire-Quebec, Lanctot, 247-249; Nova Scotia, Fauset 3: 5-6; Quebec, Barbeau, (29), 55-57; Suriname, Herskovits 2: 319-321; Egypt, Pacha, 63-67; Germany, Cox, XXXVII.

A. Saint Lucia (I, 143)

In her carriage in fine clothes which she gets from breaking the eggs given her by the old witch a girl goes to the prince's ball where she is the belle. At three o'clock she escapes, dropping a golden shoe which the prince picks up. He then searches for the owner. The girl's mother hides her under a barrel and has her ugly daughter try on the slipper. The parrot says the prettiest one is under the barrel. The shoe fits. She marries the prince. The mother turns out the ugly girl.

B. Martinique (I, 362-363)

The third daughter who is hated by her mother and two sisters, beaten and overworked, goes to the spring and meets an old woman who asks her to delouse her. The old woman gives her a little wand to

do all her work for her. She gets a dress and a carriage like the sun from the wand, goes to church. The priest even suspends the Mass to look at her. The next day she goes in a dress the color of the moon, and the next, in a dress of stars. She drops her slipper. When the king sends to her house, her mother hides her under the water barrel. The parrot calls out, "The most beautiful is under the barrel." The king marries her to his son.

C. Dominica (I, 477-478)

Of three sisters the youngest is always dirty and maltreated by the others. When she goes to get water Cinderella meets an old woman who asks to be deloused, then gives her a little wand. Through the permission of God and her wand she gets a carriage of diamonds and a dress the color of the sun. She goes to Mass where even the priest is astonished. The next Sunday the soldier set to watch her grabs her slipper. While they are measuring everybody's foot, the parrot cries, "The most beautiful is under the tub!" Cinderella's foot fits into the slipper. She asks her wand for a carriage of diamonds, goes to the king's house, and marries the king's son.

D. Guadeloupe (II, 217-218)

The girl who stays dirty in the kitchen while the others go well dressed to Mass meets an old fairy who asks her to delouse her, then to detick her. The fairy gives her a wand. With three taps she will get a diamond dress, a horse and carriage of gold to go to Mass. Her mother tells her that at Mass there was a girl so beautiful that the abbé could not say the Mass. Repeats for two Sundays. The king's son finds the slippers she drops as she gets into the carriage. The sisters cut out a piece from their foot but can not put on the slipper. The parrot says, "The most fair is under the tub." The slipper fits. Three taps of the wand and there stands a fine carriage. They leave mother and sisters behind.

E. Les Saintes (II, 252-253)

The girl who is left alone behind is given two wands by her god-mother. She drops her slipper at a dance. The parrot reveals where she is under the tub.

F. Marie Galante (II, 277-278)

A woman takes her ugly daughter to Mass and leaves her pretty daughter to sort rice from sand and flour from lime. The pretty daughter goes to fetch water for the twenty jars she has to fill and meets an old white-haired woman, the Blessed Virgin. She delouses her and takes the ticks from her feet. The old lady gives her two little wands to get her work done. The girl asks for a dress the color of the moon and a pair of white *prunella* shoes, and goes to Mass. The second time she goes she drops her slipper. When the king is looking for the girl the woman hides

her under a barrel and the ugly daughter cuts her foot with a razor so the shoe will fit. The parrot calls out, "The pretty one is under the barrel!"

G. Nevis (II, 346)

A girl shuts up her younger sister to clean pins and needles. She is told by a lady passing by to knock on the sand-bank tree. Out come a carriage and coachman. She goes to the dance. When the king's son is looking for the girl to whom the gold slippers belong, the parrot directs him to the girl in the oven.

H. Nevis (II, 346-347)

Cinderella's grandmother tells her to knock on the pumpkin. She goes to the spree in a glass carriage. The next time her grandmother sends her to a sand-bank tree for glass slippers, a silver frock, and a gold buggy.

I. Saint Kitts (II, 369)

A woman keeps her daughter-in-law (step-daughter) from going to the ball by locking her up in the oven to clean rusty needles. In the wardrobe the girl finds a diamond dress and glass boots with diamond tips. The second night she goes in a star dress. The third night her slipper drops. When the keeper of the dancing house visits the women's house, the parrot calls out that the girl is in the oven.

241. DONKEY SKIN

Compare Louisiana, Fauset 1: 243-245; New Hampshire-Quebec, Lanctot, 222-224; comparative, Aarne, no. 510 B.

A. Saint Lucia (I, 143-144)

The only daughter is very beautiful and looks like her dead mother. Her father looks through a hole and sees she has the same mark as her mother. The next day he asks to marry her. She cries and goes to her godmother who tells her to ask her father for a donkey skin and to shake it when she comes to the church. The skin smells so that her father and everybody run away. Her godmother sends her to look for work. The king gives her the sheep to watch. The son of the king falls in love with her. He tells his mother he wants a sweetmeat, but only the shepherdess is to make it. His mother makes the girl a dress of sacking. The boy watches her through a hole as she makes the sweet, puts a ring in it. The prince gives a ball. He passes by the girl's house and flips his handkerchief at her. Her godmother sends her to the ball in a dress the color of the moon. The prince asks her name. "Hit-by-the-flip-of-a-handkerchief." Repeat twice. The third time she dances so much she has no time to take off her clothes, lies down in them, and the prince recognizes her. His mother sends her for the wedding a dress of sacking

which she gives to the servant, and wears a dress from her godmother the color of the stars. A fine wedding. I was under the table eating the bones they threw away. They gave me a kick. I got up and am telling you about it.

B. Martinique (I, 363-364)

A king has a daughter so beautiful that her father wants to marry her. Her godmother, the Holy Virgin, tells her to tell him to give her a dress of silver, and then a dress of gold, then of diamonds, and then his little donkey that drops gold. Her godmother kills the donkey and puts the skin on the little girl and gives her a little stick. Donkey Skin becomes a shepherdess for a doctor. Somebody enters Donkey Skin's little house and makes a peek hole in the ceiling. Donkey Skin has a table service all in diamonds. [Unfinished.]

C. Dominica (I, 475-477)

Before she dies a woman tells her husband to marry the person her ring fits. Her daughter puts the ring on her finger and can not take it off. She wraps it with a piece of red cloth. Her father asks her what is the matter with her finger. She says she cut it with a knife. Her father takes hold of her and unwraps the finger. He says he is obliged to marry her. She goes to her godmother who tells her to tell her father if he wants to marry her to kill a donkey and give her the skin. The girl puts on the skin and goes to the court of the king to ask for work. The king makes her his poultry girl. The prince sees her and gives her a blow with a stick. She puts on her sun dress and goes to the dance and dances with the prince. The next day the prince gives her a blow with a vine. She goes to the dance in her rainbow dress. The prince asks her name. First she says, "Blow-with-a-stick," then "Blow-with-a-vine." Then the prince knows who she is. The prince falls sick, and asks for Donkey Skin to massage him. She puts on her diamond dress. The prince rises and kisses her thrice. She gives back the dress and towel and soap his mother gave her, and says she is Donkey Skin.

D. Guadaloupe (II, 220-221)

A princess wears a donkey skin but when she goes to the dance Saturday night she puts on a dress the color of the sun and the second time a dress the color of the sky. Little Prince Charles Henry keeps asking her name. As he used to hit her with a stick when he met her as Donkey Skin, she says her name is Hit-with-a-stick. Charles Henry falls sick and dreams that Donkey Skin will cure him. Donkey Skin puts a diamond ring into the sweetmeats she makes for him. The ring fits the finger of Donkey Skin like a corset.

E. Hayti (II, 583-584)

A woman says that nobody may marry her daughter unless he has the same kind of a foot as she. The woman dies saying that the girl's

father has the same kind of a foot, she is to marry him. The girl says her father must first give her an outfit of silver and a room in silver and then an outfit in diamonds. The girl goes to the house of another king where they make her the cook. In her diamond dress she goes to the feast for the king's son. He gives her a ring. The girl goes again to the feast in her silver dress and is given another ring. The king's son falls sick.¹ The girl puts a ring in his tea.

242. BLUEBIRD

A. *Guadaloupe (II, 166-168)*

A widow with a daughter named Jaqueline marries a widower with a daughter named Marie. When the prince sends for the pretty girl, Marie, her stepmother hides her under the steps and fools him into accepting Jaqueline, the ugly girl. When he learns his mistake, Jaqueline's godmother, who is a fairy, asks him whether he prefers to be married to her or to become a bluebird. As a bird he visits Marie and brings her furniture, a ring, a bracelet. A hunter advises the bluebird to say that he will marry Jaqueline so that they will turn him back into a person. He abandons Marie. Marie meets an old woman who gives her a gourd of ashes and three eggs. When she arrives at the foot of the glass mountain she is to throw out some ashes and whenever she wants anything she is to break an egg. When she reaches the house of the prince, she asks if anyone wants to buy a bracelet. Jaqueline wants it. Marie will not sell it but asks to be allowed to sleep in the room in the courtyard. At night Marie speaks to the prince, but he does not hear her. The next day she offers the ring to Jaqueline on the same condition. When the prince hears her voice, he comes to her room. Jaqueline's wedding dress is already made, but they array Marie in the veil and crown. The hunter comes and says that if Jaqueline is discontented he will turn her into a little pig, so Jaqueline and her godmother are turned into pigs.

243. FROG SUITOR

Compare England, Jacobs 2: 224 ff.; comparative, Aarne, no. 440.

A. *Martinique (I, 288)*

The queen's daughter plays beside a pool of water and drops her ring in the pool. She hears a voice saying, "What will you give me if I get it for you?" She says she will marry him. In the evening father and daughter are at table. They hear a voice crying, "It is Frog." Her father tells her she must do what she promised. He makes a bed for Mr. Frog and his daughter.

¹ Cp. Hayti, Comhaire-Sylvain 3: (50), 223-227.

B. Dominica (I, 475)

A little girl plays ball by a well where a frog lives. The ball falls in the well, the girl agrees to live with the frog if he gets it for her. She takes the ball and runs away. The frog comes to the house and tells the girl's father about it. Her father says a young girl must keep her word. Her father invites the frog in and gives him food and money. Since then they say that when you catch a frog you must not let him spit (urate) in your eyes.

244. BEAUTY AND THE BEAST

Compare Suriname, Herskovits 2: 373-377; Cape Verde Islands, Parsons 17: I, 208-209; Chile, Machado y Álvarez, 126-129; Germany, Grimm, LXXXVIII; comparative, Bolte u. Polívka, II, 229-273; comparative, Aarne, no. 425 C.

A. Martinique (I, 340-342)

A man has three daughters and one son. As he leaves to go down into town for a postal money order, the boy tells him to bring him a hat. One girl asks for a dress; another, for pretty shoes; and the third, for a rose. On his return home, it rains. He stops at a light. He finds the door open and inside food and drink and a bed all prepared, also next morning his breakfast and clothes. As he starts to mount his horse he remembers his daughter asked for a rose. He picks one. He sees a beast hurrying to devour him. The beast tells him he must devour either him or his daughter. The daughter arrives. The beast eats with her. She asks permission to return home. Her sisters become envious of her dresses. They ask her to stay three days more. She dreams the beast is dead. She returns to their house and finds him drowned in the fountain. She revives him. He turns into a beautiful prince.

B. Martinique (I, 342-343)

The daughters ask their father to bring them rings. Beauty asks for a rose. The father forgets it, but picks one on his way home in the place he has been entertained. He is told to bring his daughter. Beauty gets accustomed to the beast. She goes home, promising to return in three days. When she returns on the fourth day she finds the beast almost dead. She kisses him. He rises a prince. An old witch had cursed him, saying that if a princess were to kiss him he would become human again.

C. Dominica (I, 478)

Beauty tells Élica who is going down to town to bring her back a little rose. When she picks it she hears a voice which is neither human nor animal asking who has given her the right to take his rose. She must bring him the person who asked for the rose. In two weeks she brings

Beauty to where the voice spoke. While she is there her dress opens and a little pit falls into it. She bears a child to the groom of the plantation.

D. Guadeloupe (II, 179-180)

A man tells his three daughters that he is going down to meet the one vessel which is left to him from his fortune. The two ugly girls ask him to bring a pretty hat and a pretty dress. Beauty asks for a rose. The man finds that his vessel has been shipwrecked. He returns at night, loses his way, comes to a castle where he is served without seeing anyone. He breaks off a rose and hears a voice say he must bring Beauty to be devoured. After Beauty is left alone in the castle a big beast appears. Six months later Beauty gets Beast's consent to visit her parents on condition that she return within three days. Her sisters persuade her to stay over. Beauty finds the castle covered with black and Beast lying on his face in a ditch. She throws herself on him and at once a handsome prince appears. They take her two sisters as servants.

E. Guadeloupe (II, 180-181)

The father is going down to town to Basseterre. In the castle the father is told "by the house" that he must bring the girl for whom he broke the rose. Beauty walks in the little garden with the beast who says that for a week she may visit her father. She stays ten days. She finds the beast dead and cries out, "Arise, I will marry you!" An old fairy had turned the boy into a beast.

F. Saint Croix (II, 442-444)

The father of two girls goes out riding, arrives at a palace and is entertained by a gentleman who tells him that if he wants to take with him a bouquet to his daughter he must tell her to come and see the place. The girl arrives, first sees nobody but is then entertained by the gentleman. The next morning she sees a serpent in the garden. When she refuses to marry him a handsome young man in gold appears. After the wedding he becomes a serpent again, and the lady dies of a broken heart.

G. Hayti (II, 584-587)

A king's only son refuses to marry any of the girls presented to him, so the queen turns him into a big old bear as ugly as can be. A man's four daughters tell him, one to bring her a hat, another a pretty dress, another pretty shoes. Rose tells him to bring her a bouquet of roses. At the crossroads he finds a fine house and a border of flowers from the gate to the terrace. He enters with his animals, which are unsaddled and fed without anyone appearing. Coffee is set for him on a little table. He makes himself at home. He eats, he undresses, he goes to sleep. In the morning he drinks coffee and finds his animals saddled. He goes on his voyage and then stops at the same house on his return. After he has

picked two roses, a big beast runs up and charges him with the theft, for which he must return to live there forever. Rose goes to the house with her father, who leaves her there. She accepts the beast as a suitor. She wishes to return home for clean clothes. The beast gives her a ring and warns her not to let anyone try it on lest she, Rose, forget him and he die. Her little sister tries on the ring and Rose forgets the beast until one night she dreams of him. She hastens back and finds him dying under a tree. She prays to God to revive him that she may marry him. The beast disappears and a handsome prince runs to embrace her.

245. TWIN BROTHERS: SEVEN TONGUES

Compare Antigua, J. H. Johnson, 77-80; Nova Scotia, Fauset 3: 13-15; Quebec, Barbeau (30), 82-86; Cape Verde Islands, Parsons 17: I, 263-272; Fjort, Dennett, 60-64; Angola, Chatelain, 84-97; Portuguese East Africa, Macdonald, II, 341-344; Kabyles, Rivière, 193-199; Bengal, Day, 178-184; Portugal, Pedroso, XI; Portugal, Braga, I, 117-119; Spain, De Soto, XXIV; Spain, Catalonia, Maspons, I, 25-32; Italy, Pentamerone, 64-78, 88-96; comparative, Bolte u. Polivka, I, 523-556; comparative, Aarne, no. 303.

For Seven Tongues exclusive of Twin brothers, compare Hayti, Comhaire-Sylvain 3: (50), 283-284, 286-288; Jamaica, P. C. Smith, 57; Jamaica, Milne-Home, 68-69; Jamaica, Beckwith 1: 114-115; Jamaica, Jekyll, 54-57; New Hampshire-Quebec, Lanctot, 266-271; Quebec, Barbeau (29), 33-37, 42-45, 144-145; Nova Scotia, Fauset 3: 13-14; (?) Taos Pueblo, Parsons 30: 79-80; Brazil, Roméro, 86-87; Cape Verde Islands, Parsons 17: I, 261-263, 264-266, 269-270; Yukaghir, Bogoras, 12-14; Portugal, Braga, I, 126-127; Spain, De Soto, XXI; Germany, Grimm, CXI; comparative, Boas 2: 258, n. 4; comparative, Parsons 15: 194-201; comparative, Aarne, no. 300.

A. *Trinidad (I, 44-47)*

The man and woman are three hundred years old. He goes fishing, she raises chickens. As he is fishing, they tell him his wife has borne two handsome boys. When he comes ashore he sees that his bitch has littered two handsome pups; and his little horse, two handsome colts. When the two boys are three days old, they speak to their father. They say they have not come to stay, but to travel the islands. "My sons, what do you want me to give you?" He gives each a little dog, a little horse, a sword, a rose from a rose bush that has two roses and a sack of money. "Whenever you take from it to do evil, it will be used up; to do good, it will never be used up." The boy runs his horse for three days without stopping. He enters an inn on the same day the king is sending the princess to the seven-headed beast. "By the permission of Moses let me find a suit all of silver!" The girl says he better return lest the beast devour him, too. At eleven o'clock the beast appears, they fight, he cuts off

three heads. The next day her father sends her again to the cave. He asks for a suit of gold. He goes to sleep in the lap of the girl. A tear falls and wakes him up. He cuts off the other four heads, he cuts out the seven tongues. He takes the girl home, he tells her to tell nobody who killed the seven-headed beast. In one year and a day he will return. An old charcoal burner sees the seven heads on the ground, he carries them to the king and says he killed the beast. The king wants the girl to marry the charcoal burner. She agrees to marry him in one year and three days. The day of the wedding the boy who killed the beast arrives. He tells his little dog (no dogs in that country) that when he sees the darkest of the gentlemen taking a drink to take his glass and bring it to him. The king sends three hundred soldiers to kill the dog. The boy says, "If you touch my dog, I will kill you all." The king sends a letter to the boy to come immediately. The boy says the king can send a carriage and seven horses. He goes and marries the girl.

One morning he sees a fire. His wife says if he goes there, he will turn to stone. He meets an old man who warns him whatever he hears not to look behind. He hears cruel things, he is frightened, he turns to look, he turns to stone. The rose in his mother's house begins to drop its petals. His brother knows he is in danger. The first house he enters is his brother's house. He refuses to embrace his brother's wife and puts his sword between them in bed. When he meets the old man, he gives him a little bottle and tells him to empty it on even the smallest stones so that all the people there will rise up. He does this, he takes his brother home to his wife. His brother embraces him and takes him to the king. The king gives him a princess, they get married, they live like that until they die.

B. Saint Lucia (I, 116-117)

Rabbit finds the king's daughters in the house of the seven-headed beast. This chief of demons offers Rabbit a dagger to fight him. Rabbit says his own little knife is enough. The demon cuts off Rabbit's arm. Rabbit calls on God and his arm is restored. Rabbit cuts off two heads and wraps the tongues in a pocket handkerchief. The demon cuts off Rabbit's head which is restored when Rabbit calls on God. Rabbit cuts off four heads. The last head asks for peace. Rabbit exacts the keys of the house, then cuts off the last head and wraps up the seven tongues. Tiger passes by, takes the seven heads and the two girls and tells the king he killed the demon. The king invites all the big gentlemen to Tiger's wedding. Rabbit goes to the kitchen and asks for a drink of water. The servant cries out to the king a gentleman has come to rob the kitchen. A troupe of soldiers captures Rabbit. The two girls have not spoken, eaten, or laughed. As soon as they see Rabbit they ask for food, they begin to laugh. Rabbit asks the king if he thinks the tongues are in the heads. Then he places the tongues on the king's table. The king calls Rabbit down from the gallows and asks if he will judge Tiger.

Tiger is immured with bread that crumbles in the wind and water that falls drop by drop on his lips. Tiger's son is nailed up in a barrel and rolled down the mountain. The wedding lasts forty days and nights.

Rabbit has a brother. He sees Tiger being punished. He takes him out and pays his fine. Tiger kills this boy, thinking he had been in his house. When he returns home his wife tells him she had written to the boy to ask him to free her husband, she had never seen the boy. Tiger revives the boy with the vial the demon gave him. He begs a thousand pardons on his knees. From that, when you do good to a person, very often he does you ill.

C. Saint Lucia (I, 120-123)

From the age of six to one hundred and fifty a man goes fishing every day and catches nothing. This day he catches a little sardine who tells him to cut him in three pieces, to give his wife the middle piece; his horse, the tail; his dog, the head; and to bury the two fins one at each house post. Within the hour his wife has two little boys; the dog, two puppies; the horse, two foals; and on the terrace are two rose bushes, each with a sword. Their father gives each boy a horse, a sword, a rose bud, a dog. At the crossroads Béouladain takes the road to town, and Béoula the country road. Béouladain gets married and asks his wife about a little fire he sees. It is the fire of Queen Sofar. Whoever goes there does not come back. On his way he meets the Holy Virgin. She asks for one of his dumplings. He refuses. On going to drink, he finds the water turned to blood. He sees the house with the fire. The old woman gives him some coffee, and asks for a strand of hair from the middle of his head, a knob of hair from his dog, a tail hair from his horse. They all turn into rose bushes.

Béoula takes the same road. His brother's wife wants to embrace him. He sees from the window the same little fire. After he gives the dumpling to the old woman, she tells him not to give the hair to the old lady, but to seize her and say, "Unless she gives you the vial to raise the dead, you will kill her. Kill her in either case. You will find a box containing a hummingbird. Kill it and you will find an egg. Break the egg. You will find a box with an egg in it. Break it. In it you will find a vial." The boy sprinkles the rose bushes from the vial, the people get up, as do his brother, horse, and dog. When Béoula shows Béouladain the house he spent the night in Béouladain kills him. Béouladain's wife says, "Last night you did not wish to see me. What are you coming for today?" He sprinkles his brother from the vial. His brother gets up. The next morning they go to bathe. The horses, the dogs, and the two brothers turn into fish.

D. Martinique (I, 267-271)

The brothers walk for ten years without meeting anybody. Little brother says to throw away their money. They come to a port with

vessels of all nations and a vessel which is loaded to go to the country where day never dawns. They go on board. Three days away from the country where day never dawns, Little brother proposes to Big brother to sink the vessel. The two brothers escape in a boat. They come to an old house. They sing to tell they have been shipwrecked. The old woman gives them food and drink and a good bed. She says whatever they hear they are not to speak. If they say a word they will lose their lives. They hear fighting. A big beast is fighting with the old woman. The beast has a big trunk in which day is shut up. The old woman wants to open it. Whenever she seizes the beast and swallows him, the beast comes out from behind. Little brother cuts off the beast's head as he comes out from the old woman. Another head grows in its place. So he cuts off six, puts his finger into the old woman and keeps the beast from coming out until his big brother heats some water. He drags the old woman to the pot, takes out his finger, the beast comes out and falls into the pot of hot water and dies. He cuts off his head. They open the trunk. Day dawns.¹ Little brother cuts off the seven tongues and puts them in his pocket. The king has his drum beaten to announce that if he who has made day dawn will come to the house he will marry him to his daughter and give him half his kingdom. The old woman has a son who makes charcoal. She proposes to him to carry the heads to the king and say that he killed the beast. Little brother proposes to Big brother to go to the royal wedding. The king keeps before the door a horse with a bundle of bones and a seven-headed dog with grass for each to eat. Hungry beasts! They devour everything that passes. Little brother tells Big brother to put the bones before the dog and the grass before the horse. In proof Little brother shows the seven tongues to the king. The king has the charcoal burner guillotined. Little brother tells the king he must give a big dinner in Heaven. They all go on a rope ladder. Little brother knocks on the door. St. Peter opens it. He catches St. Peter and sends him off. He does the same to St. Paul.² He tells his brother to go in. He goes in behind him and cuts the rope. All the people fall down dead. Little brother and Big brother are serving as St. Peter and St. Paul in Heaven to this day.

E. Martinique (I, 272-273)

The seven-headed beast takes the three princesses into a hole in a tree. The king promises to him who can get the princesses half his kingdom and marriage with the princess he chooses. All the birds try and fail, and all the quadrupeds. Hummingbird sings and fights with the seven-headed beast. He puts the tongues in his pocket. Charcoal burner monkey passes by and carries the heads to the king. The princesses have

¹ See Tale 246.

² Variant: St. Peter goes so fast he makes a light, St. Paul makes a noise. Since then, there are lightning and thunder; it is they, they have no place to stay.

given Hummingbird a pocket handkerchief, a ring, a snuff box. Hummingbird walks near the kitchen. Monkey tells the king to have him arrested. On the scaffold Hummingbird tells the king to look for the seven tongues. He does not find them. Then Hummingbird shows the tongues to the king. The king asks Hummingbird what punishment to give Monkey. He says to heat an oven very hot and to put Monkey into it because he is an animal that likes heat.

F. Dominica (I, 465-466)

Daily the king has to give a person to the beast with seven heads to keep him from destroying the country. A boy kills the beast, takes out the seven tongues and wraps them in a handkerchief. A charcoal burner takes the heads to the king, saying he killed the beast. The king is to marry him to his daughter. Meanwhile the boy asks the king for work and is put to take care of the poultry. At the wedding the boy produces the seven tongues.

G. Guadeloupe (II, 75)

A female devil in a tree has turned three hundred and fifty people into rocks. A man warns his son not to go under the tree, but the boy who has two wands from his fairy godmother and has been meeting a red dragon as he walks out alone, passes under the tree and is changed into a rock. His father sends his cousin who is a powerful sorcerer to look for him. The sorcerer says a single word in Latin and the female devil disappears. He sprinkles all the rocks from his vial and revives the people, including his nephew.

H. Guadeloupe (II, 95-96)

A king has supplied thousands of persons to the beast with seven heads. Rose, the last of seven sisters, is to go to the beast. She meets Prince Frederick who asks why she is crying. They go together to the foot of a big mountain. Prince Frederick hides behind a big tree and, when the beast rushes upon Rose, Frederick cuts off two heads with a single stroke of his sword. He keeps the two tongues. Rose tells the king that the beast has told her to come back the next day. This time Prince Frederick cuts off three heads and keeps three tongues. The beast goes back into his hole almost dead. Rose reports to the king and her mother. Repeats for the last two heads. Before leaving him, Rose gives Frederick a diamond ring. The king has his drum beaten in all the countries of the world. To the man who has killed the seven-headed beast he will give half his kingdom and his fortune. The charcoal burner takes the seven heads to the king. Prince Frederick arrives on the eve of the marriage and presents the seven tongues. He kneels before Rose and shows the ring. The charcoal burner is passed through the mill of razors.

I. Guadeloupe (II, 96-97)

For him to give water to the country the beast with seven heads demands a girl every day. Peter cuts off one of the heads. The beast says, "Head cut off, head stick on!" Peter says, "Head cut off, don't stick on!" Repeats for the other heads. Peter sprinkles holy water on the fifty-five people killed by the beast, and all revive. Peter marries the daughter of the giant.

J. Guadeloupe (II, 97-100)

A woman is so poor that her little boy has to wear a banana leaf for clothes and pick up shell-fish for food. He picks up bits of cloth and has his mother make him a suit of thirty-six colors. The king makes Thirty-six Colors his pigherd. His fairy godmother gives him a little bone to call on when he is in danger. He swims to an island and kills the Silver Giant. The next day on the second island he kills the Gold Giant and the next day the Diamond Giant. Then he rescues Mademoiselle Marie, the king's daughter, from the seven-headed beast, appearing first in silver, then in gold, then in diamonds. The charcoal burner has claimed the girl, but Thirty-six Colors presents the tongues of the beast and the ring and handkerchief Marie had given him.

K. Guadeloupe (II, 105-106)

After Nantiquita has cut off the heads of the seven-headed beast to save his mother from eating dung, Nantiquita tells his mother to stay by Dembio's door, he will go down into the forest to see what is there. He finds a mansion and the three young ladies the seven-headed beast had carried away. The ladies give him a little vial to sprinkle on the stones and restore all the people who have been carried off by the beast. Two of the young ladies Nantiquita takes to his house. He tells his mother to make colombo with the seven tongues. He gives pieces from the dish to his brothers. A piece sticks in the throat of his older brother. "What is the matter, brother, is death sweet?" "No, brother, death is not sweet."¹ Nantiquita hits him on the back and the piece comes out and falls in Germany. Repeats for the other brothers. When the piece of tongue falls out from the mouth of the third one, the earth quakes. That was the big earthquake of 1820. The piece flew in the air and set fire to Pointe-à-Pit'e. Nantiquita married one of the girls and the other became her servant.

L. Guadeloupe (II, 106-109)

After dividing the cow for the animals, the boy finds in the woods the girl sent by the king to the beast with seven heads. Through his lion hair the boy turns into a lion, fights with the beast and cuts off two heads, taking out the tongues. The girl gives him a pocket handkerchief

¹ See Tale 130 O, P.

and a ring, both marked with her name. She tells her father that the beast is very sick and has told her to come up tomorrow. The girl is in a seven-storey house with the door closed. The boy turns into a red ant and reaches her room. At three o'clock in the morning they conduct her to the wood with music and drum. "Ho, ho," says the beast, "instead of one there are two!" The boy turns into a still bigger lion, cuts off three heads and takes the tongues. Again as a red ant he visits the girl and learns what her father has to say. The beast has told him that to see the end of him he must go to England and kill Lasse di Pique in whose stomach there is a little white pigeon with two eggs. The boy turns into an eagle and reaches England in six hours. He arrives at the house of a gentleman who has a herd of cattle and is employed as cowherd. The gentleman warns him not to take the cattle to the field of Lasse di Pique who will eat him. He takes them to the field and lashes a whip for Lasse di Pique to hear. The boy turns into a lion and fights from six to eleven. When the gentleman does not see him coming for breakfast he sends the servant who sees a lion fighting with Lasse di Pique. He brings back the cattle, big and handsome. The next day he fights again with Lasse di Pique. He says, "If I had a saintly son to give me a glass of water he would fix the other fellow." The gentleman has sent the servant with a glass of wine. She gives it quickly to the boy. He swallows it and throws the beast to the ground. He splits open his belly. The little pigeon flies out. The boy turns to an eagle, catches the pigeon, finds two eggs in its stomach. When he breaks them, the beast weakens.¹ He brings the cattle back to their master, telling him he can fasten them in any field, Lasse di Pique is dead. He returns to the girl's house as a red ant. When they go up to the beast with seven heads they find him dying. The boy cuts off the last two heads. A charcoal burner carries the heads to the king. The boy goes up to the girl's room and hears that the next day her father is giving her betrothal breakfast. The boy presents the seven tongues and the girl's three handkerchiefs and three rings. After their big, big wedding the boy turns eagle and takes his wife under his wing to England. The master of the cattle gives him a draft. He becomes richer than the king.

M. Guadeloupe (II, 109)

A king loses his power and becomes a poor fisherman. He does not catch anything until one day he takes a little fish. The little fish tells him that if he will let him go he will catch a lot. He throws it back and in a moment he fills his canoe. This repeats for two weeks. His wife says they have been married thirteen years. If he does not bring her the little fish, she will divorce. The little fish says that his wife will become pregnant and bear two boys, Jules and Léon. His horse and his dog will each bear two. The meat of the fish he is to give to his wife, the eyes he is to throw in his yard, and two blossoming trees will grow.

¹ See Tale 298.

N. Guadeloupe (II, 110-111)

Jules sees a procession and learns from his master, a show-maker, that the king has to surrender a daughter to the beast with seven heads every year that rain may fall. Through his lion's hair Jules transforms into a lion, fights with the beast and cuts off one head. Repeats for seven days. The king sends a boat to America to get soap to cleanse the charcoal burner who has brought in the seven heads. Jules' little dog gets on the table and takes the best dish. The girl recognizes the dog and caresses him. The charcoal burner complains to the king who sends a soldier to kill the dog. The soldier cuts off a toe and follows the blood to the house of the dog's master. He reports to the king, who orders the man to present himself. Jules says if the king wants to see him, he must send for him. The king sends a carriage. He proves to the king that the heads have no tongues.

O. Guadeloupe (II, 111)

After the wedding they have a party to go bathing. The little fish had said that Jules and Léon are never to approach the sea. While Jules is bathing, a whale seizes him. His wife asks the whale to give her her husband's head and his body. He transforms to a pelican and visits his wife. One night he is sitting on his balcony and he asks his wife about the light he sees. It is the light of three giants. He goes to where they are; they hit him; he dies. Now Léon sees his flower in full bloom. He tells his father he is going to see where his brother is. He takes a seat on the balcony of the wife of Jules and asks about the little light. She says, "Yesterday I told you, you ask me again tonight. Who goes there returns not." He goes and finds an old lady who says, "Who enters here returns not." He says, "I have come and I will return." He kills a man who appears before him. He sprinkles the stones to revive those who have died there. The first is his brother. The king marries Léon to his second daughter. She gets a big belly. She takes off her ring. An ant picks it up, takes it on his back. Jules transforms into an ant, goes to the hole, gets the ring, and they have another wedding.

P. Guadeloupe (II, 115-116)

Twin boys. One goes to look for work. His father gives him a horse and a dog. A long way off he asks for lodging. The mistress of the house falls in love with the young man. One evening from the open window he sees a little light in the distance. The mistress says whoever goes there does not return. He leaves with his horse and dog and travels six months before he reaches the light. His dog begins to bark at the old woman there. She asks him to make three knots in one of his hairs so the dog will not bite her. He does it and turns into stone. Repeats for the other brother. At night he puts a sword between him and the mistress of the house, because of the dream, he tells her. He too travels for six months. He tells his dog to eat up the old woman. She gives him

a little vial to sprinkle on the stones and revive the people. After that he makes his dog kill the old woman. All the people thank him. The last to rise up is his brother. On the way when he tells his brother that he slept with his wife the brother kills him with a stroke of his sword. The mistress asks him why he does not again put his sword between them. He revives his brother from the vial.

Q. Guadeloupe (II, 116-118)

Three brothers. The oldest goes out to work. He meets his aunt and says, "Good day, lovely sainted star." She gives him food and drink. He goes on and asks the king's daughter for a little drink of water and a lodging. Then he marries her. He sets out to find the little light. The old woman gives him a little thread to tie his dog. The dog dies, the boy dies. The second brother says he is going to look for his brother. Repeats. The third brother goes. Repeats. He revives his two brothers from the little vial. He tells the eldest to go and find his wife, the other, to find their mother. He himself takes ship for New York. There the king has to give somebody every day to the beast with seven heads. He is about to give up his only daughter. He sets his dog upon the beast and the dog devours the beast. He cuts off the heads and takes out the tongues. The girl's father is so pleased he marries her to the boy.

R. Marie Galante (II, 267-269)

A woman forbids her two daughters to go near the house on top of the mountain, but the elder girl insists on going. Lotine, the younger one, picks a flower in the garden. The beast with seven heads comes out and captures her. The mother goes to the river to sing to the little fish her daughter used to give bread to every day. The fish tells the mother to go to the house on the mountain and to pick one of three apples at the noon bell, not to look behind, but to come and throw the apple into the river. When she throws it behind her into the river the fish turns into a man, Quainqué. He goes to the house and rings the bell. The devil comes out to fight him. At every blow Quainqué drinks from a little bottle. Quainqué cuts off the seven heads and takes out the seven tongues. A prince gets the heads and claims that he has killed the dragon. Quainqué shows the king the seven tongues. They rescue thirty-six thousand young girls from the house of the giant. Quainqué marries a daughter of the king, and Lotine, a son of the king.

S. Montserrat (II, 303-304)

A man leaves a knife, two guns, and tuppence to his two sons. On their way each gets two lion pups. One brother and his pups are turned into stone by an old witch. The younger brother is mistaken for his elder brother by the elder brother's wife but he tells her who he is. He subdues the witch by using a silver shot which dazzles her eyes.

T. Saint Kitts (II, 372)

Two boys run away from home and meet an old lady who gives them a sword, a wolf, and a tiger. They meet a girl crying from fear of the giant. [Unfinished.]

U. Saint Martin (II, 409)

Two brothers find each a bear, a leopard, and a lion, and rear them as pet dogs. With his three "dogs" one of the brothers kills the seven-headed beast that was going to destroy the king's daughter. He takes the seven eyes to the king and marries his daughter. He follows a woman who spits in his face and turns him and his three "dogs" to stone.

246. THE BEAST THAT KEEPS THE COUNTRY DARK

Compare Hayti, Comhaire-Sylvain 3: (50), 271-272, 278-279, 283, 286-287; (51), 220-222; Jamaica, Jekyll, 54 ff.; Egypt, Pacha, 153-155.

*A. See Martinique, 245D.**B. Dominica (I, 466-467)*

Foolish John and Wise John reach a country where day does not break.¹ They ask for lodging. The lady tells them that at night they will hear a creature come and say, "Here day does not break." They are not to answer. Wise John does answer, and the creature swallows him.² Wise John comes out from behind and swallows the creature and calls for a stopper to keep the creature from coming out. When he does defecate him, he is dead. At once day breaks. John puts the tongue in his handkerchief. Seven robbers carry the head to the king who will marry them to his daughter. He puts them into a barrel and sets it afire.

C. Guadeloupe (II, 77-78)

Salacota's father has a daughter in the country where dawn does not break because it is kept by a big beast. When a stranger comes the beast eats him. The man writes to his daughter to come and get Salacota for the beast to eat. Salacota ties a gourdful of ashes behind the carriage and sprinkles the ashes along the road. When Salacota reaches the door of his sister's house, the beast says, "I eat, I eat, hun!" The boy answers, "I cut off, I cut off, hun!" He cuts the beast, shappe! Day opens, the sun shines. He throws the head under his sister's table. The government has announced that whoever brings in the head of the beast will be given a country or a handsome sum of money. Everybody brings the head of some beast to fit to the carcass but no head fits. Salacota

¹ Cp. France, Carnoy 1: 287.

² As in Haytian versions the creature swallows the sun, which is the clue to this tale obscured in other versions.

fits the head he brings. It becomes dark again. He cuts off the head again and day breaks. He brings a little purse which they fill. His sister's house is full of money, and his mother's house, and his aunt's house, and still the purse is never empty.

D. Les Saintes (II, 250-251)

After Foolish John has killed their mother in the hot bath, they set fire to their house. Foolish John carries a part of the door. He goes to the house of Mother Tiger, kills one of her children and makes off. The eagle comes and takes each under a wing. They cut off a piece from the eagle. He drops them to the ground and they smash into a thousand pieces. Tortoise collects their bones, blows on them, and both rise up. They go to the king and ask for work. A seven-headed beast keeps day from breaking. When the beast passes by and says, "Day will not break" John answers, "Yes, day will break!" It swallows John, John takes off its heads and carries its seven tongues to the king, who marries him to his daughter and gives him half his fortune.

E. Nevis (II, 348)

To catch the bird that would not let the sun shine the men get down into something like a chimney with something full of hot water. They sing; the bird sings.

F. Hayti (II, 532-533)

Foolish John is about to spend the night under a big big tree. Father God tells him he must not stay there and gives him seven little seeds with which to fight the seven-headed beast that keeps day from opening. Foolish John throws a seed and says, "By permission of the old saint", and cuts off two heads. Repeats. Foolish John opens the iron gate, and day breaks. Everybody is glad. The king has him bathed and clothed, and gives him a fortune.

G. Hayti (II, 534-535)

Clever John and Foolish John go to a country where people lie in semi-darkness, and Foolish John refuses to sleep in the house because it is half dark. At midnight the seven-headed beast makes the rounds. He sings. Foolish John sings and cuts off one head. Repeats. Foolish John cuts open the beast and takes out from his belly the box which contains daylight. He proves to the king that he has killed the seven-headed beast by shutting the box when the sun goes down. When he opens it, the sun rises. The king gives him his daughter, half his crown, and half his fortune.

H. Hayti (II, 536-537)

After She-does-it-all-right has destroyed all her inheritance, she and her brother are carried into the air by a malfini to a country where there is a beast called Bidangowi. The boy breaks the neck of the malfini.

They fall on the roof of the king's house. Whenever Bidangowi comes up from the sea everybody hides so as not to be devoured. The boy sends everybody into the wood for resin to put on the fire. The boy sings to Bidangowi by name. "Who is the impudent little fellow calling my name!" sings Bidangowi. The boy gives Bidangowi a single blow with the resin spoon and kills him cold.

247. THE KING'S SWINEHERD

A. *Guadaloupe (II, 93-94)*

A poor woman makes her boy clothes of bits of cloth of every color. When he is thirteen, Forty Colors goes to work and becomes the king's swineherd. An old woman asks him to take out ticks. He takes out so many his hand is covered with blood. "Tired, my son?" "No, mama." She gives him a little belt and tells him to take his pigs to the foot of the mountain and to fight the big, big man who will come, take the key from his pocket, open the castle. On his return from the castle the king does not believe his story because the devil there killed everybody else. Forty Colors takes the king to the castle and marries the king's daughter.

B. *Nevis (II, 347-348)*

Yellow Beast kills the forty men sent after him. A little chigger-foot boy throws twelve jugs of ink at the beast. When he throws the last jug the beast comes down into his arms.

248. THREE BROTHERS

A. *Saint Vincent (I, 111-112)*

Three brothers, the third a bastard. The first two set forth and do not return. The third goes to look for them at the Devil's house. He gambles with the Devil. While the Devil sleeps he leaves with his brothers on a horse with a new saddle. A golden eagle tells them to take an old saddle with three horses.

The first two sons marry away and do not return home until they are eighty when their mother recognizes them by a ring.

249. MURDEROUS BROTHER

Compare Basuto, Jacottet 2: 58 ff.; Germany, Grimm, XCVII; comparative, Monseur, 39 ff.; comparative, Aarne, no. 550.

A. *Guadaloupe (II, 111-113)*

A king has three boys, two legitimate and one bastard. As he is growing old he says that to the one who brings him the water that rejuvenates, the apple that dances, the bird that sings,¹ he will give the

¹ Cp. Tale 270.

crown. To the first son he gives a million, four horses, a carriage with four places, twenty pieces of bread, ham, sausage, a box of conserves. The boy meets an old woman who asks him where he is going. "You need not know." She asks for a little piece of bread, a cigarette. He says he has none. "Go, the way is long, the road short. When you go down there and they cry to you, do not enter!" "I do not need your advice." He comes to the city of revellers. He begins to play. He loses his million and all his things. He stakes himself and loses. They put him into a pigsty. To the second son his father gives one hundred thousand francs, a carriage with two places, two horses, bread, ham, sausage, conserves. Repeats. Prince Bastard says since his two brothers have not returned he is going. His father gives him one horse, a little carriage, ten thousand francs, ten pieces of bread, half a ham, half a sausage, a box of conserves, two bottles of wine. He shares with the old woman who warns him against the city of revellers. "Tell them you will enter the city on your return. You will find a butcher shop, cut up a beef in eight pieces and put them in your carriage. You will find a city of silver. Take what you want without counting and give them money without counting. You will find a city of gold. Take jewels without counting and give them money without counting. Count the kilometers and throw out a piece of meat. When you have thrown four pieces enter the castle. When you go to sleep listen to what you can hear. Pay no attention to the voices. They are wretches." He went in at half past ten. He saw nobody. In five minutes a little table was there for him with refreshments. Then another table with food, another with cigars and cigarettes, matches, newspapers and books. He follows a lamp into a bedroom set out with night clothes. He says his prayer for the night and goes to bed. He hears directions about finding keys to the cupboard which contain the water that rejuvenates, the bird that sings, the apple that dances. At five in the morning coffee is brought to him; at eight, chocolate; at ten, breakfast, but he sees nobody. At half past eleven he sees a carriage and leaves in it.

B. See Dominica, 250C.

C. Marie Galante (II, 274-276)

The oldest brother sets out to find the water that will rejuvenate his father and restore his eyesight. He meets an old woman at the edge of a pond and instead of giving her some bread he whips her. In an inn he gambles away his horse and carriage and himself. They put him in jail. Repeats for the second son. The third son picks up the old woman and gives her food and money. The old woman is the Virgin who tells him not to stop at the town of the revellers. He will find people selling meat without weighing it and giving money away without counting. He is to give the meat to the lions at the mill of razors, to enter the mill between noon and one o'clock and fill his bottle from the basin at the foot of the woman there. The old woman gives him two little wands and her

benediction. On his return he stops at Des Bambochers, gambles and wins the prison and all the prisoners including his brothers. On their return journey his brothers are jealous and throw him into a well. The brothers give their father the water of youth. The old woman takes the young man out of the well, bathes him in the water of strength, beauty, and long life and sends him home like a prince. No one recognizes him.

250. THE ENCHANTED SHEEP

Compare New Hampshire-Quebec, Lanctot, 210-214; comparative, Aarne, no. 450.

A. Martinique (I, 255-256)

A king has two daughters, H  l  ne and Paul. H  l  ne is so beloved she is never allowed out on the highway until one day her nurse asks permission to take her for a walk. At a distant house the nurse sticks a pin into H  l  ne's head. She turns into a doe. The nurse smears herself with the blood of a sheep. She tells the king a wild beast took H  l  ne. Paul grows up and on the eve of her wedding goes hunting so they won't have to buy meat. She sees a doe that does not run away. Several times she meets the doe until at last he shoots her. At the wedding feast Paul sings asking where her sister is. The meat sings answer. They reassemble all the cooked parts. When they pull the pin from the head H  l  ne comes to life. They put the old nurse in a pit with food and drink and empty in all the refuse from the house until she dies. H  l  ne marries a brother of her sister-in-law.

B. Dominica (I, 473-474)

The king wants to marry a girl who is devoting herself to her three brothers. An old witch passes by with three combs, calling, "Comb to tangle, comb to disentangle," which the girl gets for her brothers. When she combs them, they turn into sheep. The king finds the girl weeping. She agrees to marry him if she can take the sheep with her. The king departs for England for six months leaving his wife, who is pregnant, with the old witch. As they are walking in the court, the old witch throws her into the well. The sheep keep circling around the well. When the king returns, the old witch puts an image in the bed to look like the girl and will not let the king enter the room. The old witch tells the king the girl wants to eat mutton, to kill a sheep. The king sends the groom to catch one. The sheep sing to their sister, who sings back from the well. The groom reports to the king, who looks into the well and sees the girl and the child she has given birth to. The child has a star on his forehead. The king puts the old witch into a barrel of pitch. Before she dies she turns the boys back. She turns into blue ash. An old woman passing by the river takes some of the ashes. The old witch chases her. People there cry. She drops down at the church. The priest says,

"Dominus vobiscum." She runs away. That is what makes the devil afraid of holy water to this day.

C. Dominica (I, 479-481)

The king has three sons, two legitimate, one a bastard. The king goes to see Queen Cicile and forgets his watch. The king sends his first son to fetch the watch. He gives him a horse, a sword, a bag of money, food. He meets an old woman who asks for something to eat. He dismounts and beats her. She curses him. He gambles away his clothes, his horse, himself. They put him to dragging nets. The second son sets out. He finds a lot of people burying a corpse. He says, "Anybody who dies here must be burned. Everybody who works must take off his clothes." In the crowd is an old man who is God. He sends him on to the same place, Revellers' Road. He gambles and loses. The three women in the house who are in league with the devil sprinkle him from a vial and he turns to stone. The bastard prince sets out with only three pence of bread. He comes to the plain where they are burning a corpse and working without clothes. He tells them to put on their clothes and to bury the corpse as they were used to do. The old man thanks him and warns him about Revellers' Road. He has to get the watch and return to the house of the three girls to gamble with them and win. He is to sprinkle them and turn them into stone, to revive his brother and his horse, and to give clothes to his brother on the shore. As they are going home one of the brothers pushes the bastard into a big water hole.¹ They take the watch back to their father. The king sends the groom to kill a sheep. The sheep runs around the water hole and cries, "Brother, the king wants to eat me!" From below the brother answers. The groom reports to the king, who rescues his son. The king puts the other brothers in a barrel of tar, sets it on fire and throws it into the sea.

D. Guadeloupe (II, 209-210)

When the king goes to war his wife and the daughter of the servant each gives birth to twin boys. The servant sticks a pin behind the head of each child and they turn into sheep. She throws the king's wife into a well and in her place puts her own daughter.² On his return the king finds a black woman and two black children. The servant tells him his wife turned that color after she gave birth. The sheep sing to the servant who reports to the king. He dries up the well and finds his wife. After the servant tells him to draw the pins out from the sheep, he kills the servant.

E. Hayti (II, 587-589)

Two orphans, brother and sister, leave together. The sister has two girl friends who are in love with her brother. In his absence they borrow the sister's comb. When the comb is returned and the sister uses it on

¹ See Tale 249. ² Cp. Tale 269.

the brother's head he becomes a white sheep. The king passes by in his carriage and asks the girl to marry him. She agrees on condition of taking the sheep with her. The king departs for the wars. His wife gives birth to twins. The old woman who is the king's cook writes the king that the queen has given birth to tomcats. The old woman has the royal executioner fasten to each foot of the queen a fifty-pound weight, and one to each foot one of the cats she substituted for the children as well, all to be sunk in the well. On the return of the king the cook shows him as her own the two infants who have each a star on the forehead. Looking out of his window, the king sees the sheep looking sad. When he sends to kill the sheep, the sheep runs to the well and sings. Inside the well the queen sings back. The king sends a man down into the well, he brings up the queen trembling with cold. The king has infants and cats placed on the ground for them to claim their mothers. The infants run to the queen. The cats seize and rend the cook. The king hears a noise on the stair, the sheep who has become a prince again walks in.

251. TREACHEROUS SISTER (OR MAGIC ARM BAND)

Compare Fernando Poo, *Bubi*, Tessmann 2: 201-203; Ottawa, Barbeau, (32), 149-161; comparative, Aarne, no. 590.

A. *Saint Lucia* (I, 145)

Henriette tells Demon to kill her brother, Henry, then she marries Demon. When Henriette dies God says there is no place in Heaven for her. She walks the Earth.

B. *Martinique* (I, 273-279)

A woman has twins, Paul and Pauline. On Paul's stomach is written: "Paul, you will be betrayed by Pauline and you will kill Pauline," and on the stomach of Pauline, "Pauline, you will betray Paul and he will kill you." His mother gives Paul good saints for his godfather and god-mother, but the godparents of Pauline are bad saints. When they are fifteen, their mother dies. The same day Paul's godparents give him a charm to tie on his arm. It gives him the power to fight any wild beast. Paul takes the five cents his mother left them, goes down to the town, buys a gun, ammunition, and provisions. He goes hunting and brings back a lot of game. One day Pauline asks to go with him. Paul shoots nothing. Pauline says, "Do you not see it's I who am betraying you?" Paul answers angrily, "If you betray me, I kill you, because you are the legitimate child of the same father and same mother, born in the same house." This way they continue walking for fifty years. They come to a house where they are entertained by giants with whom Paul gambles. He wins everything and then kills them. One little one hides under a big patch of grass. After Paul leaves this little giant comes out. Pauline greets him as her husband. He gives Pauline a little vial to put three

drops in Paul's punch to make him sleep, when he can take the charm off his arm. As Paul travels, he comes to a big tree. All kinds of birds are gathered there. A voice tells him that he is betrayed by Pauline. After drinking, Paul loses consciousness, and the little giant Joseph unties the charm from his arm, puts out his eyes, and lets him go although Pauline advises Joseph to kill him. Paul comes to the same tree. The voice tells him to go to a certain house where he will find a mirror to pass across his face. He will then see a thousand times better than before. He will find a charm on the table to tie on his arm and become a thousand times stronger than before, also a dagger with which he is to kill Pauline, her heart he is to bring to the tree. Paul kills Pauline, Joseph, and all her children. Then Paul becomes even more blind than when Joseph first put out his eyes. However, he takes Pauline's heart to the tree and the voice directs him to the same house to regain his sight through the mirror. A man appears and thanks him for bringing him the heart. "For ten thousand years I have been condemned here. I had to have Pauline's heart to save myself. Give me your hand. You will be St. Paul, I, St. Peter, and we will walk hand in hand together to the end of time."

252. THE THORN IN LION'S PAW

Compare comparative, Aarne, no. 156.

A. Saint Lucia (I, 134)

After Philip leaves his sister he meets a lion who puts up to him his right fore foot. He pulls out the thorn.

B. Guadeloupe (II, 144-146)

Little John and Little Mairaine start forth and come to a wood. While Little Mairaine is asleep Little John climbs a tree and gets a girdle on which is written: "Through the permission of my little girdle, let nothing move!" They come to a big castle without anybody in it. He finds a gun and goes hunting. A gentleman arrives who tells Mairaine that they are seven brothers, giants, and proposes to become her lover. She says she already has a husband. The next day when Little John goes hunting he sees a lion limping ahead. The lion kneels and raises his paw. Little John removes a piece of wood from the paw. Now the lion follows him like a dog. Meanwhile the giant returns, tells Mairaine to find a way of killing Little John, and he will give her the castle. She is to send Little John for an apple in the forest, and the six brothers will devour him. When Little John reaches the forest and sees all the savage beasts, he takes off his girdle and says, "By permission of my little girdle, let nothing move!" He gathers the apples and cuts off the heads of the beasts who are the six brothers of the giant. The giant gives Mairaine poison to put in Little John's food. His lion slaps at the plate

and smashes everything on the table. Now the giant says that he will sleep under the bed and as soon as Little John falls asleep he will take the girdle which Little John puts under his pillow. The giant utters the words on the girdle, and Little John stays there looking at them. They take out his eyes and tie him to the lion. The lion goes to the house of the king, and the king's daughter marries Little John, the blind man. She washes a little hummingbird which has fallen dead to the ground. Where it fell there is a little water. She pours a little on the hummingbird which at once flies off. She pours some into Little John's eyes, and at once he sees clearly. Little John returns to the giant's house, hides under the bed, and gets back his girdle. He cuts off their heads. On returning he finds his father-in-law being defeated in a war. Through his girdle Little John renders the enemy immobile, and he cuts off their heads. His father-in-law makes him his first general and takes him to live with him in his castle.

253. LITTLE OIL LAMP, BELT, CUTLASS

A. Martinique (I, 311-312)

Three brothers. The one not in school sets out to look for work. He meets an old witch who asks him to take the ticks out of her feet, and gives him two little wands. After walking one year and one night, he dreams of a little oil lamp in the last branch of the tree he is sleeping under. He finds the lamp and next it a belt and a cutlass. A letter reads that the belt will give the finder power over the whole world; the cutlass, power to win any war. He uses his wands against the attacks of the wild beasts. He wins the war for the king who marries him to his daughter.

B. Guadeloupe (II, 146-148)

A little boy, Leontèle, sees a belt in a mahogany tree. He begins to climb and climbs for three hundred years. He sees a band of lions coming to a hole to drink. The last one is lame with a swollen paw. He cuts the paw and binds it with his pocket handkerchief. The lion gives him one of his hairs. "When you are fighting, cry 'Bravo, Lion!' and you will become as strong as a lion." He meets Ant and gives him a piece of bread. Ant gives him a leg. He meets Eagle, gives him a piece of bread; Eagle gives him a feather. He comes to the house of the golden giant. The table is spread. The next day he comes to the house of the diamond giant. The giant he wants to marry the boy's mother, so he says she must kill her boy. She sends him to get her the water of life. It is guarded by Big Head. He kills Big Head. The earth continues to tremble for three hundred years. He takes a vial of the water of life to his mother. She says, yes it is a good remedy but he must get her some fine flour of wheat. His godmother gives him a little arrow. She tells him that when he climbs the tree the flour will burst in his face and put him to sleep

where the wild animals might eat him. He is to drop the little arrow to the ground and the animals will be quiet. His mother sends him for the blood of the red dragon and the blood of the green dragon. He kills the dragons. His mother tells the diamond giant that to kill him he must get his belt. He takes him bathing and steals the belt. His mother proposes to pull out his eyes. Miss Hummingbird and Miss Grosbeak are the ones who put in eyes. To put them in for him they say he will have to marry them. Eagle tells him that for him to get his belt he will have to watch when Giant goes bathing. He turns to an ant. Diamond giant dives and stays below three months. Lion takes the belt. Diamond giant he hacks up. He burns him and throws the ashes into the sea. He puts his mother into a little thatched house. He marries Miss Hummingbird.

254. THE WAGER ON THE WIFE'S CHASTITY

Compare Cape Verde Islands, Parsons 17: I, 177-178; Portugal, Braga, I, 167-168; Philippines and comparative, Fansler, 248-257; comparative, Aaren, no. 882.

A. Trinidad (I, 51-55)

Two boys tell their father they wish to travel the islands. He gives them a fine vessel and two little sacks of money. "If you spend it well, you will always have some; if badly, you won't have any." They encounter bad weather. The older brother promises God to give the church an image as tall as the mast.¹ The younger brother promises to marry the poorest girl he can find. And so they get good weather. The younger finds an old woman and a girl so poor they have only one dress between them, and eat but one meal a day, if that. At the wedding the girl receives a letter saying that her aunt has died and left her property. Her husband has to go to look after it, in the same boat the letter came by. His brother accompanies him to the boat and they agree that if the older brother knows the girl before the return of the younger, the older will take all the fortune of the younger. The girl refuses to see the older brother. He becomes melancholy. An old woman passes by and sees him leaning against a telephone post. He tells her of the bet; she tells him to return in two weeks. She gives him the girl's wedding ring, a snuff-box and a handkerchief marked with the girl's name and her husband's. Not proof enough for his brother, he says. "I will give you a better one," says the old woman. "Every night when madame retires she combs two golden strands of hair above her navel with a little golden coffin for the one who dies first and he wants her to go on board to return home refuses to embrace his wife or to eat her food. In the bed he places his sword between them. He tells her that he has bought a golden coffin for the one who dies first and he wants her go on board to

¹ Such votive offerings were made in storms in early Spanish voyages.

measure it. She gets into the coffin which he sets adrift. Three fishermen find the coffin. The girl gives it to them in exchange for a suit of men's clothes. She returns to her province and they make her president. Her husband passes by. She calls to him, he tells his story without recognizing her. They ring up the other brother on the telephone. "Are you sure you won the bet?" "Yes, but it was the old woman who saw the proof." The president withdraws and puts on her feminine attire. She makes the rich brother give his clothes to the destitute brother. The old woman is tied to four horses and quartered, which makes the winds from the four directions today.

255. THE BATTLE OF THE ENCHANTERS

Compare Jamaica, Beckwith 1: 153-154; Quebec, Barbeau, (29), 87-89; Cape Verde Islands, Parsons 17: I, 337-341; Hausa, Tremearne 1: (XXII), 461-464; Arabs, Spitta-Bey, I; Philippines, Gardner 2: 309-310; Philippines, Fansler, 144-150; Portugal, Braga, I, 24-26; comparative, Bolte u. Polivka, II, 60-69; comparative, Aarne, no. 325.

A. *Guadaloupe (II, 168-174)*

A surgeon has four hundred and ninety-six boys working for him. He wants one who does not know how to read or write. He gets Little John's father to give him Little John. The other boys he sends to the woods to make a clearing. He keeps Little John as his house boy. Little John finds three fine dictionaries in an underground room. He reads and reads until he is able to turn into a big black horse and then back again to a person. Little John sends the dictionary to his father with the message that it is worth more than the whites of his eyes. After three years the little boy sends word to his father to come for him, but he is not to shake hands with the surgeon, or drink or eat with him. The surgeon will turn all the boys into bulls and the bull that has sawed-off horns his father is to choose. That will be Little John himself. His father comes but he gives his hand to the surgeon, betraying Lis son and he chooses the wrong bull. Next day the father returns, shakes hands again with the surgeon and eats and drinks with him, consequently he is unable to choose the mule which is his son. The third day he refuses to eat and drink with the surgeon and is able to pick out the big black horse which is his son. After they return home the boy proposes by permission of his dictionary to turn into a black horse which his father is to take to the festival at Gobéo and sell to the surgeon but without saddle and bridle. He sells the horse on a rope. When Little John realizes that not his father but the surgeon is on his back, he runs away and leaps into a cane field, the surgeon finds himself sitting on a big stump. The next day for the festival at Trois Rivières the boy turns himself into a big red horse, and the first person his father meets is the surgeon. Again he sells the horse without saddle and bridle, the horse

gets rid of the surgeon in the cane field. The boy sees in his dictionary that the next day at the festival of Capesterre instead of selling him for one thousand francs without saddle and bridle his father will sell him for two thousand francs saddled and bridled. The surgeon rides the white horse home and fastens it in front of the stable. He tells his thirty maids not to water or feed the horse. One among them is deaf. The twenty-nine maids go off leaving the deaf one behind. The fifteen men servants arrive and take the horse to water. He refuses to drink until they take off the bridle. Then he gallops off to his father's house. The surgeon gets up, sees the dust and, by permission of his dictionary, also turns into a horse to pursue Little John. Little John turns into a pelican and then into a big white pigeon. The surgeon turns into a pigeon. Little John turns into a hummingbird and enters the court of the king. Then he turns into a ring, falls into the basin of water the princess is washing her hands in and slips onto her finger. The princess falls mortally sick because of the ring. Her fingers are covered with rings and she has not noticed the new one. The surgeon goes in to cure the princess. Little John comes out of the ring and becomes a pomegranate on the king's table. The princess gets well. For pay the surgeon asks for a ring on her finger. He does not find the one he is looking for but then he sees the pomegranate and asks for it. The pomegranate falls to the ground and breaks open. The surgeon is too stout to bend over to pick up the grains. He turns into a hen. Little John turns into a big tomcat. He flies at the hen and tears it into four quarters.

B. Hayti (II, 580-583)

A woman places her sons with the master diviner for him to teach one to be a shoemaker, the other to be a thief. In eight days as she lies asleep the younger son comes and tells her to fetch him the following morning. When she shakes corn from a gourd a flock of white pigeons will come. The one who does not peck at the corn will be her son. A month later he tells his mother that when she comes the grey pigeon in the flock of crimson pigeons will be he and that when they let her take him he will turn into a big red horse. She is to sell him to the king but she must take care not to leave behind the bridle. She sells the horse for one thousand gourds. She keeps the bridle and when she reaches her house she finds her son by her side. He turns himself into a white stallion. The incident is repeated, but the third time when she sells the horse, for sixty-six hundred gourds she forgets the bridle on seeing so much money. The master diviner who is the king's wizard asks for the horse which he knows is the little boy. He hangs the horse with his feet in the air and leaves it eight days without food. The diviner's little boy feels sorry for the animal and sets him loose. The horse turns into a pelican and flies to the king's flower garden onto the shoulder of the princess. The pelican turns to an ant and leaves the cage. He turns to a man and enters the room of the princess. When the princess arouses the

household the boy turns back to an ant and then to a pelican. After the second outcry by the princess the king says that if she does it again he will shoot her. The princess becomes pregnant and the diviner tells the king to assemble all the young men. The stick the diviner throws in the air to fall on the head of the seducer falls on top of the cage. The pelican turns to a man and is married to the princess.

256. ALADDIN'S LAMP

Compare Cape Verde Islands, Parsons 17: I, 364-367; Philippines, Tagalog, Gardner 3: 117.

A. *Guadaloupe (II, 175)*

Enadé plays marbles and takes his gain to his mother. One day he meets a cousin from abroad who says he is his brother by the same father, and proposes that he come to work with him. Instead of working he digs a hole and puts Enadé into it. There in the dark Enadé puts his hand on an old lamp that speaks to him, "Now I am at your service!" Enadé marries the king's daughter. Enadé's cousin, disguised as an abbé, enters the house and tells the lady that she can never get well because she has a lamp which makes her sick. He takes the lamp and transports the house to another country.

257. THE BASTARD GUARDS HIS FATHER'S FLOWERS

Compare Quebec, Barbeau, (29), 41-42; Ottawa, Barbeau, (32), 123 ff.; comparative, Aarne, no. 550.

A. *Martinique (I, 291-293)*

A king has a place in the woods from which they steal his flowers. He sends his eldest boy to guard them. He is overcome by sleep. The giant devours him. The king sends the second son. Repeats. He sends the third. Repeats. He sends the bastard. As he goes up, a voice says, "You will buy nine packages of cigarettes and three boxes of matches. You will see the flowers begin to bud. Sit and smoke. You will see a black horse. Say, 'My fine black horse, withdraw, do not touch the flowers of my father.' A yellow horse will come, then a red horse, and a white horse. The flowers will open. Take them and come down singing." The bastard smokes all night to keep the devil from eating him. (The horse is the devil.) He puts the flowers in the church.

258. MAN OF IRON

Compare Germany, Grimm, CXXXVI; comparative, Aarne, no. 502.

A. *Guadaloupe (II, 218-220)*

The king goes hunting and finds a big, ugly, frightful beast. He binds him, takes him home, locks him into a cage. He gives the key to his

wife and forbids anybody to open the cage. His little boy's marble falls into the cage. The beast tells him to go to his mother and tell her to louse his head, and while she does this, to put his hand into her pocket and take the key. The beast, who is a king transformed into a beast, says, "You have saved me, I will save you, too." The boy's father sends the boy away with six soldiers who are to shoot him. He asks to take his little dog. The soldiers kill the dog and take his tongue as proof of having killed the boy.¹

The beast has told the boy that when they desert him in the woods to say, "Beast, Beast, help me!" The beast sends him to find work. The little girl asks her father to make him her pigherd. Every day he calls on the beast who brings him food for his pigs. The king holds a tourney. The beast gives little Pitou a horse and habit all of diamonds. At the tourney he is shot at and marked with the mark of the king. The beast tells him when he goes down at five o'clock with the pigs to tell his mistress that he was climbing a courasol tree and fell and broke his leg. Then she will ask her father for a doctor. The doctor sees that the iron in his leg has the royal stamp. As he was a little orphan boy they have given him a mean little pallet on the ground. Now they put him into a handsome big bed. In two or three days they marry him to his little mistress. The beast tells him that now he has to save him, to tell the king to close all the doors from eleven o'clock to three in the morning, and to come and get him in the woods. The beast gets on the boy's back and when they arrive in the town they hear the werewolf, noise of chains, horns. At three in the morning the beast turns into a well dressed, handsome man. They serve a fine breakfast.

B. Les Saintes (II, 253)

The king says that whoever releases his prisoner, Man of Iron, will be shot by four soldiers. His little boy, Adolph, plays with a golden ball and it drops into the prison of Man of Iron. Man of Iron says he must let him out before he will give him the ball. Adolph releases him. The king sends the four soldiers to shoot Adolph. His mother asks for his eyes and heart. The soldiers kill their dog and take eyes and heart to the mother. Man of Iron hears Adolph crying and takes him to his house. They have to pass by three gardens in which there is a demon. Adolph takes some fruit from the garden, the demon comes to devour him. Man of Iron kills the demon.

The king makes Adolph the watchman of his garden. The king goes to war and Adolph wins him a victory every day. As recompense he asks the king to marry him to his daughter. One day the girl falls sick. Adolph visits her as a doctor and with three little apples cures her. The king asks what recompense he wants. "To marry your daughter," he says. The king says he has already promised her to Adolph. He tells

¹ See Tale 272.

the king that he is Adolph. Adolph's mother and father come to the wedding, and Adolph tells them he is their son.

259. THE GRATEFUL DEAD

Compare Bahamas, Parsons 8: 148-149; Nova Scotia, Fauset 3: 15-23; Cape Verde Islands, Parsons 17: I, 344-347; comparative, Aarne, no. 506.

A. See *Martinique 271A*.

B. *Martinique (I, 287)*

The son of Princess Balboudou goes to town and meets them dragging a corpse because the dead man was in debt. He goes on board a vessel and is thrown into the sea. The dead man sees him drowning and gets him ashore. The dead returns and asks for half of the man's son. He takes a knife to cut the child in two. He says, "I thank you. You saved me."

C. *Martinique (I, 287-288)*

The king of Portugal gives his son, a graduate of the polytechnic school, sixty thousand francs, ten thousand men and a first class frigate. He finds a corpse on the river bank. The bank was in debt a colossal fortune, he did not pay, they threw him into the water—it is the climate (custom) of the country. The captain (?) pays. He goes home. Fifteen days after he is condemned to death. He calls upon God, "I am innocent!" God says, "Go free, my son!" The debtor comes and says, "If he is guilty, I am, too."

D. *Guadaloupe (II, 113-115)*

Prince Bastard finds them dragging a corpse tied to the tail of a horse because of the man's debt. He pays the debt of one thousand francs and buries the man. He throws out the four other pieces of beef. He arrives at the city of the Revellers. He plays and wins that city, the city of silver, and the city of gold. He takes his brothers out of the pigsty, bathes and clothes them. As they journey homeward in the carriage Prince Bastard falls asleep and his brothers plan to throw him into a well. As he is swimming about the well he sees a fox and begs him to save his life. Fox lets down his tail and he pulls himself up on it. He asks Fox how much he owes him. "Nothing! I was the one you buried the other day. In any danger I will be at hand." He finds an old woman alongside the road. She reminds him that she told him not to concern himself with his miserable brothers. She is the Holy Virgin. She gives him a little gourd. When he blows in it he will look like an old man. He goes to his father's house, his sister asks her father to make the poor man his shepherd. In three months the king sees a vessel entering his harbor. It fires twenty-one shots, the king answers with twenty-one

shots. Princess Doloyan is coming to find the father of her child. The boy has a golden apple in his hand. The king sends for all the princes, dukes, counts, barons. Prince Bastard blows into his little gourd and becomes the handsome prince he was before. The little boy runs to him and gives him the golden apple.¹ The king asks Prince Bastard what he wants to do with his two brothers. He asks that one be made a groom in the stable, the other, a servant in the house.

E. Hayti (II, 575-578)

The king tells his only son to go out and spend some money and make some friends. In a month he returns with all his money gone and all the trunks the money was in full of visiting cards. The prince leaves for another country and falls in love with the king's daughter. He sees them dragging a corpse behind a cart. It is the custom of the country to treat debtors that way when they die. Prince Paul Emil redeems the corpse by paying his debts, he gives him a funeral. The princess becomes pregnant, the king tells Paul Emil to go and get his father and mother for the marriage. Clara gives him a handkerchief with letters of gold and two diamond rings. On board his ship he meets a young man who looks just like him and has the same name. Paul Emil throws Prince Paul Emil into the sea. Paul Emil goes to the king's house and passes himself off for the prince, telling Clara that handkerchief and rings are lost. Meanwhile Prince Paul Emil has climbed up a cliff. After three days a man appears from the sea and says he will save his life if he will give him his first child. The man takes him on his back to the gate of his father-in-law. As he is eating at the gate, Clara recognizes the ring on his hand. The king asks the false Paul Emil what he should do to a jealous man who wanted to kill him. "Have him quartered by four mules." Now Prince Paul Emil and Clara are married and the Prince takes his wife home. After she gives birth, the one who saved him comes and tells the prince he must kill the child. As he is about to strike him with a sword, the other seizes his hand and says, "You are a man of honor. I give you both your life and the child."

F. Hayti (II, 578-580)

A young man upsets the tray of a merchant who curses him. In three days he dies. His friend who has the same name, Alfred, gets off the steamer he has just embarked on, to attend to the funeral. Again he embarks on his voyage to marry the king's daughter. He is pushed overboard by a friend on the boat. Someone swims with him on his back and, after saving him, proposes that he kill his first child and give him the corpse with the dagger in its head. The imposter is interred up to his neck, his hair cut off, and his head rubbed with syrup for the ants to devour. Alfred's wife gives birth to a little boy with three stars on his

¹ See Tale 282.

forehead. The rescuer, the friend whose funeral he provided for, appears, tests him, and then grants him his child's life.

260. THE TREE THAT CURES

Compare Nova Scotia, Fauset 3: 4-5; comparative, Aarne, no. 613.

A. *Guadaloupe (II, 186-187)*

A European gentleman and a shoemaker, a black gentleman, go together to find a money tree. They eat up the provisions and, piece by piece, the shoemaker cuts up the European and leaves him dead at the foot of a big tree on which perch the doctor birds. The European picks off a leaf from the tree and rubs it over himself; his legs, arms, and head come into place. He goes to the house of the king and tells him that he will cure his daughter. He restores her sight, the king marries her to him and gives him half his fortune.

261. THE TWO COMPÈRES

Compare France, Carnoy 1: 18-38; comparative, Aarne, no. 503.

A. *Marie Galante (II, 276-277)*

A violinist goes to a zombi dance. They tell him to say Monday, Tuesday, Wednesday, Thursday, Saturday and Sunday, but never to say Friday. To reward him they take out his hernia. His compère has a hernia also, so the next evening he goes to the dance, but against instructions he keeps saying Friday, so instead of removing his hernia they give him another one. They have to carry him home and he has to put on a dress of his wife, the hernia is too big for trousers.

262. BEAUTY AND VALET

A. *Dominica (I, 467-468)*

Two sisters. When the king leaves he tells Beauty not to open the window. She opens it and her belly gets big. The king returns, the other sister meets him on the shore. Each sings. The king asks, "Where is the dog and the cat Beauty has given birth to?" Beauty goes down to the jetty and sings. Beauty gives birth. The king sings an order to his groom to saddle two horses. The king shoots Beauty and breaks his own neck.

263. BEAUTY AT THE WELL

Compare South Carolina, Parsons 18: 128-129; Nova Scotia, Fauset 3: 109.

A. *Martinique (I, 371)*

A gentleman passes by whom a girl wants to marry, and her mother consents. People say, "Poor little thing, this gentleman kills all the

girls!" A month after the marriage he says to the little girl, "Let's go bathing!" At the big well the king says, "Beauty, undress and turn your back." She undresses, but faces the king so that he can not push her into the well. She tells him to undress and to turn his back. She pushes him into the well. She takes his clothes to her mother. Everybody says, "Thank God we are rid of that fine king!"

264. THEY CONCEAL HIS DEATH

A. Martinique (I, 372-373)

A girl is married to a carpenter who leaves her pregnant and goes to look for work. Four months later they bring him home dead and at that moment his wife gives birth. Follows a ballad reciting how they try to keep the news from the wife. When she learns it she falls dead.

B. Dominica (I, 514-515)

A suitor says he is going for clothes to get married. He writes he is sick. The girl stays up seven storeys. She has a little dog and a little pigeon. The dog tells her about the letter. She sings asking what is below in the court. They sing back, "Five pieces of ice. Little Réno in his coffin of ice." The girl sings again. They sing back, "Five pieces of wood." They take little Réno to bury him. The girl sings for them to look after her dog and her parrot. She throws herself down and breaks her neck.

265. ON THE GALLOWS

Compare Bahamas, Parsons 8: 152-154; Jamaica, Jekyll, 58-59; South Carolina, Parsons 18: 189-191; North Carolina, Campbell and Sharp, no. 24; England, Jacobs 2: XLVI.

A. Dominica (I, 515-516)

A boy steals gold and diamonds for a girl. They take him to hang. He sings, "Don't you bring any gold or silver to stand for me." Repeats for mother and sister. The father brings the gold and silver.

I come to town to see you hang.
Hang you not be hang.

B. Saint Thomas (II, 466-467)

Two daughters, one pretty, one ugly. The pretty one breaks her golden pitcher and her mother, who dislikes her, says that she must get gold and silver to pay for the pitcher or she will be hanged. She sings to father, brother, sweetheart.

266. SNOW WHITE

Compare Porto Rico, Mason and Espinosa, (38), 517-527; Louisiana, Fortier, 56-61; Brazil, Roméro, 126-127; Angola, Chatelain, 29 ff.; Mpongwe, Nassau 3: 24-27; comparative, Aarne, no. 709.

A. *Trinidad (I, 55-56)*

The queen is considered the most beautiful person in the world. She takes her girl and boy every day for a drive. Everybody admires them. She becomes jealous. She pays the groom's aunt one hundred gourdes¹ to kill the children. She deserts them in the wood. When the queen thinks they are dead, she asks the groom, "Who is entitled to the crown now?" "Princess, you are very beautiful, but Princess Clémentine is still entitled to it." The children reach the house of the seven robbers. The aunt goes there with three golden apples. The girl buys them for five cents apiece. She eats half an apple. She chokes. When her brother comes with the seven robbers he finds her dead. He sees a ball in her throat, he takes it out, the girl rises up. The robbers say the girl and boy must leave them.

B. *Guadaloupe (II, 181-182)*

A lady sits sewing in her room and pricks herself with a needle. She wipes the blood on some snow and says she would like to have a child like that. She has the child and after ten years she dies, the father marries a princess who asks her mirror who is the prettiest woman in the world. "Princess, you are very pretty, but Miss Snow White who is in school is prettier than you." The princess tells Crow as he passes by to carry away the child, kill it into the woods, and bring back to her a bit of the heart with some blood. The little girl begs the crow not to kill her. He kills a passing elephant and takes a piece of its heart to the lady.

The little girl finds a little house in the woods with seven little beds, seven spoons, seven forks. She lies down, falls asleep, and the dwarfs find her. From her mirror the stepmother hears about it. She dresses herself as a Martiniquian to sell pomegranates. She poisons them and gives one to the girl. It sticks in her throat. The seven dwarfs put her into a glass coffin. A king asks to buy the pretty girl in the coffin. On the way down to the town the coffin is dropped, the piece of pomegranate is shaken out, the girl revives. The stepmother is invited to the wedding, and they give her a pair of shoes toasting since noon. She puts them on and dies.

C. *Guadaloupe (II, 182-184)*

A childless woman asks God to give her a child, even a white child. After the birth of Snow White the queen asks her mirror who is the most

¹ A gourd is 20 American cents.

beautiful woman in the world, and the mirror answers Snow White is a thousand times more beautiful than the queen. She pays some hunters to kill Snow White in the woods. They kill a wild beast and carry its heart to the queen. Snow White upsets the seven beds of the seven dwarfs and eats from their seven plates. The mirror tells the queen that Snow White at the seven dwarfs is a thousand times prettier than herself. The queen induces Snow White to put on the corset she has for sale and leaves Snow White for dead. Her dwarf brothers take off the corset and revive her. The queen takes Snow White poisoned apples. The dwarfs find Snow White dead and preserve the body. The king steals the coffin which he lets drop and Snow White comes to life. The dwarfs marry her to the king. The queen goes crazy.

D. *See Guadeloupe, 270B.*

E. *Marie Galante (II, 274)*

Belle is cast out by her mother and comes to the house of three boys who are carpenters. She opens the door with her two little wands and does all the housework. Then she hides at the foot of the pepper tree. The youngest brother is put to watch and finds her. She marries the eldest brother.

267. HER DUCK BROTHERS

Compare, Louisiana, Fortier, 84-85; comparative, Aarne, no. 451.

A. *Saint Bartholomew (II, 396-397)*

A widow with five sons goes out to walk in the snow, her nose bleeds, and she wishes for a daughter as white as snow and as rosy as blood.¹ An old wizard promises her a daughter in exchange for the boys. The boys turn into wild ducks and fly away. The wizard tells their sister that if she picks dahlias every morning and weaves them into suits her brothers will be returned to her. She is not to speak, cry, or laugh. A prince finds her and marries her. Her two infants are carried to a serpent's den by her mother-in-law who says that she is a witch. She is to be burned, but she shows the prince the children playing with the serpents in the den. She finishes her brother's suits, all but a sleeve in the coat for the youngest brother. After the brothers are transformed the youngest has a duck's wing instead of an arm.

B. *Saint Thomas (II, 466)*

The king and queen have twelve sons, the king says that if the next child is a girl the boys will be put to death. A girl is born, the boys are warned by a red flag. They swear to kill any female child that they meet. The girl grows up and, in the wood, finds her brothers who turn

¹ See Tale 266.

to ravens. A fair lady tells the girl she must stay up in a tree for seven years without smiling or speaking. Toward the end of her time her father finds her. He is advised to kill her as a witch. In a few days she speaks and her brothers return.

268. THE PRINCESS ASLEEP IN THE WOOD

A composite from bits of several tales, Snow White, The devil's daughter, Murderous mother, Puppy substitute.

A. *Guadaloupe (II, 177-178)*

An only son tells his mother he is going to look for the princess of the sleeping wood. He spends the night near the house of a lady who tells him to scatter sugar cane along the way for the wild animals. When he arrives, he puts his head in, and it is caught. He appears to be dead. The master's daughter thinks he is so handsome that she has her father make him a glass coffin, she carries it on her back to find the boy's family. While she is resting on her journey she sees a male monkey fighting with two females. He cuts them into pieces, takes three kinds of leaves, spits on them, and mashes them up. He rubs them on the female monkeys, they come to life. With the leaves the girl revives the boy. He puts her in a tree on the edge of a pool while he goes to look for a carriage. An old maid [? old witch] comes to get water and sees a beautiful picture in the water. She breaks her pitcher. Her mistress sends her back with another pitcher. She looks up and sees the girl. She throws her into the water and takes her place. The flowers in the girl's head float on the pool. The boy comes and, without looking, takes away the girl in the tree and the little floating bouquet. The girl falls sick. She says the only tea that will cure her is tea from the bouquet. Before they give it to her she says she has recovered. From where they throw away the tea a lemon tree grows up with a fine yellow lemon. Incident of curing with lemon repeats. From where they throw away the lemon tea a barbadine tree grows up with a fine barbadine. The barbadine says, "Do not cut me!" The maid says the barbadine is speaking. They cut it and the girl appears. The husband of the other girl sends three soldiers to shoot the girl in the wood. The soldiers are going to kill a little dog and take its tongue to the other woman. They cut off her breasts which become two parroquets; her arms become two pillars; her belly, a pool. The husband of the other girl goes hunting and is told by the parroquet to seize the girl in the pool by her tresses. He recognizes the princess of the sleeping wood. They hold a wedding, and the other girl is passed under the knife.

269. THE SUBSTITUTED BRIDE

Compare Jamaica, P. C. Smith, 47-50; Cape Verde Islands, Parsons 17: I, 234-237; Portugal, Braga, I, 51-53; Portugal, Pedroso, IX; Italy,

Pentamerone, 402-425; Germany, Grimm, CXXXV; comparative, Aarne, no. 403.

A. Trinidad (I, 56-57)

Brother and Sister travel for three months in the woods. They come to a river. The brother tells his sister he is going to look for clothes for her. He arrives at the house of a king. "Handsome boy," says the king. He tells the king he has a sister fairer still. He gets a suit of clothes for his sister from the king who sends two servants for her. If she is not handsomer than her brother the king says he will kill him. The servants find the girl and put out her eyes. One puts on the clothes the king had sent. The king is so angry when he sees the old Barbadian negress he beheads the boy with his sword and buries him in the stable. Two little birds the girl has found tell her they will go to look for her brother. The king's daughter puts the birds into a cage. They learn that the brother is dead. They leave the cage, they tell Clémentine to buy five cents worth of belleangelle and to send a boy with it to the king's house, to exchange it, not for money, but for eyes. In this way the girl gets back her eyes from the king's servants. When she arrives at the king's house the servants recognize her. The king sends for her. He tells the servants he has to pass them through the razor mill.

B. Martinique (I, 312-313)

Emil quarrels with his sister Helen and goes to France where he meets Prince Albert. He tells the king he has a sister more beautiful than the sister of Prince Albert. The king sends a vessel to Martinique to fetch Emil's sister. Helen embarks with their old nurse and her daughter. In mid-ocean Emil calls out to Helen to come out of the sun lest it spoil her beauty. Helen asks the nurse what her brother says. "Take off your clothes and give them to my child." The calling incident repeats and Helen is told to fall overboard. Emil introduces the nurse's daughter as his sister. He is bound to a tree. Green dragon brings Helen ashore where her brother has been released. Emil marries the princess, Prince Albert marries Helen.

270. THE ENVIOUS SISTERS

Compare Hayti, Comhaire-Sylvain 3: (50), 258-261; Santo Domingo, Andrade, 207-210; Jamaica, Beckwith 1: 132; Jamaica, P. C. Smith, 65-68; Upper Thompson Indians, Teit 3: 303-307; Quebec, Barbeau, (29), 112-117; Mexico, Tepecano, Mason 3: 200-203; Mexico, Espinosa 2: 230-231; Mexico, Zapoteca, Parsons 26: 314-315; Cape Verde Islands, Parsons 17: I, 296-304; Togoland, Krachi, Cardinall, 36-39; Ewe, Härtter, 212-221; Benga, Nassau 2: 169-173; Batanga, Nassau 3: 48-51; Hottentot, Schultze, 401; Basuto, Jacottet 2: 190-193; Bavenda, Stayt, 345-347; Masai, Hollis, 171-178; Madagascar, Betsileo, Ferrand, 184-

191; Arabs, Spitta-Bey, XI; Arabs, Prym and Socin, LXXXIII, also Pt. II, 134-135; Egypt, Pacha, 265-284; India, Day, 227-246; Portugal, Braga, I, 86-89; Spain, De Soto, XIV; Spain, Catalonia, Maspons, I, 107-110; Germany, Grimm, XCVI; France, Brittany, Luzel, III, 277-295; France and comparative, Cosquin, I, 186-200; comparative, Bolte u. Polivka, II, 380-394; comparative, Aarne, no. 707.

A. Martinique (I, 343-346)

The eldest of three sisters says she wants to marry the king's baker; the second wants to marry the king's cook; the third wants to marry the king, to bear him a child with a star on his forehead. The king is passing by and overhears and has the girls married according to their wishes. When the queen bears a child with a golden star on his forehead her sisters cast it in a basket of flowers into the canal in the garden. The gardener and his wife take care of the child. The sisters tell the king the queen has borne a dog. The incident is repeated for the next child the queen bears. The sisters report a cat. When the queen bears a girl they report it is a stick of wood. The king imprisons the queen. The children grow up. The two brothers go hunting. An old woman visits the girl and tells her that she should have the tree that sings, the bird that speaks, the water that sleeps. The oldest brother leaves to look for them on the golden mountain. He meets an old woman who gives him a ball he is to throw in front of his horse. He is not to look behind. He looks behind at the noise and turns into a big black rock. The incident is repeated for the second brother. Their sister goes after them. The girl stuffs her ears with cotton. The bird that speaks tells her to cut a branch of the tree that sings and from his cage to take a bottle, fill it with the water that sleeps, and to take him also in the cage. She is to pour water on the rocks to revive her brothers. The bird tells them to invite the king. They give him cucumbers stuffed with pearls. The king says he does not believe that they stuff cucumbers with pearls. The bird asks how they made him believe his wife had borne a dog, a cat, and a piece of wood. The king hurries to take the queen from prison. She tells them she will live with them three months before she dies. Three months after the queen dies, to the very day, the king dies.

B. Guadeloupe (II, 184-186)

Golden Ball is told by her mirror that she is the prettiest person in the world. As she is sitting at her door she is ravished by the sun and becomes pregnant. Her mirror tells her that her daughter, Snow Ball, is prettier.¹ She sends six soldiers to take the child to the woods, kill it, and bring back its arms. The soldiers cut off one arm and leave the child in the hole of a hind. The hind licks the arm, and the child grows up in the hole. The king's son is hunting and his dogs follow the fawns to the

¹ See Tale 266.

hole. The prince sees the little girl who will not come out because she is naked, so he brings her some linen. She says she can not come out without her two fawn sisters, so they take the two fawns also. Golden Ball disguises herself as a servant and when the girl's child is born she puts a little monkey in its place and puts the child afloat in a box which is found by the gardener. The next time a cat is substituted, the third time another animal. The three children grow up in the house of the gardener. The girl is very pretty and when her father sees her he proposes to marry her. He takes the servant (the grandmother) to the garden. She tells them the garden is pretty but it lacks the water that sleeps and the bird that tells the truth. For these one of the boys and the girls go and are turned into stone. The second boy goes and is warned by Sun, his grandfather, not to look behind, whatever he hears. He rescues his brother and sisters. Meanwhile Sun has been sending down leaves for their mother to eat in her prison. The bird tells them to make a nougat of river gravel to serve when their father comes to eat with them. He tries to cut the nougat, and exclaims, "Ah, the nougat is hard." The bird that tells the truth says, "Hard, is it? That is not hard. And you want to marry your own daughter?" Then he recites the history. They take their mother out of prison and the bird tells them to tie their grandmother to four American horses and whip them.

C. Hayti (II, 559)

Three sisters, one a negro, and two mulatto. A king marries the negress who sends for her sisters. When the little negress bears a child to the king, the sisters replace the infant with a dog. They throw the infant on the shore. A she-devil out fishing for crabs sees it and takes it. Repeats for the next infant. The king says, "The first error is forgiven, the second error is not forgiven." He puts the girl in a hole and builds a wall around her, giving her every morning a piece of bread and a glass of water. The children get bigger and play before the king's door. He invites them to spend the day with him and the she-devil sends them to the king. They will not eat the king's food unless their mother is there. The king faints. Then he tears down the wall around the little negress. Then the she-devil takes one child, the mother the other. The king kills the two sisters.

271. THE FAITHFUL FRIEND

Compare Apache, Goddard 2: 80; Cape Verde Islands, Parsons 17: I, 223-232; Portugal, Braga, I, 31-34; Portugal, Pedroso, VI; Italy, Pentamerone, 442-456; Bengal, Day, 37-50; comparative, Bolte u. Polívka, I, 42-57; comparative, Aarne, no. 516.

A. Martinique (I, 283-287)

A white man lives at Vauclin. His wife dies in childbirth. He gets a negress as nurse. He calls his own child Clement, and the child of the

nurse, Hippolyte. The two grow up like little brothers. They go to school together. Then Clement travels over Martinique to find a white man whose daughter he can love. Hippolyte goes with him. At Macouba he finds a girl to his taste, her father accepts him. On their way to fetch Clement's betrothed they find a corpse. They go on but Hippolyte says to Clement, "We did wrong. We should have buried the corpse." They return, buy a coffin and have the body buried. On their return journey with the betrothed, they lie down to sleep in the open. At midnight, Hippolyte, who is wakeful, sees three zombis dressed as beautiful women. They say that tomorrow morning the couple will come to a little stream. The girl will say that she is thirsty, the boy will give her some water and will himself take a drink, they will die. If anybody hears this and repeats it, he will turn into a marble figure. When they come to the stream, Hippolyte runs ahead and gets some dirty water so that Clement can show her that the water is not good. The next night they lie down to sleep again. The same three zombis come and as before one touches Clement and says, "A beautiful boy, but the girl is still more beautiful. Such people do not deserve to live. They must die. They will come to an apple tree, they will eat an apple and die." Hippolyte runs on ahead, pretends to bite the apple and tells Clement that it is a poisonous apple. The third night the zombis say that when they go through the gate of his father's house the gate will fall and crush them. If they escape, on the wedding night a serpent will devour them. Hippolyte goes on ahead and smashes the gate of the house. The day of the wedding he takes a sharp cutlass and lies down under the marriage bed. Everybody asks where he is, charging him with jealousy. When the serpent comes, Hippolyte cuts it in two. That makes a noise, Clement and his wife wake up startled. The two pieces of the serpent have disappeared. Clement asks Hippolyte what he is doing there. He does not dare answer. Hippolyte is put in prison, and every day Clement asks him what he was doing there. At the end of a month they make him go up on the guillotine, where at last Hippolyte tells the whole story. After telling the first incident, he turns to marble from his feet to his knees. On telling the second incident, he turns marble from his knees to waist, and so on with the third and fourth incidents. Clement has a house built over the marble figure with his bed on one side and his wife's bed on the other. He announces that if anyone can restore Hippolyte he will give him half his fortune and two plantations and marry him to his sister Clementine. If he tries and fails, he will be guillotined. Doctors come from everywhere. The guillotine goes night and day. One day an old fellow asks to see the image. He passes his hand three times over its head and then he blows on it. Hippolyte becomes human as before. The old fellow says he is the corpse they buried. God gave him permission to come to earth to return the service rendered.¹

¹ See Tale 259.

272. PUPPY SUBSTITUTE

A. *Saint Lucia (I, 150-151)*

Prince Albert sends Little Albert out hunting. He sees a little bird with a gold beak, and shoots it. The bird is not wounded but falls in the wood. He carries it to his father who makes a cage of diamonds and gives an old woman the key. While the old woman is lousing the little boy's head he steals the key. He plays with the bird. The bird escapes. Prince Albert sends two men into the forest with the little boy to kill him. Instead they kill a dog and take his tongue as proof to Prince Albert.

B. *See Guadaloupe, 258A.*

C. *See Guadaloupe, 268A.*

D. *See Guadaloupe, 273A.*

E. *See Les Saintes, 258B.*

273. OEDIPUS

Compare comparative, Aarne, no. 931.

A. *Guadaloupe (II, 205-206)*

Eugene the Big and Eugene the Bohemian make a contract never to marry. Eugene the Bohemian agrees to let the other marry if he kills his first child. The nurse kills a chicken and shows the bloody knife as proof. A charcoal-burner finds the child and brings him up. The foundling goes courting. His father blocks his road so he kills him with a revolver. Eugene the foundling sees his mother and marries her. Eugene the Bohemian tells the boy of his parents who tells his mother who is now the mother of his four children. Eugene the Bohemian adopts the children. And so it is forbidden young men to marry a widow.

274. RED RIDING-HOOD

Compare Ibo-speaking Peoples, Thomas 2: 83-84; Germany, Grimm, XXVI; comparative, Aarne, no. 333.

A. *Nevis (II, 348)*

When the little girl is going to the shop for her sick grandmother she meets a giant who learns from the girl what she will say on her return home for the door to open. The giant eats up the old woman, takes her place, and then eats up the girl.

275. THE SUBSTITUTED LETTER (OR THE GIRL WITHOUT HANDS)

Compare New Hampshire-Quebec, Lanctot, 225-228; Mauritius, Baissac, 302-308; England, Jacobs 2: 199 ff.; comparative, Aarne, no. 706.

A. *Martinique (I, 346-349)*

Princess Rose and Princess Anastasie are fond of dancing. Rose bears a child and kills it in order to return to the dance. She tells their father that she suspects Anastasie. Their father takes Anastasie into the wood and hangs her to a tree by her wrists. When they rot off she falls to the ground. She is more beautiful than before with a star of diamonds on her forehead and a golden star on her stomach. A prince finds her, gives her his cloak, says he is going to marry her. He returns with a carriage of gold and a magnificent dress. After their marriage he has to go to war. Anastasie sends him a letter announcing that she has borne a girl with a diamond star on her stomach and a boy with a golden star on his forehead. The messenger gets drunk and Princess Rose substitutes another letter saying that Anastasie has given birth to a dog and a cat. Returning with the prince's amiable answer, the servant again gets drunk, again Rose substitutes a letter ordering the wife to return to the forest. She places some food for the children on her head and takes a child on each arm. She puts the children down on the ground and feeds them. A tall gentleman appears and tells her to pick up the children. Her hands have grown out. She finds a house with her name on it. Her husband arrives but does not recognize her. While he sleeps, she tells her son to pick up his hat and kiss him three times. The stolen letters are recovered and Rose is exiled, in a boat full of gold and merchandise.

B. *Martinique (I, 349-350)*

An old man has a wife and a daughter. The woman is very ill but for ten years she is unable to die until her husband promises he will not give the girl a stepmother. However he does remarry. The stepmother kills their little goat and tells the father that Josephine has done it. Then the stepmother kills first a lamb and then her own child and says Josephine has killed them. Her father takes Josephine into the wood and cuts off both her arms. A thorn breaks off in the man's foot and Josephine says, "Unless my arms grow out for me to take out the thorn, it will stay there." The king's huntsman passes by and sees Josephine. He tells the king who fetches her and marries her. War is declared. The king goes to war. The queen has a child. The king writes for news. In the wine shop they take the letter from the soldier messenger and substitute one saying that the king does not wish to find Josephine in his house when he returns.

C. *Guadaloupe (II, 194-196)*

The king keeps his daughter on the ninth floor and refuses all suitors, putting two poison nets in a tunnel to catch them. Julian is caught and

dies. Nevertheless the girl says she wants to marry him and asks for a coffin of gold, a coffin of silver and a coffin of copper to carry him to his family. On her way she overhears some monkeys chattering over a little dead monkey. They revive him by rubbing him with a little piece of basil. The girl revives Julian in the same way. He goes off to the war, leaving his wife pregnant. His mother writes him that his wife has given birth to a pretty little boy. The servant substitutes a letter saying it is a little dog. Julian answers even so he wishes to see it. For Julian's letter the servant substitutes one bidding them cut off the girl's arms and send her back to her family. As she is carrying the child on her back it asks for a drink of water which she can not give it. She meets an old woman who is the Holy Virgin. The Virgin tells her to lie down and drink the water and her arms will be restored. She comes to a house where she is given food and drink without seeing anyone. On his return from war Julian sets out to find his wife. He, too, meets the old lady who recites the story. When he arrives at his wife's house, after he gets a drink of water, he sits down to a little table and falls asleep. His hat falls to the ground. His wife tells their child to pick it up. A parrot recites the story of their first meeting, and Julian falls into the girl's arms.

276. THE BRAND

Compare Suriname, Herskovits 2: 351; Spanish New Mexico, Espinosa 1: (24), 403-408; Cape Verde Islands, Parsons 17: I, 164-170; Arabs, Spitta-Bey, XII; Egypt, Pacha, 119-120; India, Jacobs 1: 170-173.

A. Saint Lucia (I, 151-155)

Little Albert meets a little Indian who teaches him to box, to fence, to shoot arrows. Little Albert goes to fight the seven-headed beast that has hit his sister, the little Indian, who tells him to ask the beast for a watch made of (?), a purse that is never empty, the key to his cave underground. The boy goes to the king's palace and gets work as a shepherd. The king's daughter brings him food. Every day the king has to give somebody to the seven-headed beast. Because she concerns herself with the dirty shepherd, her father is going to send his daughter to the beast. Little Albert promises to save her but goes to sleep. The little Indian arouses him to go to fight the beast. He says, "By the permission of my little wand, let me be dressed all in khaki in a carriage with two horses." He cuts off two of the beast's heads and returns to his sheep.

The king sends his two brothers-in-law to fight for him in the war. Little Albert volunteers. He gives him an old horse and an old gun. The horse falls down. The brothers-in-law pass by and jeer at him. Little Albert calls on his little wand and gets a horse and a princely habit. He wins the war. The brothers-in-law ask him to sell them the flag. He

agrees on condition that he may write on their stomach, "You are a greedy man". On their journey they again insult Little Albert. The incident repeats. Little Albert falls into a fever. The king sends him a doctor who finds a piece of a sword in his foot. The doctor tells the king that Little Albert has been to war. The incident of the seven-headed beast is repeated. Little Albert gives a dinner to which Prince Albert comes. Little Albert tells the company that he won the wars and to inspect the stomachs of the two brothers-in-law. Prince Albert recognizes Little Albert by the star on his stomach. Everybody falls in a faint. Little Albert marries the girl.

B. Marie Galante (II, 281-282)

Little Peter keeps his money in a cave. When the forty thieves come to steal, he brands each one on the back with a red hot iron. Each thief reports that he could not stay in the cave, too many mwongwin bit him. The last one says he was burned with a hot iron and why did they not tell him about it. They said they had got theirs and he had to get his, too. As they are branded, "Slave of Little Peter," Peter has the government arrest them to work for him.

277. PICKING THE RIGHT GIRL

A. See Saint Vincent, 172B.

B. Martinique (I, 298-299)

Little John sets out to ask for La Belle Saconeve in marriage. He shares his food with an old woman who gives him eleven oranges, a little grease, a little sugar, for him to spread out for the black birds, ants and flies. As Little John is weeping over the task set him by the father of La Belle Saconeve, Black Bird comes and says, "Good deed follows good deed" and builds the mill for him. Similarly Ant provides a water supply. When Little John has to select La Belle Saconeve from one hundred princesses of the same size and looks, Fly falls into the soup of the right girl.

C. Dominica (I, 472)

A boy tells his father he is going to hunt birds. He shoots a beautiful white bird. When the bird falls he marks with three drops of blood upon a leaf, "Mamzelle La Felicité et di Canele." His father tells him to find her and marry her. He meets Mamzelle F'ouf'ou. She sends him on to Mamzelle Fly who directs him to the king. The king says he must find the ring Felicité lost when she was little. The king says that he has three daughters who all look alike. He will seat them at a table and, unless the boy passes the first plate to Felicité, he will hang him the next day at ten o'clock. Fly tells him that she will alight on the face of Felicité who will flip her handkerchief and say, "Fly, you are a nuisance." After she says it three times he is to serve her first.

278. THE PRINCESS WHO ASKS RIDDLES

Compare Porto Rico, Mason and Espinosa, (35), 23-25, 26-35; Jamaica, Beckwith 1: 150-151; Louisiana, Fortier, 64-69; Nova Scotia, Fauset 3: 25-27; Guatemala, Recinos, 475; Brazil, Roméro, 122-124; Cape Verde Islands, Parsons 17: I, 252-254, 256-258; Gold Coast, Barker and Sinclair, 171-175; Philippines (Visayan), Millington and Maxfield, (19), 104-105; Portugal, Braga, I, 134-136; Portugal, Coelho, XXXVIII; England, Jacobs 2: 136-142; comparative, Bolte u. Polfvka, I, 188-202; comparative, Aarne, no. 851.

A. *Trinidad* (I, 57-58)

An only son sets forth with his dog Bess. He gives her one of the three cakes his mother has poisoned. Bess dies, two crows eat Bess and die. He throws them all in the river, the dog sinks, the crows float. He finds a sheep with lamb. He takes out the lamb and roasts it. He climbs a church and drinks the oil of the lamp.

Dumplin' kill Bess.
Bess kill two.
One sink and two float.
Eat meat that never born,
Drink water between heaven and earth.

B. *Trinidad* (I, 58)

A man crosses a river on a dead horse floating in the river. He roasts a little pig with fire from the leaves of a Bible.

De dead carried de livin' across.
De words of God roas' de roaster.

C. *Trinidad* (I, 58-59)

Tom, the donkey, eats the poisoned cakes. Seven crows eat Tom and die. The man fires into the bush and hits a hog. With a prayer he roasts the three little pigs. He crosses the river on the carcass of Tom. He sits at the roots of a golden apple tree and finds a lump of gold.

T'ree killed Tom.
Tom killed seven.
Shot what was never seen.
Roas' by de word of God.
Eat what was never born.
De dead carry the livin'.
Sweet as a tree
Sweeter de root.

D. *Cariacou* (I, 95)

A young boy tells his mother he is going to court a girl whose father kills every suitor telling a Nancy story of which she knows the meaning.

His mother gives him three poisoned loaves. He meets an ass and foal, he gives each half a loaf. Repeats twice. He crosses the river on a dead pig. He opens its belly and takes out some young ones, roasts them with a "Bible afire".

One kill two,
Two kill four,
Four kill six,
By the dead and the livin' travel.
From the livin', meat was taken,
And the words of God roast it.

E. Saint Lucia (I, 145)

The boy is going to the king's house to put a question to the king's daughter. His mother fixes three sweets for him. He gives one to the donkey and eats two. The king finds both dead on the road.

F. Martinique (I, 304-307)

Mr. Duforce has a valet who is a diviner. The mother of Duforce is an old witch. Duforce sets out to marry the princess Nanci. His mother gives him a glass of lemonade which his valet Béonabé cautions him about. His mother throws the lemonade after the two boys. A drop falls in the ear of Duforce's horse, which drops dead. Béonabé cuts up some horse meat into seven pieces which he gives to the seven robbers they encounter. The robbers die as well as the seven crows that come to feed on them. At the house of the princess Nanci the servant comes in to sleep with Béonabé. In the morning he frightens her. She runs out leaving her clothes behind. The second night, a second servant, etc.; the third night, the same. The fourth night the princess enters the room of Duforce. When the two men are on the scaffold Béonabé says that last night he went hunting and got a fine doe. The king asks for the skin. He shows him the first servant's dress. Repeats for the other two servants. Duforce speaks up for the princess. A fine wedding for them and for Béonabé and the servant.

G. Dominica (I, 464-465)

A woman has only one son. She does not want him to leave home, but when he decides to go with his friend, she asks him to drink a glass of wine with her. He refuses. She throws the glass after him. The king shuts up Diféwose and his friend in separate rooms, and the next day sends them to be hung. Diféwose says, "Yesterday night I skinned the beast; I ate the beast," referring to what he took from the king's daughter. He gives the king a ring with the mark of the royal family. The king says, "That is not enough to save you." Repeats. He gives the king a handkerchief and that saves him. He works as carpenter two years and returns home with his money.

H. Dominica (I, 488-490)

A little boy tells his mother he is going to the king to ask the king's daughter questions. His mother poisons a cake and puts it in a sack. The boy cuts the cake in two and gives his little dog a piece. The dog dies and the boy throws him into the river. A crow lights on the dog. Says the boy to the girl, "A piece kills one and one kills two." He will tell the answer if the girl gives him a piece of her nightgown. The next night he says he saw the dead carrying the living. He gets the girl's little ring. The third is, "I was standing up, but neither in the sky nor on the earth." Answer: On a bridge. The condition is that the girl let him play with her. She has a mark on her right breast. The next day before the assembled company the girl knows the answers but the boy produces his evidence.

I. Dominica (I, 490-491)

A boy's mother does not want him to set out to find work. She gives him six cakes, three pretty ones for himself, three ugly ones for his horse. He gives his horse the three pretty ones that his mother poisoned. The cake kills Pearl. "Pearl kills seven (seven crows). Seven kills fourteen (the men who ate the crows). On my way I saw the dead carrying the living."¹ The king's daughter disguises herself as a man to get the boy's secrets. The boy's good angel tells him her plot. He gets the girl's handkerchief with the mark of the royal family, a book with the same mark, a ring. The girl guesses all the riddles. The king sends him to prison. Through the window he shows the king his evidence against the girl.

J. Guadeloupe (II, 166)

Cake kill Pearl. Pearl kill three. Three kill fourteen. I saw one of the dead carry three of the living, and I was neither on earth nor at sea. Guess where I was. A young man, hated by his father, who gives him a poison cake as he leaves on his horse called Pearl. He reaches a bridge and gives the cake to his horse who falls into the river where three crows devour him. The innkeeper shoots the crows and gives them to fourteen travellers. The princess can not guess this and marries the young man.

K. Nevis (II, 344-345)

Jack gives one of his three granny cakes to his dog. He shoots a dead cow, the flies come out. He shoots three white birds that turn black when they fall. The king's daughter can not answer his questions so he is successful.

¹ Variant: "Cake kills Pearl, Pearl kills two, two kills seven, seven kills eight; I slept between two winds; I got up between two winds; I saw the dead taking the living across the river." The cake kills the donkey. The donkey kills seven robbers. He sleeps on top of a bridge. He gets up on top of a bridge.

L. Hayti (II, 574)

His girl warns Little John when he arrives home not to let any one kiss him lest he forget her. His grandmother kisses him and he forgets the girl. The king says he will marry his daughter to anyone who tells him something which is not in his book. The boy says he is going to ask for the king's daughter. His mother advises against it but she gives him a donkey and bread. On his way the donkey which is called John rolls on the ground, the bread falls out, the donkey eats it and dies. An eagle eats ticks on the donkey and dies. Inside the eagle the boy finds a young one and eats it. The boy climbs a cocoanut tree and drinks the water. To the king the boy says John is dead. That is one. He eats flesh which has not been born. That is two. He drinks water that hangs. That is three.

M. Hayti (II, 574)

Seven crows eat the dead donkey. It is the daughter of the king who has to tell the meaning of the stories told her.

279. WHO GETS ANGRY FIRST

Compare Cape Verde Islands, Parsons 17: I, 112-115; France, Carnoy 1: 316-328; France and comparative, Cosquin, II, 45-55; comparative, Aarne, nos. 1000, 1004.

A. Hayti (II, 572)

Malice and the king make a bet that neither gets angry with the other. Malice buries the king's pigs head downward and cuts off their tails.¹ The king says he is not angry. The king fills Malice's mouth with mud. Malice says he is not angry. Malice cuts down all the king's trees. The king puts Malice to work all day without giving him anything to eat. Malice runs his hand through the hair of the king's little daughter. The king gives Malice to eat what the dog has left. Malice runs his hand through the hair of the king's wife. The king stuffs Malice into a chest. Malice kisses the king's wife, and the king admits he is angry—he is so angry he chokes to death.

280. THE SACKFUL OF LIES

Compare South Carolina, Parsons 18: 102-103; Cape Verde Islands, Parsons 17: I, 251 ff.; comparative, Aarne, nos. 570, 852.

A. Dominica (I, 451-452)

The king's daughter asks a sailor to sell her his rabbit. He will not sell it for gold or silver, but she can have it if she gives him a kiss and lies with him. He gives her the rabbit, but when she reaches home it is

¹ See Tale 45.

gone. Her mother goes for it. The sailor tells her she can not have it unless she lies with him. When she reaches home the rabbit has again disappeared. The king goes for it. The sailor tells him he has to clean out his horse's dung. The king agrees and asks the sailor not to tell anybody. When the king enters his house the rabbit has disappeared. The king takes out his soldiers and says he is going to have the sailor tell him how many lies it takes to fill a sack. The sailor tells about the episode with the queen (king's daughter) who says, "Sailor, you lie." "Throw it in the sack." Repeats for the queen. The sailor starts to tell about the king who says, "Hush, sailor! The bag is full!" Thereafter three lies make a bagful.

B. Dominica (I, 452-453)

A boy goes out to pasture his three sheep and meets the king's daughter with her three sheep. She asks him for one of his. He will give it to her only on condition that she show him her foot. The boy tells his mother he lost a little sheep over a cliff. The next day the incident is repeated, the boy asking the girl to show him her thigh. The boy tells his mother a hundred robbers took his sheep. The next day the boy asks the girl to show him what is below her navel. It is a beautiful star. The boy tells his mother the last sheep drank manioc water and died.

The king gives a big party and invites rich and poor to come to say what his daughter has below her navel. The boy tells the king it is a star. The king says in order to marry him to his daughter he must lock him up with her and a handsome white man; the man he finds the girl has embraced will be her husband. In the night the boy sees the girl embracing the white man. He smears the white man with his feces. When the girl smells it she leaves the white man and embraces the boy. The king has to marry her to the boy.

C. Saint Croix (II, 449)

The king says whoever can call his wife a liar will get all his riches, he who fails will be hung. Old Guinea man gets the king's wife to teach him the names of the months. When she comes to July, he says, "You lie," and because he can't speak any better than that he gains the king's riches.

281. PREGNANT BY RABBIT

Compare ? Rhodesia, Torrend, 174-176.

A. Martinique (I, 307-311)

Miss de Manazia lives up on the one hundred and tenth floor. When her father dies she neither eats nor drinks and has a silver coffin made. She advertises for a band of musicians, but if the music is not to her taste, they must go to the guillotine. Mr. Rabbit reads about it and,

with a guitar player and mandolin player, visits Miss de Manazia. Rabbit sings. She invites him up to her room. By the second step she is already pregnant.¹ When they reach the top, she gives birth to a litter of rabbits.

B. Dominica (I, 521)

A woman meets a white rabbit at night. She takes it home. By midnight nobody can sleep, there are so many rabbits. The woman opens the door and sees three hundred rabbits, the biggest tells her to take him back where she found him. When she takes the male rabbit to the wood she gives birth to his three children. Her husband divorces her. The Government says the man is not obliged to take the children because he is a person and the children are animals.

282. MAGICAL IMPREGNATION: IN THE KING'S POCKET

Compare New Hampshire-Quebec, Lanctot, 218-220; Cape Verde Islands, Parsons 17: I, 103-105; (only for In the king's pocket) Gazaland, Jacottet 1: 382-383; Portugal, Braga, I, 58-60; comparative, Bolte u. Polivka, I, 485-489.

A. Dominica (I, 463-464)

Christmas Eve Shica's mother sends him to get a load of wood. He meets an old woman who gives him a wand to tap with thrice in the forest and ask for a cord of wood and for the wood to turn into a fine wooden carriage to take him down into the city to the music of drum and triangle. The king's daughter is looking out the window. He asks God and his wand to make her pregnant. The girl falls sick and after nine months gives birth to a little boy with a golden apple in his hand. The king invites everybody to a big dinner to see to whom the child will give the apple and will acknowledge as his father. The child fails to give the apple to any of the notables but gives it to little Shica. The king puts all three on board an empty vessel. Little Shica raises a storm with his wand in order to make the princess speak to him. Then he turns himself into the handsomest of princes.

After some years they return to the king and invite him to dine aboard. Through his wand little Shica makes the dinner service pass into the pocket of the king. Then he sends a letter to the king charging him with the theft. When the king recognizes them he gives little Shica all his goods and puts himself under him.

B. Guadeloupe (II, 142-144)

The king loves the beautiful wife of Eugène Bordeau, a soldier, but she will have none of him. The king gives a breakfast and invites all the soldiers. They are to hang their vests outside. The king plots with his

¹ See Tale 95.

servant to put a silver fork and spoon in Eugène's pocket. Eugène is tried by the council of war. Eugène tells an old soldier, Father Papau, after he is buried at eleven at night to pour on his tomb three drops from the vial he gives him and he will rise up. Eugène moves to a far country and engages himself as soldier to the king of kings, who had to sacrifice a soldier every night. It is Eugène's turn. In the little house where they put them he hears a voice. "What is it, my good angel?" "When you see a light coming toward you, take one step back and two steps forward and stab it." At eleven o'clock a big firefly comes. He stabs it and it disappears. Repeats the next night when Eugène takes the place of the soldier whose turn it is. Repeats the third night. When the firefly comes in a terrible fury, he pierces it to the heart, and a princess appears. She gives Eugène a pocket handkerchief and a ring engraved with her name. The king offers the princess in marriage to Eugène, but he says he is already married. He gives him a golden vessel in which to return to his country. When he lands he ignores the king and asks for Father Papau who is so frightened that he begins to defecate and fills the launch. Eugène dresses Father Papau as a prince and lands with him. He orders the king to be beheaded. He makes himself known and takes the castle for himself and his wife.

C. Guadeloupe (II, 163-165)

A pregnant woman goes for fire wood and can not get the load on her back. She calls on the Lord to send her a charitable soul or an angel from Paradise. Nobody comes. Angry and in despair, she stamps on the ground and says that if a devil will help her she will give him half of the child she is carrying. A fine well-dressed gentleman appears and helps her. When her child is born he returns and claims half of it.¹ The king is giving a great feast and requires everyone on pain of death to pass by him. The mother of Half-Man pushes him in a cart. The king's daughter laughs at him. It grieves him and, with the permission of his other half in the house of his godfather, he wishes that she conceive immediately by him, Half-man. The king puts his daughter and her child in the plaza and has his drum beaten to make every man in the country pass in front of the girl to see who is the father of the child. For eight days they pass by. Finally the mother of Half-man comes carrying him. As soon as the child see Half-man he begins to jump about in the arms of his mother and to struggle to go to Half-man. The king puts Marie, Half-man, and the child on a vessel in which the sailors make holes, setting it adrift. When Marie sees that she and the child are about to drown, she begs Half-man to use the power he had when he impregnated her on the eighth floor of her father's house, and now to save her and the child from drowning. He calls again on his other half and turns the old vessel into the finest vessel ever seen in the world. For ten years they sail,

¹ See Tale 210A.

Marie never speaks a single word to Half-man. Then she becomes lonely and sad and says she likes what there is of him, but a woman can't marry half a man. He calls for the other half to unite with him, Marie sees before her a prince so handsome, amiable, and agreeable that her heart goes vavape! Half-man warns her not to forget that the great should never despise the humble and that the misfortunes of others should never be laughed at.

D. Guadeloupe (II, 165-166)

The three daughters of the king go bathing. Never-goes, a little boy full of ticks and lice whom they despise, also goes bathing higher up the river. The prettiest girl feels something pricking her in the thigh. She becomes pregnant and gives birth to a little boy with a golden ball in his hand. Her father gives a big breakfast and invites all his officers. The one the little boy will give the ball to will be his father. Never-goes is sent for and when he enters the door the little boy runs to give him the ball. Never-goes, his wife and child are set adrift. With the wand his fairy godmother gave him Never-goes gets food and drink for his child. Madame does not eat but one day, instead of calling Never-goes "dog," she calls him "dear," and he appears before her as a handsome, well-dressed prince.

E. See Guadeloupe, 259D.

F. Marie Galante (II, 276)

After the jealous brothers steal the water of youth that their youngest brother is carrying to their father, there arrives one day in a flotilla of battleships the lady who was in the mill whence was drawn the water of youth. The lady asks at what hour they entered the mill and how were they able to enter? Only the youngest brother can answer. The lady has born a child to the youngest brother, and the child holds out a diamond ball to his father.

283. THE TOKEN OF CHASTITY

A. Guadeloupe (II, 154-155)

A gentleman leaves his three daughters in a house seven storeys high. He gives each a frog and tells each if her frog dies he will disinherit her. A gentleman sees them on their balcony and asks if they do not want a man to wash their chambers or plates. They tear up their sheets and make a rope for him to come up. At the end of three days he goes into the room of one of the girls, she conceives, and her frog dies. The ears of her father sound ting! ting! ting! He calls the girls by name. When he names the third girl his ears stop buzzing. He puts the girl who can not show him her frog in a little old house far away. The man has told her to ask her father for a doctor, he will come disguised as one. The girl

gives birth to a child who looks just like the man. Her father is obliged to let them get married.

284. THE PRINCESS WITH THE MOLE

A. Saint Bartholomew (II, 395)

A princess refuses so many suitors that the king says she must accept any one who can tell the spot where she has a mole. A mangy old man who has watched her bathe on the beach tells the spot. After the old man is cleansed he becomes a handsome young prince. An old witch had transformed him until he should find a princess to marry him.

285. FALSE DIVINER

Compare Antigua, J. H. Johnson, 71-72; Porto Rico, Mason and Espinosa, (35), 21-22; Mississippi, Fauset 1: 264-266; Louisiana, Fortier, 116; Georgia, C. C. Jones, 68-72, 89-90; Georgia, Harris 1: 32; South Carolina, Smiley, 370; Virginia, Speers, 284-285; Cape Verde Islands, Parsons 17: I, 188-190; India, Jacobs 1: 83-89; Santal, Bompas, LXXIII; Philippines, Fansler, 1-10; Philippines (Visayan), Millington and Maxfield, (19), 108; Portugal, Braga, I, 158-160; Germany, Grimm, XCVIII; comparative, Bolte u. Polívka, II, 401-413; comparative, Aarne, no. 1641.

A. Trinidad (I, 59)

Cricket, a sailor, answers the king's advertisement for a fortune-teller. The king's diamond ring has been stolen. As the butler brings Cricket his breakfast, Cricket exclaims, "This is one of them!" referring to the meal, but the butler thinks he is referring to the thieves. Repeat with maid and cook. Cricket tells Cook to put the ring in the turkey's crop. He orders the turkey's head to be cut off, and presents the ring to the king.

The king boasts to his friends that Cricket whom they call Bill can tell them anything. One tests him by holding a cricket in his hands. Pitying himself, Cricket says, "Poor Cricket!"

B. Grenada (I, 92-93)

A sailor puts up his signboard, P'ofessor John. A man whose wife has lost her wedding ring applies to him. He asks to be kept in the man's house three days. "That's one!" he says of the first cook. "Two!" The third confesses. They wrap the ring in a plantain leaf and give it to the biggest turkey.

To test the professor they put a fox under a tub. "Lord! poor me, John Fox!" They give him lots of money, he sets up a big doctor shop in England.

C. *Saint Lucia (I, 130-131)*

Cricket recovers the king's gold ring through remarking in turn as each of the three servants brings in a meal, "One caught," "Second caught," "Third caught." They put the ring in bread crumbs for the biggest turkey to swallow. The king gives Cricket half his kingdom and twenty sacks of money.

"Look at Mr. Cricket, the good diviner!" exclaims somebody who has some filth in a piece of paper. A le murde! exclaims Cricket who to this day does not know anything (what he said).

D. *Martinique (I, 355-359)*

A king loses a diamond ring. Someone tells him about a diviner called Cricket. The king sends for him and gives him three days to find the ring. If he finds it, he will make him rich and marry him to his daughter. If he does not find it, he will cut off his head. Cricket resolves to live well during the three days before he dies. He drinks, eats, and smokes to his satisfaction, sleeps with a fine young woman. In the evening he says, "Well, there is one gone." The servant is surprised and tells the other two, who were in the theft. Incident repeated the second day, with the second servant. The third day Cricket says, "This is the last day. All gone." All three servants come to Cricket's room and want to sleep with him, they are so frightened. He keeps one and asks her why they stole the ring. He tells her to feed the poultry the next morning, and put the ring down the beak of the biggest. Cricket tells the king that a bird has swallowed the ring and to collect all the poultry in the court. Cricket points out a big turkey, the ring is found.

The king tells the cook that evening at supper to put a cricket into a surprise dish to test Cricket. The cook informs Cricket who tells the assembled party what is in the dish. The king gives Cricket three millions and an estate. Cricket declines to marry the princess. He sleeps every night with one of the servants and after five years he marries one of them and the other two he marries to his younger brothers.

E. *Dominica (I, 497)*

Diviner goes to the king to get work. The king puts two crickets in a bowl and tells him to guess the contents. "Two crickets." Everybody claps.

F. *See Guadeloupe, 286B.*

G. *Saint Kitts (II, 369-370)*

The king's wife loses a diamond ring. The fortune-teller asks the king to give him a turkey-cock for lunch. The king refuses. The fortune-teller says to the servant who brings his morning tea, "I catch not, I catch one." The servant says he has not got the ring. The servant who brings in the coffee says that he has got it. The fortune-teller puts the ring into

a bread pat, the turkey-cock swallows it. They kill the turkey-cock and find the ring in its craw.

Fortune-teller guesses that the pie is made out of Jack Spaniards.

286. BLUFFING SWIMMER

Compare Antigua, J. H. Johnson, 72-73; South Carolina, Penn School, 225; New Hampshire-Quebec, Lanctot, 250-251; Malecite Indians, Speck 2: 482-483; Cape Verde Islands, Parsons 17: I, 190-192; Vai, G. W. Ellis, 232-234; comparative, Aarne, no. 1612.

A. *Trinidad (I, 66)*

A Barbadian stowaway when fifteen days out jumps overboard in the storm and yells, "Captain, since you leave Barbados I was swimmin' behin' your ship." The captain bets on him against any English swimmer. He provides rice and flour for himself, scaring off the English swimmer by telling him that last time he was swimming four days, this time he will be out four years.

B. *Guadaloupe (II, 213)*

A man who can not swim even in a basin of water says he is a diver. He challenges a man who can dive. At the dock he deposits three sacks of rice, a sack of charcoal, a pot, a pan, a barrel of oil, a bed, to show how long his dive will last. The other is frightened off.

He gives out he is a boxer. He says that if he sees he is losing he will run. In the fight he says, "I am going to do what I said." The other thinks he means he is going to give him a knife thrust and he says he won't fight any more.

They put a cricket under a bowl to test him as a diviner. "Poor Cricket!" he says, meaning himself, that being his name.¹

C. *Montserrat (II, 307)*

A stowaway drops overboard before making harbor and says that he has been swimming behind the vessel since it left port.

D. *Saint Kitts (II, 371)*

Fortune-teller engages as mate and when the captain is ashore orders the hands to chop down the mast. The captain dismisses him at Halifax.

Fortune-teller undertakes to move a chunk of iron for the king of the island. He fails and the king dismisses him from the island.

He hides himself on a ship bound for America. As the ship nears America, he flings himself overboard. The captain picks him up, and he promises to pay the captain through swimming a match. He frightens off his competitor when he asks for a pot of coal, a bag of flour, and a

¹ See Tale 285.

barrel of pork; he intends to cook since he is going to be swimming for a year.

E. Saint Eustatius (II, 386)

Jack is a stowaway in a barrel. Six miles off Philadelphia he gets the cook to throw him overboard. He proves to the captain that he can dive as far as the vessel can sail. The captain bets on Jack, Jack tells the head diver he wants a coal pot, a barrel of crackers, a barrel of beef, matches, oil, and anchor and chain to anchor his competitor down to the bottom.

287. HE SAVES THE VESSEL

A. Saint Martin (II, 410)

Rogerster engages as captain of a three-master and sells off all the sails. When the owner returns, Rogerster says that a cyclone is due. A cyclone passes. The stripped vessel is the only one left and Rogerster asks for three thousand dollars.

288. THE CLEVER TAILOR

Compare Barbados, Parsons 21: 272-274; Bahamas, Parsons 8: 133-135; Louisiana, Fauset 1: 250; Louisiana, Fortier, 16-19; Quebec, Barbeau, (29), 95-98; Guatemala, Recinos, 475; Brazil, Roméro, 65-69; Cape Verde Islands, Parsons 17: I, 117-118; comparative, Bolte u. Polívka, I, 148-165; comparative, Aarne, no. 1640.

A. Dominica (I, 495-496)

John Blow, tailor, kills three hundred flies with a blow, and on a signboard marks that he has killed three hundred with one blow. The great king passes by and reads the signboard. He tells John Blow to come the next day at ten o'clock to kill three bad men on his plantation and to bring him their tongues. John Blow gets a lump of starch and at the seashore fills a little sack with some pebbles. He meets a little boy from whom he borrows a slingshot. The three men are sitting under a big tree cooling off and smoking a pipe three fingers long. John Blow breaks the pipe with his slingshot. One man accuses another and strangles him. The incident repeats. The last man sees John Blow up in the tree. John Blow shows him his lump of starch. The man thinks it is a stone and begs his pardon. John Blow sends him to get a pan of water to make tea. Then John Blow digs a hole six feet deep in front of his door and covers it with bamboo and earth. The man falls in and breaks his neck. John Blow takes the tongues to the king who marries John Blow to his daughter at two o'clock in the afternoon. The king gives him a purse of a million pounds in silver and a house. They live until they die.

B. Guadeloupe (II, 189-190)

A boy goes fishing, catches a little conch. Ten flies light on it. The boy hits the flies with his hat—four dead and six wounded. Jean Foute writes on his hat, "Mr. Without-anger, but once I got angry and wounded ten thousand men and killed seven thousand." The king tells Jean to bring down all the giants from the woods. The giants start to kill him, he tells them he is called Mr. Without-anger. The king puts him to sleep with the three giants. He fills his pants with cotton and puts them into his bed. During the night the giants strike the pants and think they have killed him. In the morning he calls out, "Get up, get up! My name is Without-anger." The king tells him to let the giants go but they are not to come and make trouble in town.

C. Guadeloupe (II, 190-191)

A feeble man with a sore kills flies alighting on it. He writes on a paper and puts it on his hat, "I, Juan, without getting angry, kill seven thousand men, not counting the wounded." The king conspires with a giant to kill Juan whom he has put into a room where there are four sacks of cotton. John puts his clothes around a sack and puts it in his bed. In the morning John said he passed the night well except for some mosquitoes. The king asks John to get down a big rock which is fastened to a big chain above the town. John makes a movement towards the rock and calls out, "Look out, below! The town is to be destroyed today!" The king checks John and gives him ten thousand francs a month.

D. Guadeloupe (II, 212)

A shoemaker is too lazy to work. He kills flies, puts the blood on his clothes and says that he has killed sixty thousand without counting the wounded and those he didn't even see. King George sends him to war on a horse with two bridles, one to check and one to go. The horse runs so fast he does not have time to get hold of the check. Passing a cemetery he is so frightened he seizes a cross which pulls out in his hands. The soldiers against him kneel and say God has come.

King George wants him to kill three men who are polluting his water. He goes up a tree, throws pebbles on the men sleeping below and breaks their pipes. They accuse one another. He throws an iron ball to the survivor to squeeze while he squeezes a ball of cheese. They gather food in a basket three times as long as Guadeloupe and bigger than France. The boy says the basket is so small he will go off and get food. They start to roll balls. The boy calls out, "Attention, below! My ball will wreck the city!" The man stops him.

E. Guadeloupe (II, 212-213)

Uncle Jean Pierre stuffs his clothes with straw and puts the figure into his bed. The four giants give him each three blows with their iron

mace. The giants ask the king to make them four balls of five hundred thousand kilos to throw down to the sea. Uncle Jean Pierre asks for a ball of ten hundred thousand kilos. The giants play with their balls and throw them to the sea or out of sight. Uncle Jean Pierre says, "Town, beware! France, beware!" The king checks him.

F. Saint Eustatius (II, 384-386)

Jack digs a pitfall in the giant's cave. The giant falls in and is headed by the king's soldiers. In the cave are the giants, Blunderbore and Blunderbus. Jack reeves some ropes so that the giants strangle each other. In the home of the king of the giants, Jack places a block of wood in the bed where the giant thought he was asleep, and with his club the giant smashes the wood. The next morning Jack says that a rat gave him a few slaps with his tail. Jack has an eating competition with the giant and puts all his food in a bag. He rips the bag to prove to the giant that he can disgorge the food. The giant rips up his own stomach and falls dead.

289. PUSS IN BOOTS

Compare England, Jacobs 2: 174-185; comparative, Arne, no. 545.

A. Dominica (I, 496)

The king they call the King of Spain lives on a plantation. He is poor, his cat steals meat for him. The cat tells him he needs a house and he will try to get one for him. The cat goes out among the poor people, ringing a bell. Everybody is to say, "The plantation is the plantation of the King of Spain." The King of Spain goes out in his carriage. Next morning Cat brings a letter for his house (?). Wherever you go you meet a cat.

B. Guadaloupe (II, 216)

The youngest of three boys asks for the cat, and besides a third of what they inherit from their mother. The cat asks for a pair of boots and goes out to steal food for his master. He asks a very rich man who has the power to turn into any kind of an animal if he can turn rat or mouse. When he turns into a mouse, Cat strangles him and gives all his fortune to his own master. When his master fails to seat Cat at his table, Cat kills him as he sleeps.

C. Guadaloupe (II, 216-217)

Cat plays cards with the devil and has him turn himself into all kinds of animals. When he becomes a mouse, Cat swallows him and stoppers his anus. Cat tells his master to throw himself in the river when the king drives by. He tells the king that his master's clothes have been lost in the river. The king sends for clothes. Cat tells the king that the devil's castle belongs to his master, the Marquis de Carabao. The king

gives him his daughter in marriage. Cat asks only for a wardrobe with a mirrow, a pillow and comforter.

290. JACK AND THE BEANSTALK

Compare Bahamas, Parsons 8: 133; Pennsylvania, Parsons 3: 212-213; England, Jacobs 2: 59-68.

A. Montserrat (II, 306)

Jock sells a kettle for two beans which he plants, he goes up on the beanstalks to the giant's house. When the giant pursues he cuts the beanstalk.

291. THE CONTRARY BROTHER

Compare Cape Verde Islands, Parsons 17: I, 80, 316-318; Timne, Thomas 3: 35; Mauritius, Baissac, 228-261; Egypt, Pacha, 149 ff.

A. Trinidad (I, 59-62)

A boy with a star on his forehead is born to a washerwoman. After she tells him to fill a cup with water, he sets fire to the house and makes off.

He stops with an old woman and her son. She gives him a garden crab to roast and give a piece to her son. He roasts the boy and gives a piece to the crab.

He goes to a blacksmith shop. He thrusts the red-hot iron up the nose of the sleeping blacksmith. The blacksmith offers two pistache to every child confessing to a sin, and so catches the boy who burned him. He puts him in a bag and hangs him to the roof of the house. The boy drops pistache through a hole in the bag for the children, they take his place in the bag. The man makes a fire under the bag.

At the king's house the boy meets a brother born since he left home. He marries the king's daughter, and as she lies with him cuts her throat. The two boys flee. The king overhears them talking up a tree. As the tree is being cut down, an eagle flies away with the boys.

The elder boy stabs the eagle. They all drop down. Land Turtle doctors the eagle and the younger boy who advises him not to restore his brother. But Land Turtle does and the elder boy proposes to kill Land Turtle. The younger boy lets Land Turtle escape.

They find a grain of corn, plant it, and in the morning, get a three-year crop. They make a rope ladder from the corn and corn leaves and invite people to follow them to heaven. Then they cut the ladder and everybody falls down, which causes people to be all over the world. Two stars close together are the two boys.

292. THE WONDERFUL HELPERS

Compare Santo Domingo, Andrade, 94-96; Bahamas, Parsons 8: 32-33; South Carolina, Parsons 18: 130-131; Suriname, Herskovits 2: 346-349; Micmac, Rand, no. XIII; Cape Verde Islands, Parsons 17: I, 244-251; Lamba, Doke, 151; Philippines, Fansler, 89-116; Italy, Pentamerone, 309-316; Germany, Grimm, CXXXIV; comparative, Bolte u. Polivka, II, 79-96; comparative, Aarne, nos. 513, 514.

A. *Trinidad (I, 62)*

A prince sets forth to perform four tasks for the queen's daughter. On the way he meets Thin Leg who is twenty miles tall, Big Belly, Peeper. The lady asks him to find a diamond ring in the bottom of the sea. Big Belly drinks the sea dry. Peeper locates the ring. Thin Leg strides for it. Next, an eating task, performed by Big Belly. Next, to find the hidden girl. Peeper sees her, Thin Leg gets her. Next, to kill five thousand soldiers. Big Belly squeezes the sea water out of his belly and drowns them all. The queen sends three thousand soldiers after them and her daughter. Thin Leg sweeps his foot and kills them.

B. *Guadaloupe (II, 120-123)*

An old king tells his son he would like to see before he dies the girl his son will marry. Prince Eugene says there is no girl in his kingdom that he can love. The king gives him a fortune and sends him forth to find a girl. He travels through all the countries of the world without finding a girl to his taste. The king gives him a little golden key which will unlock a door to a little room in a tower where there are photographs of pretty girls. The photographs speak to him. One weeps. She is the princess Magore, prisoner of the king of Gelgonde, king of the unknown isles. She tells him that he will have to travel for twenty years and in a country where people eat people. Eugene arrives in the black forest. He meets a little man who is called Clairvoyant. The little man becomes taller than the trees and says he sees the king of Gelgonde. They set off together. They meet a little man called Long. He can ascend higher than the trees of the forest. To their company they add Large. They come to a big frozen pond. He cries that they are lost. Long takes him on his shoulders and they arrive at the land of the king of Gelgonde. They come to a big castle. A horrible big beast appears. Gelgonde gives him the girl for the day and says that at midnight he has to give her back. All the companions fall asleep and when they wake up the princess is no longer there. Clairvoyant sees a plain eighteen thousand miles away, on it an oak tree, in it a bird's nest with an egg which contains the princess. It lacks ten minutes of midnight. Long goes and gets the egg. It is one minute of midnight. Gelgonde enters before Long. Long throws down the egg and the princess appears as a splendid statue. Gelgonde in a rage says they are to give him the princess

the next day. All day they dance with the princess. At ten o'clock at night they fall asleep and when they wake up the princess is gone. Clairvoyant looks to the south and sees a plain, in it a ditch one hundred meters deep, and there a diamond ring which frees the princess. At five minutes before midnight Gelgonde knocks at the door. The same instant Long runs for the ring and at once returns. He throws down the ring and the princess appears. Repeats. Clairvoyant looks to the north; thirty-eight hundred miles away he sees the ocean, in it a big fish called the mother of the sea. In the fish is a ball, and in the ball, the princess. Large drinks and dries up the ocean. Long runs and brings up the ball from the gullet of the fish. It is one minute of eleven and Gelgonde appears with Long behind him. The ball breaks, the princess appears laughing. Gelgonde is so furious he tells Eugene to take the princess and his kingdom, he bursts into a thousand pieces. Eugene and the princess get married and have three children, Clairvoyant, the godfather of the first, Long, of the second, Large, of the third.

C. Guadalupe (II, 124-125)

A little boy tells the king he will find his daughter who has been taken by a siren. He asks for a comb, a mirror, a barrel. He goes to sea in the barrel. He takes with him Good Shooter, Good Galfa, Good Diver. The siren goes to the bottom of the water with the little boy and puts him to sleep for twenty-five years. He tells Good Diver to go down and take the princess at eleven o'clock while the siren sleeps. The siren awakes, she does not find the girl, comes up to the top of the water, begins to pursue them. She sings. Good Shooter draws on her and breaks one arm. She keeps on pursuing and sings. They answer. She overtakes, puts one hand on the boat, breaks it into splinters. Good Galfa picks up all the little pieces and glues up the boat as it was before. Good Shooter fires and crushes the other arm. Again the siren sings and they answer. Repeats for each leg. Good Shooter fires again and finally kills her. The king is so pleased he marries one to each of the four daughters.

D. Guadalupe (II, 125-126)

A man tells his son, who has become a thief, to steal the eggs from under a fowl. The son, who has become a diviner, has to guess how many eggs there were. Good Hunter has to break all the eggs without killing the hen. Good Mender is to restore the eggs. A giant sends the four brothers by boat to look for his lost daughter. Good Thief steals the girl from the arms of the giant. The giant flies over their head and Good Shot shoots him. The giant falls down and cuts the boat in two. Good Mender mends it. The girl says she loves Good Thief the best and is married to him.

E. Hayti (II, 540-542)

A childless woman dreams of somebody who tells her he will make her have a child. The next morning she finds an infant lying next to her

who tells her the same day to make him a three hundred-pound gem. Little Emperor sets forth and meets Long Beard. "If you are called Long Beard, get me that sunken vessel there with a hair of your beard." They meet Rope Mahaut. "If you are called Rope Mahaut, rope me up some mahaut." They meet Eight-hundred-bundles-of-wood. "Let me see you cut eight hundred bundles of wood." They build a house and a town. They are going shopping and leave Rope Mahaut to cook. Little Emperor warns that an old man will come and ask for fire, and not to give it to him. The old man fights with Rope Mahaut, binds him, eats up all the food. Repeats for Long Beard and for Eight-hundred-bundles-of-wood. Little Emperor stays and lays low the old man with a stroke on the jaw. The old man flees to a ravine. Little Emperor follows and kills him. He finds the king's daughter whom the old man has stolen and hidden down there. The others lower their rope and beard. When they get the girl up they throw down thorns so Little Emperor can not climb up. Little Emperor asks Lion to help him up and on the way when Lion gets hungry gives him a leg and then an arm. On top he threatens to kill Lion unless he restores arm and leg. Little Emperor shows the girl the ring and handkerchief she had given him. The three companions receive the punishments each says is due to one who does wrong; to be rolled down into a ravine nailed in a barrel; toasted in the oven; tied onto mules and torn apart.

293. THE SKILFUL BROTHERS

Compare Bahamas, Parsons 8: 43-44; Cape Verde Islands, Parsons 17: I, 107, 108; Timne, Thomas 3: 12-14; Ewe, Spieth, 595-596; Madagascar, Renel, I, 215-223; Philippines, Fansler, 116-137; Italy, Pentamerone, 532-538; Germany, Grimm, CXXIX; comparative, Clouston 1: II, 277-288; comparative, Aarne, no. 653.

A. *Trinidad (I, 62-63)*

The devil takes the king's only daughter. She has four brothers. Thieffer says he will recover her. He passes the test of taking an egg under hummingbird unknown to hummingbird. The father throws the egg into the air and asks Spyer how far up it is. "Fifteen hundred feet". At two hundred feet he asks Shooter to shoot it. Before the egg falls to the ground, Joiner puts it together and gives it to Thieffer to return to the nest unknown to the bird.

The devil sleeps with one foot on his wife's foot and his head on her hand. Thieffer puts two fig staffs under his head and foot, and takes his sister to the ship. Spyer sees the devil coming, all afire excepting his navel. Six feet from the mast, Shooter shoots him in the navel. He falls and smashes the ship. Joiner rolls an egg in his hands, throws it in the water and makes another ship. The father makes a feast while Eater is chained down. Unchained, Eater makes a mouthful of everything in the

house and the house itself. "Well done!" I say. Eater grabs out a piece of flesh down my back. That's why everybody has a drain in their back today.

B. Dominica (I, 493)

The four brothers go different ways. Good Thief meets a princess on horseback. He takes her watch and chain, throws the watch into the air and tells Good Shooter to shoot at it. He shoots and smashes it. Good Mender picks up the watch and puts it together; it starts to go. The king arrests them. Good Guesser says he has heard that the princess lost a watch years ago and that the girl was lost, too. The girl is fastened to an eagle. Good Thief releases the girl. They live on a boat. The eagle pursues, Good Shooter shoots him. He falls down on the boat and smashes it. Good Mender puts the pieces together. The king kisses his daughter and fills the boat with silver for the four brothers.

C. Dominica (I, 493-494)

Five brothers go to the king to ask for work, Good Thief, Good Shooter, Good Diviner, Good Carpenter, Good Mender. The king fits out a boat for them to go and look for his daughter long since lost. Master Diviner says the girl is in the house of the devil. The devil is asleep with his leg over the girl. Master Shooter tries out his gun on a mosquito which is invisible. Master Thief steals the girl without the devil knowing, even without the girl herself knowing. He takes her on board their boat. Master Diviner divines the devil is snoring. Soon he will get up, time to go. The devil pursues and breaks down one side of the boat. Master Carpenter takes his hammer and knocks toc, toc, toc, toc! Master Shooter shoots at the devil and tears off his side. The devil says, "Make me seven times stronger than I was." He breaks down the other side of the boat. Master Carpenter and Master Caulker build it up. Master Diviner divines that it is time to shoot the devil so as to kill him. Great reception by king who orders everybody to put on shoes for that day; all animals to dress in white with a red cravat and shoes on their feet.

294. THE HOUSEKEEPERS

Compare Bahamas, Parsons 8: 142-143; Georgia, Harris 2: 319-325; Georgia, Backus 3: 26, no. 7; North Carolina, Parsons 1: 179; Quebec, Barbeau, (29), 84-87; Spanish New Mexico, Espinosa 1: (24), 437-444; Mexico, Espinosa 2: 219-220; Mexico, Boas 2: 244; Mexico, Tepecano, Mason 3: 176-179; Brazil, Roméro, 69-73; Shoshoni, Lowie, XXXVII; Thompson Indians, Teit 3: 307; Cape Verde Islands, Parsons 17: I, 30-44; Gold Coast, Barker and Sinclair, 147-153; Ashanti, Herskovits 3: 95-97; Hausa, Rattray 2: 210-230; Hausa, Tremearne 1: (XXI), 354-357, 415-417; Benga, Nassau 2: 159-163; Batanga, Nassau 3: 38-41; Angola, Chatelain, 86-91; Basuto, Jacottet 2: III; Philippines, Fansler,

17-29, 31-35; Portugal, Braga, I, 111-117; Portugal, Coelho, XXII; Spain, Catalonia, Maspons, I, 11-17, 94-97; France, Cosquin, I, 3; comparative, Indian Tribes, Boas 2: 254-258; comparative, Bolte u. Polivka, II, 297-318; comparative, Parsons 19: 363-370; comparative, Panzer, 28-33, 47-48, 50-52; comparative, Aarne, no. 301.

A. Martinique (I, 339-340)

The day he is born the little boy asks his mother to make him a club. He puts his finger on it, it bends and breaks. She makes him another like a big post. He goes to work at the house of Big Step and Little Step. They fight with him, and he throws them down. They go off together and arrive at the seven-storey house of a giant. Little Step makes so big a fire that the giant chokes and comes down in a single bound. He fights Little Step, and eats up the food Little Step has cooked for his two associates. When they return they search in vain for Little Step, but Hairy Beast has a little vial which directs him everywhere. He sees the bones of Little Step, sprinkles them with his essence, and Little Step becomes a bigger man than he was before. The incident repeats with Big Step. In his turn Hairy Beast fights with the giant. He beats him. The giant runs away to his mother's house. They follow. Hairy Beast alone is able to open the marble door, he descends into the basement where he finds the four girls the giant stole from the king. He takes them to the king.¹

B. Martinique (I, 340)

His father dies the day his mother gives birth. The same day little Hairy Skin asks his mother whose field of bananas is over there. In a day or two the neighbors are in tears from little Hairy Skin's thefts. He even steals the gourd the Host is in. His mother has to take him to his godfather, the king, who has to send him to the big giant, who has to leave him in hell.

C. Guadeloupe (II, 148-150)

As soon as he is born he asks his mother for a kilo of bread.² The next day he tells her to send him to school. The scholars tease him. He gives them a slap and kills all in the class. His mother takes him from school. His godfather is a blacksmith. He asks him to make him a little iron club. It weighs a thousand kilos. He throws it in the air and catches it on the tip of his finger, the club breaks. His godfather makes him one weighing ten thousand kilos. On the road he joins Rope-maker. The two meet Mountain-pusher, then Breaks-everything. They come to an empty castle where there is a bell. John Glouse says for them to go hunting, Mountain-pusher is to remain behind to cook and at eleven o'clock to

¹ Improvised, rambling end.

² The theme of the newborn as an enormous eater is more developed in the Cape Verde Islands tale, Parsons 17: I, 39-40. Among the Benga, Nassau 2: 177, 184-185, the devastating appetite is due to magic worked by a jealous co-wife.

ring the bell for them to come down. At ten o'clock a little dwarf comes and asks for a fire-brand. He spits in the pot. He fights with Mountain-pusher and hurts him so that he has to lie down with fever. The next day Breaks-everything stays. Repeats. The next day Rope-maker. The dwarf throws ashes into the pot. The fourth day John Glouse stays. John hits the dwarf with his club and cuts off an ear. The dwarf goes off bleeding, and John follows the blood to a big rock under which goes a tunnel. John returns and rings for the others to come down. He tells Rope-maker to make him a rope. He is ten years making a rope. John ties it around his waist and tells them when he shakes it they are to pull him up. He is twenty years going down. He meets an old woman who tells him her master is lying down sick. The dwarf gives him a little vial to sprinkle on three marble stones to revive the three daughters of the king. He kills the dwarf. Each girl gives him a ring and a pocket handkerchief with her name on it. He ties one girl around the waist, shakes the cord, and they pull her up. Repeats for the other two. When they see John coming up, they cut the cord, each man takes a girl and goes to the king's house. John sees an eagle passing and calls him. The eagle says he will carry him up if, whenever he cries, he gives him a sheep. John takes a hundred thousand sheep, and Eagle goes up with them. Midway the sheep give out, Eagle puts him down. John takes on two hundred thousand barrels of corn. The last cry of the eagle is at the door of the hole. No more corn; John cuts off his leg for the eagle. When the eagle lands him and hears about the leg, the eagle gives it back to him. John claims the girls, showing rings and handkerchiefs. The king has the three men killed and marries John to the girl who pleases him most.

D. Guadeloupe (II, 150-153)

John Glouse Hairy Beast Snout of Bidotte speaks the day he is born. The second day he tells his mother he is going to school. The children tease him because of his name. One especially, whom he kills. He asks the king for work. The king sends him to get a girl from the beast with seven heads. From the blacksmith he gets an iron club of ten thousand kilos. It is too small, the blacksmith makes him one of twenty-four thousand kilos. He throws it up, catches it in his two fingers, breaks it. He makes a club of thirty thousand kilos. He says it is fragile but still it will do. John asks the charcoal burner for work. When he brings charcoal in it is enough for a whole building; why should a little man like John Glouse ask to work with him? John tries him with his little club. He can not lift it, so he follows John. He goes to little Pusher-of-Vessels. The same test. Repeats with Mountain Crusher. They all go a long way into the woods. Their food is finished, so they make a garden. The first day they send Charcoal Burner to cook. An old coolie with big ears comes and asks for fire. He tells him to take the fire but to take care not to put his fingers in the pot. Coolie puts his fingers in the pot. He slaps

Coolie, Coolie goes up with him in the air. He falls down with fever. In the woods they find a hole under a big rock. John Glouse tells them to let him down by rope. John Glouse finds the seven-headed beast asleep. They play cards. John Glouse presses a button, a big rock falls down on the beast. He cuts out his tongues. John Glouse sends up the girls on the rope. When they cut John's rope, John gives all the heads, which he took from the beast, to the eagle. When the eagle has but to flap his wings four times more, the animals give out, John has to give the eagle his leg. It is returned to him by the eagle and it sticks on again. He gets the girls by showing the tongues.

E. Saint Bartholomew (II, 396)

A shoemaker, a tailor and a blacksmith build a hut in the forest. Each day one stays at home to cook dinner and each day an old man with big eyes and a long beard beats the cook and takes all the food. The second day the old man has two heads, the third day, three heads. The third day the blacksmith is cook and knocks off two heads. The old man goes away and is not seen again.

295. THE MAGIC CHICKEN

Compare Cape Verde Islands, Parsons 17: I, 263-272; Mauritius, Baissac, 58-67; Bengal, Day, 178-194; Spain, De Soto, XXIV; Spain, Catalonia, Maspons, I, 25-32; Italy, Pentamerone, 64-78, 88-96; comparative, Bolte u. Polivka, I, 528-556; comparative, Aarne, no. 567.

A. Saint Lucia (I, 146-147)

The godson of the Holy Virgin tells her his mother has sent him to sell wood, he has sold none, he is hungry. The Holy Virgin gives him a little chicken to give to his mother to sell to buy bread. After two weeks the chicken lays a large egg. The man who buys it, sees written upon it that whoever eats the liver will become a king; the heart, a soothsayer; the stomach, recipient of a gift. The man goes hunting, passes by the lady's house and asks her to cook dinner for him. As she has nothing else she cooks the little chicken for him. The three boys come in and eat, one, the stomach; one, the heart; one, the liver. The mother is angry and sends to buy another chicken to cook for the gentleman. Eight days later a vessel comes in and asks for two boys, one to be crowned king, one to be a soothsayer. The third boy cries over his brothers leaving. Early the next morning he finds a sum of money under his head. He marries and his wife asks for his magic gift which he refuses. She gives him hot water to drink and he vomits the gift. His wife swallows it and gets money every morning. He becomes miserable. The soothsayer knows about it. They arrange fruit in a little basket to give to his wife. When she eats it, she turns a donkey. Her husband beats her and works her

hard until she is so tired she says she will return the gift. He gives her hot water to vomit the gift. He takes it, leaves her as a donkey and makes her work until she dies.

B. Saint Thomas (II, 464)

Four children find a golden egg, then the bird that laid it. The two oldest eat the heart. They kill a killer man with twelve heads from the seashore and marry the king's daughter.

296. THE MAGIC FRUIT

Compare Cape Verde, Parsons 17: I, 238-241; Arabs, Spitta-Bey, IX; Philippines, Fansler, 10-17; Spain, De Soto, XXIV; Germany, Grimm, CXXII; France, Carnoy 1: 292-308; comparative, Bolte u. Polívka, III, 7-9; comparative, Aarne, no. 566 VI.

A. Saint Lucia (I, 147-148)

Three boys aged nine set off to find work. They walk for nine days and come to crossroads. They stand watch. At eleven o'clock at night the little brother hears a noise. The giant says if he can not write the little boy's name, the boy may take his life for a walking-stick, etc. The giant can not sign the hyphenated name the boy tells him. He gives the little boy a purse which will never lack money. He makes three piles of money and tells his brothers when they wake up the largest pile is to be his. They give him a slap and tear ten pounds of flesh from his face.

He goes to the king's house to gamble. The king sends him to the queen who wins all, but gives him her daughter Elizabeth. When she marries him, she tells her father he is a witch-man. The boy runs into the woods, to the house of the Virgin. He sees two apple trees. He eats and turns into a horse. He puts the apples in a tray and cries them for sale at five pounds. The girl says, "Three months before I was born, I wanted to eat that apple." "You're greedy!" "You're stingy!" Her mother buys the apple. As soon as the girl puts it to her lips she turns into a horse. The king kills all the doctors who can not cure her. The boy dresses as a doctor, cures the girl, and makes the king give him all the money the king took from him. The girl he kills in the woods. Ever since then people have been killing people.

297. THE DANCED-OUT SHOES

Compare Cape Verde Islands, Parsons 17: I, 291-296; Germany, Grimm, CXXXIII; comparative, Aarne, no. 306.

A. Saint Lucia (I, 149-150)

The king sets a guard of soldiers to watch his daughter. An old soldier, old Pipette, watches the girl go out and cross the first river. She drinks from a silver mug which Pipette puts in his pocket. They are on

the back of an eagle. "You are heavy tonight." "As usual." At the second river she descends and drinks from a gold mug which Pipette puts in his pocket. Repeat for diamond mug. The princess goes to the ball of the big giant. As she dances, the mirror breaks, and Pipette puts the pieces in his pocket. He returns in advance of the princess, sits on the stair, pretends to snore. "Tomorrow you hang!" But Pipette shows the cups and mirror to the king, who kills the princess and has kept old Pipette by him until today.

B. Martinique (I, 313-314)

A king keeps his daughter in the seventeenth storey. She wears out five pairs of shoes an evening to go to her husband's house. She drinks out of three pots, gold, silver, copper. Her eagle carries her across the river. Her father sends an old magician to spy on her.

C. Dominica (I, 460-461)

An old fellow meets an old lady and gives her a cocoanut sugar cake. She gives him a handkerchief, which will give him everything he asks for. The king has him watch by night at the door of his daughter, who goes out every night to meet a devil. The man follows her and comes to the river of gold. As she drinks, the man breaks her cup and puts a piece in his pocket. Repeats at river of copper and at river of diamonds. The devil lifts up the girl by her hair. Through the power of his handkerchief the man rises also. He sees the girl eating dead flesh and drinking the blood. The next day the girl asks her father for shoes. She has worn out those he has given her. By the pieces of the broken cups the man proves that the girl has been out with the devil. The king arranges to have his daughter hung, and to this day they are still hanging people.

D. Dominica (I, 461-462)

The king's daughter, who wears out a pair of shoes every day, puts in her pocket a golden cup, a silver cup, a diamond cup. She kicks three times the boy who has been placed to watch her and says, "Tomorrow at ten o'clock by the grace of God you will hang." Through his wand the boy follows her and makes the cups pass into his own pocket. There is a dance at the house of the giant. The boy takes a piece of everything in the house and gives them, as proof of his story, to the king, who marries him to his daughter and crowns him a king.

E. Hayti (II, 575)

The king says he will marry his daughter to anyone who tells him what she does at night. Two brothers are unable to tell and the king kills them. The third takes fifty dollars from his mother's purse and gives them to a lady he meets on the road, who tells him to say that the king's daughter walks on bottles. The first step she tears five hundred pairs of shoes; the second, seven hundred pairs; the third, nine hundred

pairs; the fourth, she eats the bottles; the fifth, she rolls about on telephone wires; the sixth, she walks on pins. The king marries him to his daughter.

298. HE DIVIDES THE MEAT FOR THE ANIMALS: HIS SOUL IN AN EGG

For dividing the meat, compare Quebec, Barbeau, (29), 27-28; Spanish New Mexico, Espinosa 1: (24), 398 ff.; Mexico, Zapoteca, Parsons 26: 311; Cape Verde Islands, Parsons 17: I, 220-223; Benga, Nassau 2: 209 ff.; Angola, Chatelain, 68 ff.; Mauritius, Baissac, 368 ff.; Portugal, Braga I, 20 ff.; France and comparative, Cosquin, I, 166 ff.; comparative, Aarne, no. 302.

For His soul in an egg, compare Spanish New Mexico, Espinosa 1: (24), 401-402; Brazil, Roméro, 6-7; Cape Verde Islands, Parsons 17: I, 211, 217-219, 222-223; Mauritius, Baissac, 378 ff.; India, Jacobs 1: 33-37; Santals, Bompas, LXXIII; Philippines, Fansler, 171-178; Portugal, Braga, I, 24; Italy, Pentamerone, 372-381; France and comparative, Cosquin, I, 168 ff.; comparative, Aarne, no. 302.

A. *Dominica* (I, 453-455)

A girl is so beautiful that her mother puts her in a big house in the wood. Her brother brings her food and sings to her to open the door. The big devil gets the dove to sing for him. The girl opens the door. Big Devil puts her in his sack. Her brother sets off to look for her. He walks so long that from his back grows a tree, which some wood-cutters cut off for him. He meets an ant, a lion, and an eagle, eating a cow. He offers to divide it for them. He tells Lion to take the meat; Eagle, the guts; Ant, the bones. He tells Ant that when it rains he can go into the bones and not be wet. Ant gives him one of his legs and tells him when in danger to call on it to make him the smallest of ants, able to go in the smallest of holes. Eagle gives him a wing that he is to call on to make him the biggest of eagles, flying the highest, and seven times stronger than others. Lion gives him a hair from his mane, to make himself stronger. He turns into an eagle, sees the house where the devil took his sister, and descends. He turns into an ant and enters the devil's house in the evening while he is sleeping. The boy tells his sister to ask the devil where his soul is. The devil tells her his soul is a lion with an eagle in his belly. The eagle has a pigeon, the pigeon has three eggs, the eggs are his soul. The boy changes into an eagle and then, when he meets the lion, into a lion, fights the other lion and kills him. The eagle comes out of his belly and flies away, the boy after him as an eagle. He catches him and slits his belly, a pigeon comes out. He catches the pigeon, splits the belly, puts the three eggs in his pocket. At once the devil begins to agonize. The boy throws the egg into the face of the devil, who dies. The boy turns eagle, puts his sister and the money under his wings with five barrels of water and five barrels of biscuits. They return to their mother.

B. Dominica (I, 458-460)

A little boy meets Fly, Eagle, and Ant, fighting over a dead cow. He tells him he will divide it for them. To Ant, who has no house, he gives the bones for him to suck out all the marrow and to make a house of the bones. To Eagle, who flies so high and has business so far, he gives the meat. To Fly, he gives the dung and blood. As talismans, Eagle gives him a feather; Ant, a leg; Fly, an eye. The little boy goes on and asks the king for work. The king gives him a flock of codeine to take to pasture in the mountain where there is a seven-headed beast that always eats the codeine. Through his eagle feather the boy turns into the largest of eagles and cuts off one of the beast's heads. The king's daughter sees him bringing back all the codeine more beautiful than ever. The king tells him to climb a tree which not even a lizard has ever climbed and he will marry him to his daughter. The little boy asks for a bag of money to hang to the tree as proof that he climbed it. Through the leg of Ant the little boy turns into the smallest ant in the world and climbs the tree. Through the egg his mother gave him he makes the tree become as small as himself and hangs the bag of money to the top of the tree. He breaks the eggshell to make the tree become as it was before. The little boy (Compère Dog) invites all animals, with horns and without, to the wedding, including Monkey. He reminds Monkey of what he did to him.¹ He makes him a policeman in his court. Coming out of the court, "Monkey gives me a kick and tells me to go and tell this to everybody in the world."

C. Guadeloupe (II, 106)

The boy goes hunting and finds four animals disputing over a cow. He quarters the cow. He gives Red Ant all the bones to save for a house. He gives the meat to Lion and Eagle. Ant gives him a leg; Eagle, a feather; Lion, a hair. If he is in danger he is to say, "Through permission of Ant (Lion, Eagle), turn me into Red Ant (Lion, Eagle)." (Follow Seven Tongues, and His soul in an egg, Tale 245.)

D. Guadeloupe (II, 110)

When Jules is about nineteen he leaves to find work. On the road he sees a lion, a pelican, an ant, devouring a corpse. He divides it for them. As he has good teeth, the lion asks for loins and bones. As he has a beak, Pelican asks for the flesh. As he is smallest, Ant asks for the skull. They give him a hair, a feather, a leg. See Tale 245M, N, O.

299. THE SPEAKING HORSE

Compare Louisiana, Fortier, 121-122; Cape Verde Islands, Parsons 17: I, 164 ff.; Arabs, Spitta-Bey, XII; Egypt, Pacha, 115-118; India, Jacobs 1: 170-173; comparative, Aarne, no. 531.

¹ See Tale 42C.

A. Dominica (I, 471-472)

A boy's father is dying and leaves him his horse, telling him to heed whatever the horse tells him. The horse tells him that his mother who is in love with another man has put poison in his food. So the boy does not eat the food. The horse tells him to mount him and tie himself on because he will go as fast as the wind. He is to keep his revolver in his hand. His mother and the gentleman pursue him. He fires seven shots from his pistol, and he and the horse escape. The horse takes him to the house of the king where he asks for work. One of the king's three daughters says to make him their shepherd. The king marries the boy to his youngest daughter.

300. ALL THINGS TALK

Compare Antigua, J. H. Johnson, 70; Florida, Parsons 4: 224, no. 7; South Carolina, Parsons 18: 71; South Carolina, Penn School, 225-226; South Carolina, Parsons 13: 12-13; Suriname, Herskovits 2: 420-421; Cape Verde Islands, Parsons 17: I, 326-327, no. 111; comparative, Parsons 19: 368-370.

A. Grenada (I, 91-92)

A woman picks a pumpkin that says, "And you say you wouldn't pick me 'til I well full!" She runs, meets a man, tells him. "Is that why you are running?" The wood on the man's head says, "If I was you, I'd run." He runs.

B. Dominica (I, 500)

A little girl plants a patch of pease. She does not go to look after them until one day when she finds them yellow. When she touches the pease, they say, "Since you have planted us you have never been back to look at us." The dog with her says, "Do not look at me. Look at the pease that speak to you." The little girl runs away with the dog with her. They meet a man and she tells him why she is running. The man has some pruners that say, "Compère, if it had been us, wouldn't you have run?" He says, "The pease speak, the dog speaks, the pruners speak. What am I going to do?" They all run.

C. Nevis (II, 350)

A man says he is not going to harvest his nuts until the hard time comes around. His hoe says it isn't going to dig; his basket says it isn't going to carry anything; his dog laughs. The man runs. When he tells the story to a man with a bundle of wood on his head and the man jeers at him, the wood speaks.

D. Nevis (II, 350)

The pease tell a man not to pick them because he has not weeded them. His dog and his stick speak. A bag of corn, a bundle of wood, a barrel all speak to the men carrying them, and all the men run.

E. Nevis (II, 351)

Old lady, her daughter, well, cistern, copper, bucket, goblet, all say go to the next one. Glass says, "Drink and leave."

301. BREAKING WIND FOREVER

Compare North Carolina (White), Boggs, 320; France, Carnoy 1: 202-208; comparative, Aarne, no. 593.

A. Dominica (I, 500-501)

People take ashes to the river to wash their clothes. Somebody tastes the ashes and begins to break wind—boup! He goes to his house. He breaks wind. His children break wind. The neighbors send for the priest. The wife and the children go boup! Then the priest's horse, the priest himself, the bishop.

B. Les Saintes (II, 252)

A boy going for water meets an old fairy and refuses to fetch water for her. She puts a curse of breaking wind on him. When he tells his father about it, he breaks wind, and his father breaks wind. The abbé breaks wind, and his servant, horse, and everybody in church, everybody in the whole town.

302. HALF-CHICKEN

Compare New Hampshire-Quebec, Lanctot, 239-241; Mexico, Parsons 27: 348-350; Brazil, Roméro, 13-14; Cochiti, Benedict, 182-184; France, Carnoy 1: 211-217; comparative, Aarne, no. 715.

A. Guadaloupe (II, 153-154)

Two boys inherit a single chicken. They cut it in two. The elder eats his half; the younger takes care of his half and makes it live. Half-Chicken starts off to find work at the house of the king. She meets Fox and tells him to go in behind her. Same for Lion and for River. On arriving at the feast of the king, Half-Chicken dirties her foot, springs on the ladies, and dirties them. The king orders her to be put into the chicken yard for the chickens to kill her. Fox comes out and eats up the chickens, turkeys, and ducks. The king orders Half-Chicken to be tied to the tail of his horse and for the horse to be given two good strokes of a whip. Lion comes out and eats up the horse. The king orders Half-Chicken to be put into the oven. River comes out, puts out the fire, and drowns everybody nearby. The king begs Half-Chicken to stop the river and he will give her a fortune. So, like the others, River goes back where he came out.

303. CRAZY DONKEY

A. *Trinidad* (I, 64)

Donkey says to Dog, "How is it that although I carry my master everywhere he does not play with me as he plays with you, and you do not do a quarter what I do?" Dog says, "That is because you do not play with him. Don't you see how I play with him and jump on him?" So one day Donkey jumps on him, kicks, and bites him. He says, "Donkey is crazy!" He draws his pistol on Donkey. Donkey says to Dog, "See how you have made me wound myself?" "You are too rough, you bit and kicked the man, how can you expect him not to call you crazy?"

304. THE CHILD AND THE SERPENT

Compare Alabama, Smiley, 373; North Carolina, Parsons 1: 185; Virginia, Bacon and Parsons, 281-282; Germany, Grimm, CV; comparative, Bolte u. Polívka, II, 459-465; comparative, Aarne, no. 285.

A. *Martinique* (I, 288-289)

A little boy carries his meal every day to a little animal. His father follows and kills the serpent. The child dies of grief.

305. THE FRIGHTENED GUEST

Compare Bahamas, Parsons 8: 77-78; South Carolina, Parsons 18: 127, no. 140; Virginia, Bacon and Parsons, 296; Portugal, Braga, I, 218; comparative, Bolte u. Polívka, II, 129-131; comparative, Aarne, no. 1741.

A. *Grenada* (I, 98)

A servant eats the two fowls she is cooking. The master goes upstairs for two knives for him and his guest to eat the fowl. The servant calls to the guest, "You ain' see the master taking two big knives to cut off their ears?" She tells the master, "The man take the fowls and he gone." The master runs out crying, "Only one!" The guest runs the faster, thinking he refers to one ear.

B. *Dominica* (I, 497-498)

The priest's cook eats the two doves the priest gives him to cook for dinner. The guest arrives, the cook tells him that the priest is going to cut off his ears. The priest cries out, "Tell him to come up stairs and bring me the carving knife." The cook tells the priest that the guest has stolen the doves. The priest runs after the guest with the knife, crying out, "Give me one and keep one." "No, I am going to keep both my ears, for God gave them to me."

306. SAINT JOSEPH IS WITNESS

A. Marie Galante (I, 278-279)

A woman sees her husband returning and hides her visitor in a hollow statue of Saint Joseph. As usual her husband charges her with entertaining a gentleman. So she proposes that they kneel at the foot of Saint Joseph who will not lie. Saint Joseph tells the husband not to say such a thing. The woman threatens to leave her husband. To compensate her for his slander, he gives her the finest bull in the herd.

"The lady has charged me to tell everybody about her innocence."

B. Marie Galante (II, 279)

The abbé puts wasps inside the image of St. Joseph and when St. Joseph is asked if a man has been coming to the house, the wasps begin to sting him, so instead of saying no as usual he says, "Yes, whenever your husband goes to work a man comes to sleep at your house." As he runs away he says, "A low woman is good to avoid, not good to visit. See how she has made the wasps mangle me!"

307. THE HOODWINKED HUSBAND

Compare Jamaica, Beckwith 1: 163-164; Bahamas, Parsons 23: 514; Georgia, Smiley, 372; South Carolina, Parsons 18: 89; North Carolina, Parsons 1: 186, no. 31; North Carolina, Campbell and Sharp, no. 42; North Carolina (White), Boggs, 307; Vai, G. W. Ellis, 229-230; Dahomey (Fon), Trautmann, 86; comparative, Aarne, no. 1419 D.

A. Martinique (I, 359-360)

A married woman receives two other men. One evening while one is there they hear a knock. She tells the fellow with her to get into an empty trunk. The other man comes in. Her husband comes in. She tells him to load the trunk on the man there who has just come for it. Outside, the bearer of the trunk exclaims over his escape, so does the man inside the trunk. They take a good drink and laugh their belly full.

B. Guadeloupe (II, 208)

A White, a Negro, a Mulatto. The woman puts the Mulatto into a trunk and tells the Negro to carry it to the hotel. The Negro says, "Women are an intriguing race." When he gets an answer from the trunk, he throws it down and runs off.

C. Marie Galante (II, 280)

A man returns home unexpectedly, and his wife hides her lover in a trunk. A little boy tells the husband, who has a porter carry the trunk to the judge.

308. THE BLIND HUSBAND

Compare comparative, Aarne, no. 1380.

A. Martinique (I, 361-362)

A woman has a husband she does not love. She has a lover. Her husband learns about it and pretends to be blind. The woman has the lover sleep under the bed. The woman goes out and her husband boils some water, throws it on the lover and kills him. He puts him in his place in bed. The woman takes the corpse out to throw into the river. Her husband dresses up as a woman and bars her way to the river. This happens every evening until the husband kills the woman and buries the two corpses.

309. THE DEAD WHO RETURN

Compare Quebec, Barbeau, (32), 161-163; Philippines, Fansler, 265-270; comparative, Aarne, no. 1536 B.

A. Trinidad (I, 69-70)

Three thieves hide in the baker's oven. The baker lights a fire and the three are burned to death. The baker calls to a sailor to throw a corpse into the sea, not telling him there are three. When the sailor comes for payment, he shows him another corpse, suggesting that the first corpse came back. The sailor throws the second one a great distance out and returns for payment. The baker suggests that this time he mark the corpse. So the sailor cuts off the feet. Returning, he sees an old man with wooden feet in a donkey cart and takes him for the corpse he has tried to drown.

B. Martinique (I, 360-361)

A woman has three husbands, all hunchbacks. One evening, while one of them is in the house, they hear a knock. She tells the man to go into the oven. The second man comes in and they amuse themselves. When the third man knocks, she tells the second to go into the oven. The third man, who is a baker, lights the oven. He hears the others cry out and thinks they are thieves. The woman says they are zombis, but still the baker refuses to open the oven. A message comes for the baker that his father is dying and to come to him. After he leaves the woman opens the oven and finds the two men roasted. She puts each in a sack and carries them to the shore. She gives one to a fisherman to take far out in the water and throw overboard, telling him it is a witch she has killed. She puts the other sack down where the first was. When the fisherman returns, she says, "You see he came back before you, throw him farther out for me." In two days the baker returns. He goes walking with the woman, and the fisherman sees them. "I did not throw him far enough out," he says, "see the fellow walking with his wife."

C. Guadeloupe (II, 209)

A woman loves only hunchbacks. Three are living with her. She goes to market and sees three whom she thinks are hers and takes them home. At noon the other three return to eat. Too many in the house. She directs a man to throw one of the hunchbacks into the sea. He returns at eleven o'clock and finds another. She says it is the same one. Repeats for the others. The last one is the woman's husband, she tells the man not to do away with him. The man says he has been paid to do it and he is going to do it. The lady gives birth to a hunchback. When this one grows up the man says since he has been paid to remove hunchbacks he must remove him, too. So now whenever a hunchback sees a man who is straight, he hides.

D. Nevis (II, 345)

After Tacoma throws a corpse away for a man, he meets the man with another corpse. The man pretends it is the same corpse back again. He does this three times. Tacoma meets a man with a wooden foot, charges him with being the same corpse, throws him down the cliff.

310. THE WOMAN AND THE PRIEST

Compare Bahamas, Parsons 8: 78-79; Louisiana, Fortier, 87; Quebec, Barbeau, (29), 122-124; Cape Verde Islands, Parsons 17: I, 49-51; Germany, Grimm, XCV; comparative, Bolte u. Polívka, II, 373-380; comparative, Aarne, no. 1360 C.

A. Guadeloupe (II, 206-208)

A man's wife is living with the priest. She tells her husband he must go to Montpelier to get water to cure her. He meets a charcoal burner who puts him in his sack and carries him to his house. The priest calls and makes a song in which the servant and the charcoal burner join. The master comes out of the sack and beats his wife. The priest runs off.

311. THREE HUSBANDS

Compare Nova Scotia, Fauset 3: 9-12; comparative Aarne, no. 1361.

A. Guadeloupe (II, 208-209)

A woman has three husbands: Seven O'clock, Nine O'clock, Midnight. Seven O'clock eats and goes to bed. When Nine O'clock knocks, she sends Seven O'clock out by a door on the other side. She refuses to open the door to Midnight who pleads for only a kiss. Nine O'clock stands behind the door and gives him the kiss.¹ Midnight thrusts a stick into Nine O'clock from behind and leaves. Next morning the three men are

¹ Presumably in view of what follows, and according to the parallel tales, this should read "exposes his buttocks to be kissed."

working together and after telling each his experience they recognize one another. That is why three boys must not visit the same woman, there is death in it.

312. THE THREE PRECEPTS

Compare Santo Domingo, Andrade, 239-240; Jamaica, Beckwith 1: 155-156; Spanish New Mexico, Espinosa 1: (24), 408-411; Suriname, Herskovits 2: 346-347; Wayao, Stannus, 337-338; Azores and comparative, Espinosa 2: 213-215; comparative, Aarne, no. 910 A,B.

A. *Saint Lucia*¹ (I, 148-149)

A man ties three knots in a cord. The first means, "Sleep is the brother of Death, but is not Death." The second, "Father in danger, child does not know." The third, "The woman married to a man is cause of his misfortune." He gets money from people unable to guess the meanings. A diviner comes to the house of his wife and promises to give her a vessel if she will tell him what the three knots mean. When her husband comes back from the hunt he makes a bet on the three knots with the diviner who wins and tells him it is his own wife who is the cause of his misfortune.

B. *Guadaloupe* (II, 174)

After being married fifteen years a woman becomes pregnant. When her husband, who is a gambler, sees he has not enough money to pay for the doctor he deserts his wife and remains several years among some merchants. Then he remembers his wife and child. The merchants give him seven hundred francs and he starts for home. He meets a man who says that in return for the seven hundred francs he will tell him three words: "Follow your first ideas. Put off your anger until the morrow. Do not meddle in the affairs of others." The man goes into an inn and the innkeeper, having too much money and no relatives, says to him, "I am going to beat my servants and the one who does not ask me to beg his pardon, to him my money." And so it happens (i.e. the man receives the blow and does not get angry).

313. WARNING THROUGH A NAME

Compare Nova Scotia, Fauset 3: 101.

A. *Trinidad* (I, 64-65)

A Barbadian steals a cow. His son tells the inquiring owner that his father has gone with it. The owner meets the man who says his son never said that. As they near the man's house he calls out to his son as if it

¹ Cp. Suriname, Herskovits 2: 353.

were his son's name, Change-your-word! The boy says he told the owner that his father had gone down Cow-gut alley to wash his feet.

B. Martinique (I, 315-316)

A man steals a pig and goes to the river to turn the guts. The owner of the pig and the police ask the little boy where his father is. He has gone to the river to turn the guts. When his father arrives he tells the boy to change what he said, so he says he told the gentleman "you went to the river they call The-river-to-turn-the-guts."

C. Martinique (I, 316)

A man steals a sheep. When he is cutting it up, a little piece falls on his beard, which he does not notice. His little boy sees the owner coming. From the garden he calls out, "Mr. Dirty Beard is coming for the money you owe him."

314. THE CLEVER BOY

Compare Nova Scotia, Fauset 3: 53-54; Cape Verde Islands, Parsons 17: I, 62, 320-322; Hottentot, Bleek, 24-26; Bushman, Honey, 19-21; comparative, Arne, no. 921.

A. Dominica (I, 488)

The king meets a little good-for-nought alongside the road. "What are you doing?" "I am watching the comers and the living to get them to eat." "Where is your father?" "Unstopping a hole to stop a hole." "Where is your mother?" "Gone to serve as a witness to what she has not seen or heard." "Where is your sister?" "Weeping over the pleasure of a by-gone night." The king gives a party and invites the little boy to tell the answers: "A pot of dry pease on the fire. Borrowing money from one person to pay another. Delivering a child. After making love last year, now my sister is carrying a child." The king makes him a present for himself and his family.

B. Hayti (II, 563)

A knave says he will give his cow to anyone who is as big a knave as he. He meets a little boy and asks him where his mother is. His mother has gone to bring out what she did not see go in. His mother is a midwife. Where is his father? His father has gone to borrow ten piasters from one man to give to another to whom he owes ten piasters. "You are more knave than I," says the owner of the cow and gives it to the little boy. Knave meets Tiger and tells him the story. Tiger proposes to get the cow back. When the boy sees them coming he calls out, "My father loaned you a big tiger. With this little one you are paying him." Tiger runs away. The little boy says, "Brother, I want to know the way to go to your house." Knave runs after Tiger. He thinks he is trying to catch him to give him up. They run and both fall over the cliff.

315. THE CHILD BETRAYS

A. Montserrat (II, 304)

When her husband returns, a woman hides her visitor underneath the bed. The child sits eating on the floor and, looking under the bed, says, "Do you want some?"

316. THE BIGGEST LIE

Compare Cape Verde Islands, Parsons 17: I, 320-321.

A. Grenada (I, 93)

A gentleman says to two boys, "Who can tell me the biggest lie, I give him a shilling." "My father is a hunter, at three hundred and sixty-five miles he shot a flea in the right eye without killing it." "My father is a mason, he built a wall so high God had to come down and ask him to take out two bricks for the moon to pass." The gentleman divides the shilling.

317. HE MEETS THE KING'S CONDITIONS

Compare Jamaica, Beckwith 1: 210, no. 226; Georgia, C. C. Jones, 131-132; South Carolina, Parsons 18: 160, no. 49; Egypt, Pacha, 185-188; Germany, Grimm, XCIV; comparative, Aarne, no. 875 II, no. 1590.

A. Saint Martin (II, 409-410)

The king tells Rogersto¹ he does not want to see his face, so Rogersto shoves his face into the oven showing only his back. The king says he does not want to see him naked or clothed. He covers himself with a net. The king says he does not want to see him on American ground. He fills a pair of large boots with English soil.

318. GUESSING GOD'S MIND

A. Saint Croix (II, 418)

Nancy bets Father God he can tell what is in his mind, so God tells him to get the blacksmith to make three things which he does not name. Then Nancy overhears God telling a little bird that he, God, told Nancy to have the blacksmith make Moon, Sun, Star. Nancy gets these three things from the blacksmith and hands them to the Lord. The three begin to fight: Moon throws water and Sun throws fire.

¹ ? Lord Register.

319. FUTILE JEALOUSY

A. Guadeloupe (II, 193-194)

Caozénal goes to visit his brother and finds his brother's wife with an Indian. He tells his brother who shoots his wife. Aozénal returns the visit and finds his brother's wife with a prince. He tells his brother, who shoots his wife. They sell their goods and set out into the world. They see a light coming and they go up into a tree. It is Giant of the Sea who is carrying his wife in a coffin of gold within a coffin of silver within a coffin of diamonds. He puts down the coffins, unlocks them and the girl comes out. He puts his head on her knees and goes to sleep. She sees the men in the tree. She invites them down to satisfy her and asks each in turn for the wedding ring of the wife he has killed. She shows them ninety-eight rings wrapped in her handkerchiefs despite the coffins. They return home and get married again.

320. GETTING RID OF THE CORPSE

A. Hayti (II, 563-567)

A woman married to a jealous husband falls in love with a prince. The woman and her husband go to the wake of a cousin. The prince puts a note into a cup. To get a chance to read it alone, the woman tells her husband she is going to the house of a friend to relieve herself. Her husband spies on her through the keyhole. She answers the note in a tea cup. She pretends sickness and persuades her husband to go to her father's house to tell from the cards about her sickness. Her husband returns to find her sleeping with the prince whom he shoots. When he finds that it is the little king he has killed he carries the body to a house and asks for a drink of water. He calls out, "You have not given me any water, I am dying!" He drops the body on the ground and runs away. When they find the body of the little king they think they have killed him by not giving him a drink. The man wraps the body in three big pieces of palm bark and carries the body to the crossroads where they butcher all the animals and he leaves the body on a table as if it were a pig. A thief steals the body, thinking it is a pig, and carries it to his house. They hide it under the bed. During the night the thief's wife discovers blood and a foot, recognizes the prince. The thief places the body in a tree opposite the king's window. He puts a stick in the hands as if it were a gun drawn against the window. The king orders the soldiers to set fire to the tree. When they discover the prince the king thinks that he was attempting his life and that it is well he is dead.

321. AS BIG A FOOL

Compare Barbados, Parsons 21: 274-275; Jamaica, Beckwith 1: 158-159; Bahamas, Parsons 8: 128-129; Louisiana, Fauset 1: 251-253;

Georgia, Backus 2: 109; South Carolina, Parsons 18: 94-97; South Carolina, Parsons 13: 18-19; North Carolina, Parsons 1: 191-192; England, Jacobs 2: 10-15; comparative, Bolte u. Polfvka, I, 335-342; comparative, Clouston 2:7; comparative, Aarne, nos. 1384, 1540.

A. Guadaloupe (II, 142)

A gentleman asks for a glass of water. Eight girls leave the room one by one to get the glass, each in turn looking into a book to see what name they would give the baby if the gentleman married one of them. The gentleman says, "That is too imbecile. If I find anyone as imbecile as you I will marry you." He finds three men pushing against a church. They ask him to lend a hand. They are removing the church because of the filth alongside. He removes the filth and for that they give him a big sack of money. He returns to the girls and marries the first one.

B. Guadaloupe (II, 225)

A man says if he can find a woman more gullible than his wife, who has given his savings to Mr. Hard Times (see Tale 337B.), he will marry her. He meets a man tearing down a house in order to fill a vessel with sunshine and empty it into the house to dry it. "Open the door and window and the sun will enter." A little lower down he meets a man jumping up and down to get into his trousers. "For the past year I have been trying to get into these trousers, but every time one leg gets in the other leg comes out." He meets a lady buying butter. Half way up the plantation she sees a tree which everybody passing by cuts with a sword. "Poor tree!" she says, "I am very sorry for you. I will rub some butter on your cuts and leave the rest at your foot so tomorrow morning you can rub it on yourself." "That one is twelve times more gullible than my wife," said the man, "I will go home and live with my wife."

322. THE MAN WHO UNDERSTOOD ANIMAL SPEECH

Compare Santo Domingo, Andrade, 300-301; Jamaica, Beckwith 1: 154-155; Suriname, Herskovits 2: 388-389; Cape Verde Islands, Parsons 17: I, 118-121; Gold Coast, Barker and Sinclair, 105-113; Togo, Popo, Trautmann, 48-49; Angola, Chatelain, 218-223; Ba-Ronga, Junod 1: 316-317; Greece, Lesbos, Revue des Traditions Populaires, VIII (1893), 320-321; Arabs, Burton, 10-15; Santal, Bompas, CLVIII; comparative, Aarne, no. 670.

A. Guadaloupe (II, 215)

A man knows that if he tells the secret of understanding the language of animals he will die. His wife insists upon his telling her what he is laughing at. He prepares for his death. Cock says, "Why is it with fifty women I make them all work as I wish, and you, Master, can not rule a single one?" He gives his wife a good beating.

323. LITTLE BROTHER FEVER

A. *Saint Lucia* (I, 141)

The servant of the god Bonegum in the town of Salvador sees the work of a little boy. He tells God. God invites the boy, he will give him a job that will never be finished. He asks for a brother, for Fever as a brother. God changes his name to Basile. When a person is sick, Basile sends his little brother ahead and comes behind him.

324. TREE SPIRIT

A. *Saint Croix* (II, 448)

A childless woman prays to Sycamore Tree to give her children. She gets fourteen children from the tree, then is tormented by having to cook for them, and prays to the tree to take them back. The next time she prays for children the tree does not give her any. She prays for hunger and dies.

325. GOLD BALL, SILVER BALL, COPPER BALL

A. *Guadaloupe* (II, 210-212)

Gold Ball and Silver Ball take the gentleman a pretty tray with good food. Copper Ball takes him a poor little meal. The girls sing. To test them the gentleman puts on dirty ugly clothes, stands at the side of the road and begs for food. The two girls spit on him, the third gives him food. When the girls come to sing, he opens the door only to Copper Ball whom he marries. The others fall over the cliff. It is not good for people not to be generous.

326. QUEEN CECILE

A. *Martinique* (I, 289)

Queen Cecile is in labor. They send for all the midwives. They are eighteen years delivering the seven infants. The last one they call a little devil. That is why there is no end of devils.

327. SHE FREES HER LOVER

A. *Guadaloupe* (II, 229-231)

A girl changes clothes with her lover in jail and takes his place. Song by jailer and girl. Her clothes are taken off and they see she is a girl. She gets damages from the Government for stripping her.

328. CONTRADICTIONS

Compare Barbados, Parsons 21: 292, no. 122; Bermuda, Parsons 20: 263, no. 146; South Carolina, Parsons 18: 107; North Carolina (White), Boggs, 316, no. 47 E; South in general, Fauset 1: 286, no. 107; Nova Scotia, Fauset 3: 69; Germany, Grimm, CXXXVIII; comparative, Bolte u. Polfvka, III, 115.

A. Trinidad¹

A man without arm shoot a bud (bird). A man without leg run and take the bud, and put it in a naked man pawket.

B. Saint Lucia (I, 155-156)

The deaf man says a mango is falling. The blind man says he sees it. The one-legged man runs and gets it. The naked man takes it and puts it in his pocket.

C. Martinique (I, 319-320)

At a wedding party after eating and drinking well, I was dying of hunger and thirst. I stole a bottle filled with meat. I began to drink without swallowing. A dead man seized me. "Although my two eyes are out, I see you are not a thief." They put me in a prison at liberty. Sleep seizes me without sleeping. I find myself lying on my stomach on my back. At midnight, the sun is shining in darkness and it is as cold as fire. I find a giant of fifty centimeters watching me. He was born one morning when the sun was going down. I say, "Being a dwarf, I am three meters high; born yesterday, I am two hundred years old."

D. Martinique (I, 373)

Monkey finds me sleeping standing up, but flat on my stomach on my back. The sun rises but the rain falls in a deluge.

E. Guadeloupe (II, 228-229)

A day when it is night, thunder rumbles in silence, the moon shines announcing its absence. I sleep standing; lying down I am awake in my bed. Three brigands climb up, going down a low mountain. One says, "As I walked on the cathedral of Bordeaux my arms in the air, my head crossed behind my back, I looked at the rising of the setting sun. 'Fire!' cried the statue of General Clébert. The firemen ran with their pump full of empty petrol and put out the fire when there was nothing more to burn."

F. Guadeloupe (II, 227)

At Saint Martin they say in Anguila the best race horse runs a mile a day; the best jumper, jumps a half bottle length, the best wedding

¹ Recorded as a riddle.

costs seventy-five cents. For ham they had a few sprats; for wedding cake, a two cent loaf; for whiskey, two quarts of water. Wedding clothes were made of three yards of cotton at six cents a yard. The motor car was a hand cart.

G. *Marie Galante* (II, 282-283)

Day at night. It is silent and the thunder rumbles. A young, aged man comes toward me, backing away, and without speaking a word says, "It was in 1313 the thirteenth day of Mardi Gras thirteen bandits went up and down a low mountain to lie in wait for thirteen travellers who were not to come. The chief said, "Asséni, tell us that little story you tell so badly." "I was walking on the cathedral at Bordeaux, my head behind my back. A policeman drawing his sword with a single shot of his revolver loaded with wet frogs killed a magnificent wild boar. I was reading my paper by the light of a candle that had gone out. The rain was falling in torrents and the Seine went dry."

H. *Saint Eustatius*¹

Set to de east an' rise to de nort'. (Sun)

I. *Saint Bartholomew* (II, 397)

Day yet night, thundering yet quiet, an old, young man lying down yet standing up.

J. *Saint Thomas* (II, 468)

The blind man says, "I see a dog." The no-hand man shoots him. The naked man puts him in his pocket.

329. TWELVE DAYS

A. *Guadaloupe* (II, 227-228)

We leave the first day, two of us (à deux—deuxième jour). We went to Troyes (Troyes—troisième jour). We play the vagabond (diable à quarte—quatrième jour). We plan to return the fifth (cinq—cinquième jour). With invalids one must be precise (précits—sixième jour). I had with me a lance (lancète—septième jour). I cured fever and la piquite (piquite—huitième jour). I renewed the instruments (à nef—neuvième jour). (Quart de dix—dixième jour.) We returned the eleventh and mounted the guard a dozen (douzène—douzième jour).

330. DAYS OF THE WEEK

Compare South Carolina, Parsons 18: 56-57.

A. *Guadaloupe* (II, 228)

When they tell a carpenter to come to work on Monday he says, "Monday is the day to go out walking." "Come Tuesday." "Tuesday

¹ Recorded as a riddle, talking "back way," i.e. contrariwise.

is the day to go sporting." "Wednesday." "The day to go and see your children." "Thursday." "The day to get your tools." "Friday." "The day to sharpen your tools." "Saturday." "The day of rest." So he does not work at all.

331. Mock Egg

Compare Mississippi, Fauset 1: 268, North Carolina (White), Boggs, 303; Virginia, Bacon and Parsons, 303; Ontario, Waugh, 78; comparative, Aarne, no. 1319.

A. *Trinidad (I, 65)*

A Barbadian pays a hundred and fifty dollars for the egg of a fast running horse. The "egg" is a cocoanut smoothed and painted. He drops it and it breaks in two, at the moment a cat runs by. "Hold him! Only a minute old and he can run so fast! A day old and nothing in the world beat him!"

332. THE LITTLE PIGS

Compare Barbados, Parsons 21: 272; Jamaica, Jekyll, 79-83; Louisiana, Fauset 1: 240; Georgia, Harris 2: 38-43; South Carolina, Parsons 13: 17-18; North Carolina, Parsons 1: 186-187; North Carolina, Backus 1: 290; North Carolina (White), Boggs, 293-294; Virginia, Bacon and Parsons, 267-269; Quebec, Barbeau, (29), 141; England, Jacobs 2: 69-73; comparative, Aarne, no. 124.

A. *Antigua (II, 318-319)*

Lion blows down the trash house of the little pig and then beguiles the little pig living in a brick house to come out. Lion comes down the chimney of the little pig in the iron house and drops into the copper of boiling water.

333. THE GOAT THAT WOULD NOT WALK FAST

Compare Bahamas, Parsons 8: 108; Ontario, W. J. and K. H. Wintenberg, 117-119; Nova Scotia, Fauset 3: 28-32; Spanish New Mexico, Espinosa 2: 225; Mexico, Tepecano, Mason 3: 175-176; Cape Verde Islands, Parsons 17: (I), 203-205; Hottentot, Bleek, 33-36; England, Jacobs 2: 21-23; Portugal, Coelho, IV; India, Clouston 1: I, 311-313; comparative, Bolte u. Polívka, II, 100-108; comparative, Aarne, nos. 2015, 2016, 2030.

A. *Saint Lucia (I, 156)*

Cumulative tale, the conclusion being, "Went little further, see a cyat, beg cyat to catch rat, cyat begin to catch rat, rat begin to bite rope, rope begin to tie ox, ox begin to drink water, water begin to out fire,

fire begin to burn bill, bill begin to cut stick, stick begin to lick goat, goat begin to walk fast, and old lady then get home."

B. Dominica (I, 491-492)

When she is baptized, a child's godmother gives her a little goat. The child grows up and has children who have children, who have children, etc. Little goat has been let loose into the woods. The child goes to look for him and meets lion. He says, "Lion, can't you beat goat to make him go down for me?" Lion says no. He meets cutlass. "Cutlass, can't you cut lion for lion to beat goat to make him go down for me?" And so on until Dog begins to eat cat; cat eats rat; rat eats suet; suet greases rope; rope hangs judge; judge judges butcher; butcher kills steer; steer drinks water; water puts out fire; fire burns cutlass; cutlass cuts lion; lion beats goat; goat cries out, "Ma-a!" and goes down to the house of its mistress.

C. Montserrat (II, 305-306)

The stick he buys with the ha'penny he finds, won't beat goat. "Do dog catch cat, for cat won't catch rat, rat won't eat grease, grease won't grease rope, rope won't hang butcher, butcher won't butcher bull, bull won't drink water, water won't out fire, fire won't burn bill, bill won't cut stick, stick won't beat kid, and I won't get home before midnight.

D. Saint Croix (II, 444-445)

The little wee wee wee old lady tells her little wee wee wee kid she wants to go home to eat her bunch o' berry. Kid says he won't walk. She tells stick to bang kid. Stick won't bang kid and so on with bill, fire, water, ox, butcher, rope, grease, rat, cat. Cat says, "Yes, Granny, I am going to eat rat," etc., and so the old lady gets home to eat her bunch of berries.

334. THEY TAKE AND THEY GIVE

Compare Jamaica, Beckwith 1: 69; Georgia, Harris 1: 182-189; Suriname, Herskovits 2: 254-257; Brazil, Roméro, 162-165; Cape Verde Islands, Parsons 17: I, 207-208; Temne, Cronise and Ward, 313-316; Temne, Basset, 189-192; Liberia, Kpelle, Westermann 2: no. 38; Gold Coast, Barker and Sinclair, 177-180; Ashanti, Rattray 2: 269-271; Ewe, Spiess, 102-106, 110-118; Nigeria, Ikom, Dayrell 2: XXI; Hausa, Tremearne 2: 237-241, 367-372; Bulu, Krug, 113-114; Congo, Bena Kanioka, De Clercq, 74-79; Fang, Nassau 2: 245-247; Hottentot, Bleek, 90-94; Basuto, Jacottet 2: 276-281; Kaffir, Theal, 101-105; Zulu, Callaway, I, 37-40; Rhodesia, Torrend, 169-172; Rhodesia, Ila-speaking Peoples, Smith and Dale, II, 392-394; West Shire District, Werner 2: 139-141; Nyassaland, Elmslie, 92-95; Madagascar, Renel, II, 60-63; Mauritius, Baissac, 34-43; Philippines, M. C. Cole, 183-184; India, Kingscote, XIV;

England, Jacobs 2: 197-198; comparative, Boas 2: 219-222, 252-253; comparative, Espinosa 2: 222-227; comparative, Bolte u. Polfvka, II, 201-203.

A. Martinique (I, 296-298)

A little boy goes out to look for cane pease for his godfather to eat. He meets a goat who eats the pease. Goat offers him his horn. He presses the horn against a tree. It breaks. The tree gives him three little branches, which he makes into a cord. Cow asks him for the cord to tie her calf. The calf breaks the cord. He milks the cow into a leaf. He stumbles on a stump and the milk spills. The stump tells him to take a little piece of earth. As he is playing at the river, he drops the earth. River tells him to take a little fish. He plays with a mouse who eats the fish. Mouse gives him a little mouse. He plays at the house of rat. Rat kills the mouse. He says, "Rat, you have killed my mouse; mouse ate fish, fish from the river; river took earth, earth from the stump; stump took milk, milk from the cow; cow took cord, cord from the tree; tree broke horn, horn from the goat; goat ate pease, pease for my godfather to eat." Rat gives him a little rat. Cat kills the rat and gives him a kitten. Dog eats the kitten and gives him a puppy. Sheep kills the puppy and gives him a lamb. Cow kills the lamb and gives him a calf. He meets a man carrying a corpse. He gives him the calf for the corpse. He buys gilt paper to adorn the corpse. He takes the corpse to the house where he tells the master that it is an official making the rounds of Martinique, and the master puts him in a separate room. No answer from him the next morning. The host thinks he has died during the night. That the matter may not be reported, the host and all his family and servants make off, leaving their house to the rascal.

B. Dominica (I, 492)

A boy makes a little trap and catches a little bird. He meets a potato vender. He says, "Vender, you sell and sell. Don't you want a little bird?" The vender gives him two potatoes. He meets a man working on the road. He says, "You work and work. Aren't you hungry? Don't you want a little potato?" The man gives him a mango; an old woman, some boiled food (yam) which he gives to a dog. Dog says, "I have nothing." "A good heart dies without anything." They shake hands.

C. Guadeloupe (II, 118)

Three boys. Their mother puts one of them to a trade. He puts his finger into a hole and makes a cistern. A merchant passes and asks for a little water. He says, "You drink of my water, the water of my cistern, the cistern made by the sweat of my brow." The merchant gives him a gumbo. He plants it. A goat comes and eats it. "Goat, you have eaten my gumbo, the gumbo of the merchant, the merchant who drank my water, the water of the cistern, the cistern made by the sweat of my

brow." Goat gives him a horn. He thrusts it into a palm tree. "Palm, you took my horn, the horn of the goat, etc." Palm tree gives him a cord. He ties a cow. "Cow, you took my cord, cord of palm tree, etc." Cow gives him a little milk. He empties it on the road. "Road, you have drunk my milk, milk of the cow, etc." Road gives him some rubbish. He empties it into the river. "River, you took my rubbish, rubbish from the road, etc." River gives him a crab. He throws it into the fire. "Fire, you took my crab, crab from the river, etc." Fire gives him some ashes. He scatters them to the wind. "Wind, you took my ashes, ashes from the fire, etc."

D. Guadeloupe (II, 118-119)

A poor mason makes a fountain. A merchant from the country takes a drink from it. "Madam, you have drunk my water, water of my fountain, what will you give me for it?" She gives a little carrot. A goat eats the carrot. "Goat, you have eaten my carrot, etc." Goat gives a horn. The man thrusts it into a palm tree. Palm tree gives a scale. He puts it under a cow about to drop her calf. Cow gives a bottle of milk. He breaks it on the high road. Highroad gives a stone. He throws it into a big river. River gives a crab. He puts it into the fire. Fire gives him a firebrand. He reaches a country where everybody is hungry. He gives them the fire to cook with. They give him a house with everything in it of gold and diamonds.

E. Saint Croix (II, 445-446)

A girl fails to sell her goods. She stumps her toe and falls. She picks some pease and goes home. Her mother plants the pease and the deer eats them. The deer gives a horn. She meets a tree falling down, sticks the horn into it and says, "Tree, you take horn, horn not for me, horn for deer, deer take pease, pease not for me, pease for young girl gone to market, stump her toe, fall down." And so on with rope, pasture man, pail of milk, burning stump, coal, washer, piece of cotton, watchman, corn, guinea birds. The guinea birds fly up in the air and leave her empty-handed.

335. DEATH UP A TREE

Compare Georgia, Harris 3: 157-162; South Carolina, Parsons 18: 74; Nova Scotia, Fauset 3: 80; Quebec, Barbeau, (29), 106-107; Spanish New Mexico, Espinosa 1: (24), 430 ff.; Cape Verde Islands, Parsons 17: I, 182-186; Portugal, Braga, I, 182-183; Spain, Catalonia, Maspons, II, 19-24; Norway, Dasent, 105-113; France, Carnoy 1: 67-76, 78-87; comparative, Bolte u. Polívka, I, 377-388, II, 163-189; comparative, Aarne, no. 330 A.

A. Guadeloupe (II, 160-162)

Mr. God finishes smoking his pipe at the window and to distract his eyes visits the earth. He finds Larami, an old soldier, lying asleep in a

little house at the foot of a big mountain. God has not time to look at his record but he seems to him to be a bad fellow. He calls for Mr. Wind and Mr. Rain. Larami's house is so small that there is not enough air in it for two persons to sleep together. Mr. God comes disguised as a wet and dirty fellow and knocks on the door. God asks him for the love of God to give him a little hospitality. Larami takes him in and in the morning God tells him he may ask for the three things he most wants. He shows his pack of cards and asks that whoever plays with him may lose. He asks to live for one hundred years and that if anyone climbs his orange tree that he has to stay there until he tells him to come down. After a hundred years of successful gaming one morning Death comes for him. He talks Death into climbing his orange tree to get him an orange before he goes with him. He leaves Death in the tree. Cholera disappears, nobody dies. Larami gets tired of carousing and comes back and tells Death that he may come down if he will give him another hundred years. Death says, "A dog tied up is to be beaten." Death comes down and war is declared everywhere. There are earthquakes and cyclones. After a hundred years Death comes back for Larami who goes with him to the door of Paradise. St. Peter says, "No room for you here!" Larami asks permission to look in. St. Peter opens the window a little bit and Larami throws in his pack of cards. Very angry, St. Peter opens the door and tells him to pick up his dirty stuff. He asks for nothing better and after he finishes picking up the cards he jumps alongside all the saints there to whom he proposes a little game of bacarat. He will play two "Our Fathers" against one "Hail Mary". God passes by and hears and is furious and tells him to get out and wander about to all eternity, because when he was rich he bestowed no charity on anyone. Larami answers, "Well, it is very true that injustice has no end. Even God is unjust. When you asked me for hospitality in my little house I did not even tell you that your wet clothes were wetting me and now today in this big Paradise you do not find a little place for me." God begins to laugh and that is why Larami, the old soldier, is in Paradise for eternity.

B. Guadeloupe (II, 162-163)

One Monday morning at eight o'clock, God goes to the blacksmith riding a donkey and asks to have the donkey shod. The blacksmith has forty-two children but he did not charge God anything although he did not know it was God. God says he will give him any three things he wants. He wants a prune tree that will hold fast anyone stealing the fruit, a rocking chair that any visitor will have to sit in and be held fast, and something that will hold fast anyone coming to steal his sack of silver. When the smith is fifty years old and Death comes for him, he tells him to sit in the rocker until he puts on his black suit. Death can not get up and has to sign a paper giving him fifty more years to live. After fifty years when Death comes again the smith says he must take his sack of silver. Death offers to hold it for him, is caught, and has to

give him another fifty years. Again Death is caught in the tree and has to give him another fifty years, so, instead of living fifty years he lives two hundred years.

336. SEEN FROM THE HOUSETOP

Compare North Carolina, Parsons 1: 194, no. 49; South Carolina, Parsons 18: 109; Turkey, from cycle of tales about Abu Nawas.

A. *Guadaloupe (II, 175-176)*

The king tells the servant that if she remains all night without a dress or linen or anything, he will give her fifty thousand francs. It is rainy, icy and very cold. She goes up. At midnight she is trembling. At three o'clock she is very sick. At five she collapses. At six o'clock she comes down, the night is over, she asks for the money. The king asks her what she saw up there. A light far off, about five kilometers. The king refuses to pay her, in view of the light she was warm, not cold. The servant invites the king and his minister to breakfast. Vermouth and apéritif are served, but no breakfast. Time passes. The king says he is hungry. The servant keeps saying that breakfast is not yet cooked. The king goes into the kitchen and sees that the pot is two kilometres above the fire. "That will never cook!" "And when I was five kilometres from the light you said I was not cold!" The king laughs and gives the servant one thousand francs.

337. GULLIBLE WIFE

Compare Antigua, J. H. Johnson, 81-82; Porto Rico, Mason and Espinosa, (34), 160-161, 204-207; Bahamas, Parsons 8: 93-94; Bahamas, Parsons 23: 517; Alabama, Southern Workman, XXVIII, 231-232; South Carolina, Parsons 13: 22; Virginia, Bacon and Parsons, 306-307; New Hampshire-Quebec, Lanctot, 255-257; Hopi, Sullivan, 22; Cape Verde Islands, Parsons 17: I, 194-197; Hottentot, Schultze, 444-445; England, Jacobs 2: 39-42; Germany, Grimm, CIV; comparative, Bolte u. Polivka, I, 520-528; comparative, Aarne, no. 1540 I.

A. *Guadaloupe (II, 224)*

Six years after her son dies a woman asks a soldier who says he has just left Paradise if he saw her son there. "Yes, and well, but when the procession started he could not go because he was naked and had to stay in a little corner." The woman's husband owed a debt of forty francs and he had left to make five francs to add to the thirty-five which he had given his wife and which she now gives to the soldier to buy linen for her son when he returns to Paradise. On credit she also buys for him cigarettes, bread and cheese. "When did you ever see a soldier leave Paradise and come and talk to you!" says her husband who beats her

with a stick and goes off to ask every soldier he meets if he is not the one to whom he gave hundred francs to buy linen for his son. Up to now he has not seen his soldier.

B. Guadeloupe (II, 225)

A man works to save money against hard times. A gentleman they call Hard Times passes by and madame gives him all the money. Her husband leaves her to die of hunger. (Follows a variant of "As big a fool," Tale 321.)

338. TOO LAZY TO LIVE

Compare South Carolina, Parsons 18: 112; South Carolina, Penn School, 226; Nova Scotia, Fauset 3: 99; Ontario, Waugh, 81; Guatemala, Recinos, 481-482; Suriname, Herskovits 2: 416-417; Germany, Grimm, CLI; comparative, Bolte u. Polfvka, III, 207-213.

A. Martinique (I, 314-315)

At the time of his birth Zikack performs none of his functions. His parents die. Still he does nothing. He does not plant, build a fire, fetch water. He does not even speak. A little boy called Kolback asks to be apprenticed to this Mr. Do-nothing. His master tells him to lie down on the ground like himself. He tells his master to come and close his eyes for him so he can sleep. When he goes to sleep he is thirteen. When he rises from sleep he already has a beard. He lies down under a cherry tree for the cherries to fall in his mouth. He asks his master to pick up one or two that fall alongside and put them in his mouth. His master says he knows more than himself about how not to do anything and to go off on his own.

B. Guadeloupe (II, 222)

A boy goes out to learn to be a do-nothing. When the noon hour rings to eat, he says he can not get up from his chair to bring him the food. He can not ply his fork, chew, swallow. They carry him around the plantation and he sits under a fig tree waiting for the fig to ripen. In twenty days it is ripe but he waits for it to rot and fall in his mouth. As he can not swallow, one fig pushes the other down into his stomach. He half closes his mouth so the last fig will close it altogether for him. They carry him to the house and tell him to lie down. He says he can not lie down. His master says he has outdone him in doing nothing, gives him money and sends him home in an automobile. Doing nothing killed him.

C. Hayti (II, 592)

A man is so lazy he will not work at all. As they carry him away in a hearse a woman says not to bury him, she will give him a barrel of rice. He asks, "Is the rice husked?" "No." "Move on," he says.

339. WHATSOEVER IN THY BOSOM

Compare Nova Scotia, Fauset 3: 98.

A. *Trinidad (I, 65-66)*

Abraham, a sailor, goes into a church and is denied the sacrament by the priest who says he had not provided for him. Abraham provides himself with a bake and returns to the church. The priest reads from the Bible, "Abraham, whatsoever into thy bosom, pluck it out!" The sailor calls out, "How de hell you know I have a bake into my bosom?" He throws it at the priest.

B. *Saint Croix (II, 452)*

"Pluck it out," says the minister. A man carrying two dumplings in his bosom says, "I can't give you any because there isn't enough."

340. GOD'S CALL

Compare Mississippi, Fauset 1: 262-263; Florida, Parsons 4: 227; Georgia, C. C. Jones, 66-68; Georgia, Harris 1: 35-38; South Carolina, Parsons 18: 57-58; South Carolina, Penn School, 224-225; North Carolina (White), Boggs, 304; Virginia, Bacon and Parsons, 295; Virginia, Smiley, 361; Nova Scotia, Fauset 3: 100.

A. *Saint Kitts (II, 373)*

When God calls for Coffee at Coffee's own request, Coffee puts out the lamp and tells God he is not there.

B. *Saint Croix (II, 448)*

Quamie prays, "Father God, when you are ready for poor Quamie, Quamie is living right here." A friend pretends to be God and raps, Quamie says, "Quamie isn't living here. Quamie has moved."

341. HALF PAST TWELVE WHEN I LEFT HELL

A. *Saint Croix (II, 451)*

Bright moonlight fools a sugar boiler into starting for his factory at two in the morning. All the men he asks the time of tell him the hour when they left hell. He meets some jumbies who frighten him and are frightened by him.

B. *Saint Thomas (II, 468)*

At night a man meets an old lady and asks her the time. It was half past one when she left Jerusalem. He follows her for eighteen blocks and then dies on the spot. She is a joombie.

342. GOD IS STUPID!

A. Guadeloupe (II, 225)

A man stands under a quénette tree and says God seems very stupid to have made a tree so big bear a fruit so little. At the very moment a fruit falls down on his nose and he says God is not so stupid because if the fruit had been as big as a pumpkin, falling from that height it would have killed him.

343. HELL FIRE

A. Saint Lucia (I, 156)

At a hotel a sailor burns himself with the private pepper sauce of the minister whom he asks if he ever preaches of hell fire. Yes, his favorite sermon. "The first priest I've ever seen travelling with a sample."

344. SAINT JOSEPH'S CANDLES

A. Martinique (I, 366-367)

A rascal hears a missionary father say that a single candle put with faith at the feet of St. Joseph is enough to win Heaven. He goes and puts ten candles at the feet of St. Joseph. When they are half burned down the sacristan puts them out. The rascal says, "Five out of ten and I needed only one." He leads a worse life than ever until he dies. St. Peter looks up his record and refuses to let him in. He tells about the candles. St. Peter calls Jesus who says he must first go for a day or two in purgatory. The road is dark and he asks St. Peter for a candle end. St. Peter says he has none. He answers, "But only five of the ten I put down were burned up. Where are the others? You are a thief, too." To get rid of the fellow Jesus proposes that they make him a little house. They all work on it until God objects to being left alone, lest the Dead revolt. So Jesus instructs St. Peter to let the rascal in.

345. ENOUGH FOR ONE, ENOUGH FOR TWO

Cp. France, Carnoy 1: 139-146. See Tale 335A.

A. Martinique (I, 364-365)

Antonio Calmantou spends his time playing cards. One day all he has for supper is a pennyworth of bread and a little bit of corn flour. He hears a knock and a voice asking for food and lodging. "I have no supper for myself," he says, "nor bed. I can not take you in." "When there is food for one, there is food for two. When there is a place for one, there is a place for two." Antonio divides his food. Another knock, and then another, and the incident is repeated. All four find enough to eat and a

place to sleep. The next morning the first guest says he is Jesus Christ and the others are St. Peter and St. Paul. "What shall I give you for your trouble?" "Make me always win." St. Paul nudges him gently and says, "Tell him to give you a place in Heaven the day you die." Jesus gives him both. After winning at cards all his lifetime, Antonio dies. On the road to Heaven he meets two fellows who tell him all the bad things they did on earth, and Antonio tells them how he got a place for himself in Heaven. When St. Peter lets him in, he says there is no room for the other two. Antonio quotes to Jesus his words, "When there is a place for one, there is a place for two." So not to pass for a liar, Jesus has to tell St. Peter to let the two in with Antonio.

346. SECOND SIGHT

A. *Martinique (I, 367-371)*

Pauline loves a young man whom she can see only on her way to church, her mother objects to him. Pauline falls sick. The boy goes to France to study music, medicine, and how to become an abbé. Pauline asks her mother to have built for her a fine church and to put in it a fine Louis XVI bed. Pauline goes to lodge in the church. A new abbé arrives in the country. He plays the organ, walks around the church. He asks Pauline if she wants him to confess her and give her a little remedy. Pauline recovers and goes home. At first she is cheerful, then she becomes sad and yellow. Her mother does not know she is pregnant until her cousin comes to visit and asks to be godmother. Her mother takes her to the house of old Popo. He takes out from an old trunk an old book and one or two vials. He makes a turn or two and he tells them to go behind the house and what they see to come and tell him. They see a naked woman. Popo sends them out again. They see a man dressed as an abbé talking with the woman they had just seen. Again Popo sends them out and they see the man dressed as an abbé lying naked with the woman on a fine Louis XVI bed. They pay Popo and leave. When Pauline goes home, the child is born.

347. COME IN OR STAY OUT!

A. *Montserrat (II, 305)*

An Irishman is a hard drinker but he will get to Heaven he says by opening and shutting the gate until St. Peter will say, "Either come in or stay out!"

348. THE DOG EATS THE PRIEST'S DINNER

A. *Dominica (I, 498)*

The priest leaves a side of goat to be roasted before he goes on Sunday to church. While he is preaching he sees a dog passing by his house.

Failing to get the attention of the servant, he picks up a little bell and throws it outside so he can go out to see if the dog has not eaten the meat in his kitchen. The dog has eaten it. He comes back to the church and says, "A priest can not preach with nothing in his stomach. Let us all say, 'In the name of the Father.'"

349. THE BET ON THE PRIEST

A. Dominica (I, 498)

One man bets another that he can make the priest leave the confessional on a run. In the confessional the man picks up the priest's hat which is lying alongside and runs. The priest runs after him.

350. PACK OF CARDS

A. Saint Bartholomew (II, 398)

A sergeant follows the Mass with a pack of cards. After he is arrested he names the Biblical personages the cards remind him of.

351. NOTHING BUT THE TRUTH

*A. Guadeloupe (II, 226)*¹

A man puts a penny in the plate at the service and the parson tells him to come the next day for grace. He takes the parson's hog which is named Grace.

The parson meets the man's son eating a bone and tells him to come to service to tell the truth and nothing but the truth. The man tells his son to say in the pulpit, "The parson says he is going to live with the sexton's wife all the days of his life."

352. THE PRIEST WINS THE BET FOR HIM

A. Guadeloupe (II, 226)

Two Englishmen go to Mass, Dominick and Maurencie. They hear the abbé pronounce *Dominus vobiscum*. Says Dominick, "The abbé pronounced my name before yours!" Maurencie tells the priest he will give him five hundred francs and two vineyards to pronounce his name before Dominick's. In beginning the Mass, before asperging, he says, "Do you know Maurencie who has given me seven hundred francs and two vineyards to call his name before Dominick's?"

¹ Heard in Dominica.

353. THE PRIEST GIVES A NOSE

A. Dominica (I, 499)

A man leaves his pregnant wife in charge of the priest. The priest tells the woman that her child has no nose, he will give it one. The husband returns, and his wife reproaches him for giving her a child without a nose, saying it was the Father that gave it one.

354. BORN WITH A ROSARY

A. Dominica (I, 499)

A boy's only idea is to become a priest. From the time he was born he has a rosary in his hand. His family is too poor to send him to college and he becomes a brother. He meets a streetwalker and reproaches her. He goes to bathe. The woman follows him. In one dance they make four children.

355. INCESTUOUS PRIEST

A. Dominica (I, 499-500)

A priest has a daughter by his wife. (No law for priests not to marry.) By this daughter he has two other daughters. The governor puts him into a barrel of tar and sets it on fire. The two children stay with their mother and grandmother.

356. WHY PRIESTS WEAR DRAWERS

A. Dominica (I, 501)

The goldsmith goes out to the country and visits a house where there are two sisters. The younger goes into a room with him and gives him a thing she says is sweet. Then he gives it to the big sister. The younger bothers him so much to give her more that he draws his knife and cuts it off. While they are looking for it on the ground a priest rides by. He joins in the search. As he bends over they think they see what they are looking for and grab it. He escapes and ever since priests wear drawers.

B. Dominica (I, 501-502)

A little girl and a little boy go to school together. The boy's mother sends him to get water. He meets the little girl who is not as innocent as he is. He escapes from her and pretends to throw away that part of him which she wants. A priest passes, sees her crying, and joins in the search. The wind blows up his cassock. The little girl lays hold of him until someone passes by and makes her release him.

357. THE MIRACLE

A. Guadalupe (II, 222-223)

In cleaning the church the sacristan lets St. Joseph fall to the ground and break. His wife suggests that he ask his compère, Joseph, who looks like St. Joseph, to take the place of the saint. Joseph agrees to substitute but he forgets to wash his face after eating a glass of meal and syrup. A fly smells the syrup and Joseph has to twist his mouth. An old woman exclaims that St. Joseph is working a miracle. After a dozen flies have settled on his face he rubs them off and runs away. The abbé and all the people run after him and come to the place where the sacristan threw away the broken pieces of St. Joseph. The abbé picks them up and returns to the church to pray to God in behalf of St. Joseph.

B. Guadalupe (II, 224)

At the feast of St. Girard the Brother in cleaning the saint breaks him. The Brother asks a man who looks a lot like the saint to take his place. During the Mass a fly goes across the man's face. He slaps his nose. A child says to its mother, "Look at the saint move!" "Quiet! Who ever saw a saint move?" A big black fly goes across his face. He hits at it. Everybody is frightened to see a saint move. He runs out of the church and escapes through a barrel without a bottom. The people think he disappeared into the barrel. They bless the barrel, build a chapel there, and put the barrel in the chapel.

C. Marie Galante (II, 280)

Éloge who looks very much like St. Joseph takes his place in the church and Edouard goes around collecting money and saying that St. Joseph is going to walk on Sunday at the consecration of the Mass. "St. Joseph" starts to walk. He has ticks in his feet, he stumbles and falls. His mask comes off and he is recognized. The two men flee with the money.

358. ONE-LEG TURKEY

A. Saint Lucia (I, 156-157)

John eats one leg of the turkey he has cooked for his master. He tells his master to look out of the window at a turkey standing on one leg. The master calls sh—! and the turkey puts down his other leg. "If you had said sh—! to the one in the dish it would have put down the other leg, too."

359. COCKCROW

A. Dominica (I, 517)

A bad cock and a good cock go down town. The priest says Mass. He says, "All the cocks are to come to Mass, the cocks of the plantation

with shoes on their feet." The shoes go cwic! cwac! They break the cross of the church. The priest says, "Go!" Since then cocks say cocorigo.

B. Hayti (II, 531)

First cock crows, "At three it is day!" The other answers, "Cock hasn't time!" Turkey says, "When you speak, speak well." The other cock answers, "Skin of the head isn't in it!" Turkey answers, "I take it when I want it."

C. Hayti (II, 531)

Cock says, "Has Marie Jean passed by?" Guinea fowl says, "I don't know, I don't know." Cock says, "Perhaps Marie Jean is with child!" Guinea fowl says, "Perhaps, perhaps, perhaps!" Turkey says, "If she is big, she is big through her man."

360. DOVE'S CALL

A. Dominica (I, 517)

Ground Dove gets some spinach and gives it to his mother to boil. It boils down to very little. He charges his mother with eating it, gives her a blow and kills her. Two days later Ground Dove gets more spinach and boils it down. He says, "Thunder! I killed my mother for nothing!" His mother was called Lowiseo. Since then Ground Dove calls for his mother, "Lowise o, lo lo! Lowise o!"

361. ANIMAL CRIES

Compare for a very general resemblance, South Carolina, Penn School, 226-227; South Carolina, Parsons 18: 119.

A. Nevis (II, 337)

Cries of Fowl cock, Sheep, Guinea bird, Duck, Turkey, Hog.

B. Nevis (II, 337)

A passer-by says that Horse's mother is dead, and Horse cries out. Same for Mule and Donkey.

C. Hayti (II, 531)

Goat says to Cow, "I am bigger than you!" Cow says to Goat, "No, I am bigger than you!" Goat says, "I have a beard!" Cow says, "I am big, big, big, but I haven't a beard. I am ashamed, ashamed, ashamed!"

362. THEY GOT WHAT THEY WANTED

I heard this story in 1923 from a citizen of Sydney, Cape Breton Island (JAFL 38: 130).

A. Trinidad (I, 70)

One sailor takes a demijohn half filled with water to a saloon and has two gallons of rum put into it. When he hears the price he tells the bartender to take back his rum and leave his water. The second sailor asks for butter for his bread. He dips his fingers and bread in and runs off. The third sailor says that he is going to sleep on a limb that can bear him alone.

B. Grenada (I, 93-94)

Three sailors, one wants bread; one, boots; one, butter. They go into a store. As one is trying on some boots, another hits him and he runs after him with the boots on. As one is smelling a tin of butter, another pushes his head into it. He runs out and scrapes the butter off his face. The third goes into a bakery at twelve o'clock. Asks what time? Twelve. He tells the baker the master says to give him twelve loaves. He calls up, "Master, you told me twelve?" "Yes." The baker gives him the loaves.

C. Saint Croix (II, 450)

Two sailors get a gallon of liquor by pouring an empty demijohn half full of water, getting the bar man to put in a half gallon of liquor and then complaining that his liquor is weak and having him take it back. One gets butter by pretending to smell the shop's butter and putting his head into it and then running away.

363. WHAT PLEASURES YOU, PLEASURES ME

A. Grenada (I, 92)

Two sailors hungry; one goes to a hotel. Butler asks what he wants. "Anything please you, please me." Then he refuses to pay on the ground that he had not asked for anything. He tells the other sailor who acts similarly. The butler whips the second, saying, "That what please me."

364. NOODLE

Compare Porto Rico, Mason and Espinosa, (34), 152-155; Virginia, Bacon and Parsons, 307-308; New Hampshire-Quebec, Lanctot, 233-235; Cape Verde Islands, Parsons 17: I, 288-289; Italy, Pentamerone, 44; England, Jacobs 2: 159-161; France, Carnoy 1: 189-191; comparative, Bolte u. Polivka, I, 311-322.

A. Dominica (I, 440-441)

A boy is stupid. When his mother sends for fish, he brings dry fish; for meat, he brings fish; for dachine, figs; for yam, tania; for onions, peppers, etc. His mother tells him to go and sell mango for four coppers. When he comes back, she tells him he is to bring a bucket of water to boil the supper. He puts the supper in the fire.

B. Nevis (II, 345)

A little boy puts the cheese he buys on his head, and the ham he drags on the ground. His mother tells him he should have put them in his pocket. He gets a donkey and puts it in his pocket, which makes the girl laugh. Her father said anybody who could make her laugh or talk he would make rich.

C. Nevis (II, 335-336)

Nancy won't share his fish with Tacoma, so one day when Nancy asks Tacoma to share his fish Tacoma says, "Cast your bread upon the waters and you will find it many days after." So Nancy buys bread and throws it on the water.¹

D. Saint Bartholomew (II, 393)

His mother sends John, the fool, to buy butter and needles. He throws the needles into a basket and they go through the holes: the butter he carries in his hand and some of it is melted by the sun; the rest he throws on the ground, since the ground is hungry. His mother tells him to stick pointed things in front of his shirt, so when she sends him for pointed pieces of wood he sticks the piece through his shirt.

365. THE SAME ANSWER

Compare New Hampshire-Quebec, Lanctot, 253-255; Gold Coast, Barker and Sinclair, 184 ff.; comparative, Aarne, no. 1585.

A. Marie Galante (II, 283)

The lawyer of a man who has stolen a beef tells him to answer every question with "Brou, I don't know!" He is acquitted, but when his lawyer asks him when he will pay him the whole of his fee he says, "Brou, I don't know!"

366. PARASOL

A. Marie Galante (II, 271)

The first time a man from Saint Bartholomew saw a parasol he called "Mama, look at the vomtac, buy me one." (He said) I saw a big bird. I was checking the rain with the vomtac, but the droppings of the bird fell on me.

367. TRUNK

A. Saint Martin (II, 410)

A man puts the plaster the doctor tells him to put on his chest on his trunk.

¹ For this noodle type compare France, Carnoy 1: 183-185.

368. INSIDE WHALE

Compare Bahamas, Parsons 23: 519.

A. Grenada (I, 94)

A ship bound from Bermuda to Trinidad passes by a whale. They throw out a bench which the whale swallows. Also a cutlass. An Indian climbs up the whale and they see him cutting it up and selling it to the people inside of it.

369. FRENCH PLANTER AND ENGLISH MAGISTRATE

A. Trinidad (I, 69)

A monkey poaches on ground nuts. The land owner shoots it off the fence. The magistrate suggests he did it in self defence. He retorts, "No, I shot it off the fence."

370. HE TESTS HIS WOMEN

A. Montserrat (II, 306-307)

The women a sailor visits ask him to bring them a silk dress and a nice hat. His wife wants a pennyworth of wit. On the advice of a friend when he returns he puts on his worst suit and is turned away by the strange women but welcomed by his wife.

371. WHO WILL SPEAK FIRST

Compare France, Carnoy 1: 167-171; comparative, Aarne, no. 1351.

A. Saint Bartholomew (II, 397-398)

A woman hits her husband to make him cry out, for the one who speaks first has to carry back a borrowed frying pan.

372. WHY THE SEA IS SALT

A. Nevis (II, 351)

In exchange for the ham his rich brother gives him, a poor man gets a mill. The mill builds him a house and furnishes it. The rich brother steals the mill, goes aboard a ship, orders the mill to grind nothing but salt. The ship sinks.

373. PARROT AND MONKEY KEEP SHOP

Compare Nova Scotia, Fauset 3: 51.

A. Nevis (II, 351)

While the shopkeeper is out, the parrot tells the customer that the monkey keeps the list. Monkey blots the account book with ink, so the shopkeeper kills the monkey and casts out the parrot into the rain.

374. PAY ME FOR MY TROUBLE!

A. Guadeloupe (II, 49-50)

Paroquet buys two pennyworth of peppers for Monkey, telling him they are cherries. Monkey burns his mouth, catches Paroquet and pulls out all his feathers. A merchant of syrup slips and drops his syrup. Monkey starts to drink it and soils all his clothes. He goes to ask God for work, even if it is trouble. God gives him a pick and hoe, but at noon God does not send him anything to eat. He asks why. "I did not tell you to come and work, you yourself came and asked for trouble. Eat your trouble!" Monkey goes and reproaches Paroquet who got him into the trouble, "Pay me for the trouble I have had!" Paroquet answers, "If you restore my feathers, I will pay you."

375. PUN (*lait-laid*)*A. Guadeloupe (II, 60)*

"Pepper, go buy a pennyworth of pepper for Mama!" "Mama, it's pepper, take me!" "Lemon, etc!" "Milk, etc.!" — "Mama, it's ugly, take me!"

376. LITTLE GIFTS

A. Marie Galante (II, 271)

An old woman gives one child a little ring, another, a little sanou, and another, a little pair of shoes. The one with the ring says, "Look at the little cockroach!" The one with the shoes says, "I will pound it." The one with the sanou says, "Don't pound, don't pound!"

377. NIGGAH AND MULE IS TWO DAMN FOOL

A. Nevis (II, 351)

Says (sings) a girl burned by some Irish pop.

378. THE PARSON'S BEARD

A. Dominica (I, 497)

An old woman has her goat stolen. She goes to receive the sacrament from a parson who has a full beard. He tells her not to cry. "Parson, I can't help telling you that every time I see your face it reminds me of my ram goat."

B. Saint Croix (II, 452)

A woman begins to cry in church and says, "Parson, every time I see your mouth going up and down, it puts me in mind of the old ram goat that they steal from me."

379. HYMN MISUNDERSTOOD

A. *Saint Croix* (II, 451)

A bull miner goes to church. As he can not read, he sings about his cow. The hymn is "Holy! Holy! Holy!" "Hold me, no hold, hell!" he exclaims and leaves the church.

380. THE IMITATIVE CHOIR

Compare South Carolina, Parsons 18: 135-136; South Carolina, Smiley, 369.

A. *Guadaloupe* (II, 227)

The parson says, "My eyes are dim, I can not see. I have left my specs at home." The people start to sing it. "What foolish people!" Again they sing it.

B. *Saint Croix* (II, 452-453)

The minister has forgotten his glasses and says, "My eyes are very dim, I can not see to read the hymn." The congregation starts to sing it. Whatever he says they repeat.

381. THE SUITOR'S PRESENTS

A. *Dominica* (I, 513-514)

The girl's father is not satisfied with her suitor because he brings no presents. So the suitor brings a pretty white pigeon, and then other things, but they give him nothing, not even a drink of water. He takes his hat and leaves. And so to this day there are boys who make sport of girls.

382. UNHEEDED WARNING

A. *Dominica* (I, 517)

A lady picks up a river crab in her garden although they warn her it will bite. She puts it into her chemise and goes down singing. The crab bites her. Since then they tell you, "Do what you know how, but do not do what you do not know how!"

383. PRINCESS AND MANGY DOG

A. *Saint Bartholomew* (II, 398)

A princess rescues a mangy dog from some children. The puppy barks at a robber under the bed and saves the life of the princess. A good deed is never lost.

384. SPIRIT LION

A. Dominica (I, 518)

A hunter hangs his shirt on a tree on a cliff. A lion jumps at the shirt, falls down the cliff and breaks his neck. The boy skins the lion, puts on the lion skin, and goes down to town. The general says he will give him a fortune if he overcomes a master lion that he has in his court. If the lion overcomes him, he will send him to prison for life. The boy calls on the lion he killed to help him knock out twelve teeth in the first encounter. He kills the lion. The general gives him all his fortune and a big dinner.

385. SPIRIT MOTHER

A. Saint Croix (II, 446-447)

The younger sister marries and has a baby. The older sister takes the younger sister walking and throws her into the well. The younger sister's dog reports to the master. The ghost comes, sings and suckles the baby.

386. SPIRIT MOTHER RESCUES HER CHILDREN

A. Saint Martin (II, 405)

Three children sing for their dead mother to come from the sea and save them from being beaten. A guava tree falls from the sky and plants itself on the grave. Then the mother flies to the sky with the children.

387. GORILLA MATE

A. Antigua (II, 318)

A gorilla mates with a shipwrecked woman and has a son. When the woman leaves him in a passing ship he kills the child.

388. MAGIC TRAP

A. Dominica (I, 518-519)

Mr. Wappi sprinkles his garden with a powder to catch thieves. The thieves come in the afternoon to steal provisions. They are held (magically) until the next morning. Says Mr. Wappi, "I have caught you all right. You could not know that I was set for you." The only way they could get out was for Mr. Wappi to break off a metsinai' stick, give them each two blows and throw the stick behind them.

389. MAGIC STICK

A. Dominica (I, 519)

An old man of whom everybody is afraid dies. The government attends to his burial and employs four men to carry the coffin to the

cemetery. Half way it grows dark. The coffin becomes too heavy for the men to carry. They get two more men to help them but they can't move it. They cut a vine, fasten it around the coffin and try to drag it. The coffin gives them a lot of trouble and begins to move backward. One of the men is a sorcerer. He breaks a branch from a medzinier tree, makes a cross on the coffin and beats the coffin with the branch. The coffin rushes down the cliff. The men sing. Finally they bury the coffin. The priest gives them a little gum to burn in the dead man's house and some holy water to sprinkle around the house, to chase out the zombi.

390. SUPERNATURAL COFFINS

A. Dominica (I, 520)

On his return home a man finds a coffin in his house. The man runs away. He sees two white horses. He reports to the police. The policeman goes with him and sees nothing, but the man gets on his horse and gallops to a place where he sees three coffins in the air. After one of the coffins speaks to him he gallops to the hill Sentarouma. He falls over a cliff, he and the horse break their necks. Since then after nine o'clock nobody passes below the hill.

391. DIGGING FOR TREASURE

Compare Saint Thomas, Meade, 370.

A. Dominica (I, 520)

A woman sends her sons out to gain a living. They go to sleep in the house of an old woman and dream that in a certain place there is a jar of money. They are not to bring anybody there with them, but they get their mother, they dig, they see the money. When their mother puts in her hands she and the jar disappear into the ground. Since then they tell you, "Although you have no money, do not send any one to sacrifice himself for money."

392. SCHOOL BOY ADVENTURE

A. Saint Kitts (II, 373-375)

The schoolmaster regularly takes the larger part of the school boy's lunch, so the boy poisons it and then blows up the school with gunpowder. The boy ships with his stepfather, the captain of a man-of-war. He is put in charge of a barkantine and captured by a privateer commanded by a black captain from Hayti.

While the boy is swimming ashore to the stone where the pirate's treasure is buried, a crocodile follows him. The tiger-cat on top of the stone fights with the crocodile.

393. TURNED TO STONE

A. *Saint Kitts (II, 372)*

A little bird turns a boy into stone.

394. MONKEY STEALS

A. *Saint Croix (II, 433-434)*

Monkey steals food from an old woman's pot, and there is no supper for her old man. He stays home to watch and shoves a hot iron at the monkey.

395. DEER AND DUTCHMAN

A. *Saint Croix (II, 447)*

A hunter ties one end of a rope to a sleeping deer and the other end to himself. The deer drags him to death.

396. RICH MAN AND POOR MAN

A. *Saint Croix (II, 447-448)*

Rich Man and Poor Man contest who is the richer. Both fall sick, the gangaman or doctor charges the rich man ten thousand and the poor man fifty cents. The charge makes the rich man sicker and he dies.

397. MILK SNAKE

A. *Saint Croix (II, 449-450)*

While a "pasture man" is asleep after drinking milk a snake goes down his throat. The doctor tells him to go to an obeah man. The obeah man blindfolds him, puts a plate of milk in front of him, lures out the snake. He charges one million dollars for curing abscess in the bowels.

398. TUMPY BEN VISITS THE WOMEN

A. *Saint Croix (II, 450-451)*

Tumpy Ben, a fisherman, takes a basket of sprats to a country where there are only women. He sells them the sprats and says his name is Tumpy Ben.

399. DUMPLING AND GOAT HEAD

Compare Saint Thomas, Meade, 365-366.

A. *Saint Croix (II, 453)*

A woman leaves dumpling and goat head on the fire. The pot boils over and the woman's son runs to church calling, "The goat head is booting the dumpling out of the pot."

400. FEASTING ON CAT

Compare South Carolina, Parsons 18: 115-116; South Carolina, Parsons 13: 19-20; North Carolina, Parsons 1: 188-189; Nova Scotia, Fauset 3: 102; (?) Fernando Poo, Bubi, Tessmann 2: 202-203.

A. Saint Thomas (II, 461)

After the boy escapes, the giant's cook substitutes a cat. The giant eats the cat and then calls the cat in order to give him the bones. The cat answers from inside the giant. The giant kills the cook and pukes up the cat who tells him what happened.

401. HE CRIES "ROBBERS!"

Compare South Carolina, Parsons 18: 116-117.

A. Saint Thomas (II, 467-468)

Every day as a man goes to his pasture he calls out, "Robbers!" People come and see nobody. When the robbers do come and he calls out, nobody comes and he is killed.

402. GHOST AND LION

A. Saint Thomas (II, 469)

Three children meet a ghost which some army men shoot; then the children are caught by a lion.

403. HE KILLS HIS FATHER WITH RUM .

A. Hayti (II, 556-558)

A boy's father says he is going to devour the girl the boy is in love with. The boy buys fifty cases of rum and fifty cases of tafia. He makes a dance Saturday night and gives all the liquor to his father who dies. He marries the girl.

404. MOON CHEESE

Compare North Carolina (White), Boggs, 293; Virginia, Bacon and Parsons, 302, no. 76; Ontario, Waugh, 78; Spanish New Mexico, Espinosa 1: (24), 422; Mexico, Tepecano, Mason 3: 150; Tewa Pueblo Indians, Parsons 22: 159; Taos Pueblo and comparative, Parsons 30: 129-130; comparative, Aarne, no. 34.

A. Guadeloupe (II, 227)

Three brothers from Anguilla are sailing to Santo Domingo. The moon is reflected in the sea. "Fine cheese!" says one brother and goes for it. The next brother says he is eating all the cheese below and he goes for it. In time all on board go for it and the ship is left adrift.

RIDDLES

LETTER KEY

A. —Antigua	N. —Nevis
Ang. —Anguilla	S. —Saba
C. —Cariacou	St. B. —Saint Bartholomew
D. —Dominica	St. C. —Saint Croix
G. —Guadaloupe	St. E. —Saint Eustatius
Gr. —Grenadines, Grenada	St. K. —Saint Kitts
H. —Hayti	St. L. —Saint Lucia
L S. —Les Saintes	St. M. —Saint Martin
M. —Martinique	St. T. —Saint Thomas
M. G. —Marie Galante	St. V. —Saint Vincent
Mt. —Montserrat	T. —Trinidad

PARALLELS AND BIBLIOGRAPHY

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| <p>G. 88. A B C D (Abbé cédé)</p> | <p style="text-align: right;">Bamboo (1)</p> <p>S. L. 19</p> |
| <p>T. 40 Adam (1)</p> | <p style="text-align: right;">Bamboo (2)</p> <p>St. L. 20</p> |
| <p>T. 41. Compare Adam (2)</p> | <p style="text-align: right;">Bamboo (3)</p> |
| <p>T. 289, no. 82</p> <p style="text-align: center;">After tea</p> <p>St. T. Compare Antigua, J. H. Johnson, 86, no. 36.</p> <p style="text-align: center;">Age</p> <p>Ang. 15. Compare Louisiana, Perkins, 113, no. 86; South in general, Fauset 1: 289, no. 154</p> | <p>M. 90. Compare Egg: Barbados, Parsons 21: 280, no. 26; Jamaica, Beckwith 1: 185, no. 26; Bahamas, Parsons 23: 477, no. 58; Bermuda, Parsons 20: 251, no. 43; Louisiana, Perkins, 107, no. 18; Ontario, Waugh, 69, no. 778; Nova Scotia, Fauset, 3: 167-168, nos. 130-131; Cape Verde Islands, Parsons 17: II, 226, no. 70; Hausa, Tremearne 2: 59, no. 8; Scotland, Campbell, 412, no. 12</p> |
| <p>A. 33 Age 99</p> | <p style="text-align: right;">Banana (1)</p> |
| <p>D. 77 Agouti</p> | <p>M. 52; G. 44; M. G. 69. Compare Cape Verde Islands, Parsons 17: II, 217, no. 6</p> |
| <p>G. 66 Almond</p> | <p style="text-align: right;">Banana (2)</p> |
| <p>M. G. 109 Ani(anisette)mal—animal</p> | <p>St. E. 8. Compare Cape Verde Islands, Parsons 17: II, 217, no. 4</p> |
| <p>D. 106 Apple (1)</p> | <p style="text-align: right;">Banana (3)</p> <p>H. 70</p> |
| <p>D. 55 (?) Apple (2)</p> | <p style="text-align: right;">Banana bush</p> <p>N. 17. Compare Jamaica, Beckwith 1: 196, no. 113</p> |
| <p>H. 50 Apricot</p> | <p style="text-align: right;">Barrel</p> |
| <p>G. 136 April fish</p> | <p>St. E. 9. Compare Antigua, J. H. Johnson, 86, no. 31; Bahamas, Parsons 12: 440, no. 19; Bahamas, Parsons 23: 472, no. 7, 474, no. 31; Bermuda, Parsons 20: 251, no. 39; Louisiana, Perkins, 111, no. 55; South Carolina, Parsons 18: 167, no. 94; North Carolina (White), Boggs, 320, no. 2; Virginia, Bacon and Parsons, 322, no. 93; Nova Scotia, Fauset 3: 173, no. 189; Ontario, Waugh, 70, no. 804</p> |
| <p>St. T. 30 Ark</p> | <p style="text-align: right;">Beaver</p> |
| <p>S. 18 Ass</p> | <p>D. 120</p> |
| <p>D. 60 Axe</p> | <p style="text-align: right;">Behind pipe</p> |
| <p>H. 72 Balance</p> | <p>M. G. 115; St. K. 17</p> |
| <p>St. E. 11 Ball</p> | |

	Bell (1)		Blinds (Venetian)
M. 41		L. S. 65	
	Bell (2)		Boat, Fisherman, Fish
St. M. 17. Compare Cape Verde Islands, Parsons 17: II, 233, no. 108		M. 131	
	Bell (3)		Boiling pease
M. 80		Gr. 11	
	Bell (4)		Booby ship
D. 61		N. 25	
	Bell (5)		Book (1)
G. 123		M. 76; D. 117	
	Bell (6)		Book (2)
G. 154		H. 89	
	Bell (7)		Bottle (1)
M. G. 23		T. 45; Gr. 40, 72. Compare Jamaica, Beckwith 1: 194, no. 96	
	Bell apple (1)		Bottle (2)
St. T. 5		Gr. 30	
	Bell apple (2)		Boy kills butterfly
St. K. 11		T. 28	
Bell, Bell ringer, Priest, Church, Mass M. 121			Brains
	Bess, Betty, Bet		Bread
St. M. 26. Compare Missouri and Arkan- sas, Randolph and Spradley, 87; On- tario, W. J. and K. H. Wintemberg, 124, no. 425; England, Halliwell-Phil- lipps 1: 95, no. 150		T. 10, 57. Compare Bermuda, Parsons 20: 256, no. 72	
	Bird on branch		Bread fruit (1)
M. G. 86		M. 50	
	Bird's nest		Bread fruit (2)
D. 101		D. 94	
	Bit (1)		Bread fruit (3)
M. 34. Compare Mauritius, Baissac, 409		G. 33	
	Bit (2)		Bread fruit (4)
St. T. 29		G. 93	
	Blackbird (1)		Bread fruit (5)
Gr. 8		St. K. 13	
	Blackbird (2)		Bread fruit (6)
H. 45		St. L. 11	
	Blackbird (3)		Bread fruit roasted
M. 69		G. 134	
	Black bottle of milk		Bread nut
St. M. 28		D. 93	
			Bridge
		H. 24	

- Broom (1)
 G. 117; L. S. 18; S. 6. Compare Jamaica, Beckwith 1: 204, no. 191; Bermuda, Parsons 20: 256, no. 70; Georgia, Parsons 27a: 387, no. 5; South Carolina, Parsons 18: 168, no. 105; South Carolina, Parsons 13: 30, no. 39; North Carolina, Parsons 2: 204, no. 125; North Carolina, Parsons 11: 390, no. 23; Missouri and Arkansas, Randolph and Spradley, 88; Virginia, Bacon and Parsons, 312, no. 3; South in general, Fauset 1: 282, nos. 65-66; Ontario, Waugh, 68, no. 780; Nova Scotia, Fauset 3: 161, no. 91; Picardy, Carnoy 2: 54
- Broom (2)
 M. 101
- Broom (3)
 M. 135
- Bucket (see Strap)
 St. E. 1; S. 1; St. M. 16; Picardy, Carnoy 2: 54
- Bullet
 M. 61
- Burial
 M. 84
- Buttocks
 D. 91
- Cabbage (1)
 D. 67
- Cabbage head (1)
 D. 84; G. 83
- Cabbage head (2)
 G. 85
- Cacao
 L. S. 53
- Cain and Abel
 L. S. 46
- Calabash (1)
 D. 72
- Calabash (2)
 G. 109. Compare Mauritius, Baissac, 413 (Ans. cask)
- Calabash (3)
 St. C. 13
- Calalou (1)
 M. 106
- Calalou (2)
 G. 142
- Calf in cow
 S. 5. Compare Nova Scotia, Fauset 3: 162, no. 98 (Ans. Sun); Ontario, Waugh, 67, no. 762 (Ans. sound of cow-bell); Ontario, Wintemberg, 133, no. 72 (Ans. watch in pocket); England, Halliwell-Phillipps 2: 85, no. 67 (Ans. blast of horn or any other noise)
- Canary (1)
 L. S. 63
- Canary (2)
 M. 74
- Canary (3)
 D. 113
- Canary (4)
 L. S. 69
- Candle (1)
 T. 11, 12; C. 3; A. 6; St. K. 15; S. 10; St. M. 13; St. C. 15. Compare Barbados, Parsons 21: 286, no. 62; Jamaica, Beckwith 1: 211, no. 228; Bahamas, Parsons 5: 275, no. 5; Bahamas, Parsons 12: 440, no. 20; Bahamas, Parsons 23: 484, no. 124; Bermuda, Parsons 20: 252, no. 45; Louisiana, Perkins, 108, no. 24; South Carolina, Parsons 18: 169, no. 111; South Carolina, Parsons 13: 24, no. 1; Tennessee and North Carolina, (White), Carter, 79; North Carolina, Parsons 2: 202, no. 19; North Carolina, Spenny, 110, no. 2; North Carolina (White) Boggs, 321, no. 8; Virginia, Bacon and Parsons, 317, no. 42; South in general, Fauset 1: 276, no. 9; Nova Scotia, Fauset 3: 156, no. 62; Ontario, Waugh, 69, no. 797; Suriname, Herskovits 2: 441, no. 40; England, Halliwell-Phillipps 1: 93, no. 143
- Candle (2)
 Gr. 3: (?) G. 64
- Candle (3)
 Gr. 55; (?) G. 64
- Candle (4)
 G. 64; L. S. 17

- Candle (5) (see Coconut 1)
 D. 39
- Candle (6)
 G. 65
- Candle (7)
 D. 41
- Cane (1) (see Coconut 7)
 T. 1; Gr. 31; St. V. 11; St. L. 3; M. 2;
 D. 13a; G. 4; L. S. 1; M. G. 14; St. M.
 1, 2; St. T. 1; H. 1, 3, Compare Bar-
 bados, Parsons 21: 277, no. 5; Jamaica,
 Beckwith 1: 200, no. 150; Sierra Leone,
 Mudge-Paris, 320; Mauritius, Baissac,
 397
- Cane (2) (see Coconut 2)
 T. 20; Gr. 51
- Cane (3)
 M. 49
- Cane (4)
 S. 15
- Cane (5)
 H. 2. Compare Suriname, Herskovits 2:
 435, no. 8
- Cane (6)
 G. 157
- Cane (7)
 H. 8
- Cane (8)
 M. 43
- Cane (9)
 M. 43a
- Cane in mill
 M. 85
- Cane (staff)
 St. C. 28
- Cane leaf
 D. 62
- Carafe
 G. 38; St. M. 45
- Carbon (1)
 C. 15
- Carbon (2)
 D. 54
- Cards
 G. 155; St. T. 2
- Carrot
 St. T. 19. Compare Jamaica, Beckwith
 1: 202, no. 173; Suriname, Herskovits
 2: 439, no. 25 (Ans. radish); England,
 Halliwell-Phillipps 2: 70, no. 6
- Cassava
 St. V. 13
- Castor-oil pod (1)
 M. 57; G. 108. Compare Jamaica, Beck-
 with 1: 194, no. 95
- Castor-oil pod (2)
 M. G. 44
- Catch cold
 A. 31
- Cennep (fruit) (see Skinnip)
 St. C. 19
- Cent
 M. G. 76. Compare Bacon and Parsons,
 323, no. 97
- Centipede
 St. C. 8
- Chair
 C. 5
- Chatou
 G. 130
- Cheese
 M. 108
- Cherry (1)
 T. 23; Mt. 8; S. 19; St. T. 21. Compare
 Barbados, Parsons 21: 284, no. 45;
 Bermuda, Parsons 20: 246, no. 6;
 Louisiana, Perkins, 108, no. 22; Vir-
 ginia, Bacon and Parsons, 324, no. 108;
 Philadelphia, Fauset 2: 555, no. 29;
 Nova Scotia, Fauset 3: 154, no. 54;
 Ontario, Waugh, 69, no. 796; England,
 Halliwell-Phillipps 1: 95, no. 149
- Cherry (2)
 Mt. 9
- Chestnut (1)
 G. 92
- Chestnut (2)
 L. S. 8

- Chestnut (3)
L S. 9
- Church
D. 118
- Church and jail
M. G. 88
- Cinders
H. 76
- Clam-cherry
N. 6
- Climbing tree
Gr. 50; St. V. 8. Compare Jamaica, Beckwith 1: 191, no. 74, 193, no. 89; Bahamas, Parsons 23: 485, no. 132
- Cloud (1)
Gr. 69; Mt. 12; A. 11; St. E. 2; St. M. 6; St. C. 12; St. T. 12. Compare Barbados, Parsons 21: 285, no. 55; Jamaica, Beckwith 1: 189, no. 57; South Carolina, Parsons 18: 159, no. 45; Nova Scotia, Fauset 3: 165, no. 116
- Cloud (2)
Mt. 13
- Coal (1)
C. 15
- Coal (2)
S. 9; Ang. 17. Compare Antigua, J. H. Johnson, 85, no. 22; Barbados, Parsons 21: 284, no. 46; Jamaica, Beckwith 1: 212, no. 234; Bermuda, Parsons 20: 248, no. 17; Louisiana, Perkins, 107, no. 17; South Carolina, Parsons 13: 35, no. 68; Virginia, Bacon and Parsons, 324, no. 107; Nova Scotia, Fauset 3: 155, no. 60; Ontario, Waugh, 68, no. 782 (Ans. saddle)
- Coal pit
Gr. 57
- Coal pot
Ang. 21. Compare South Carolina, Parsons 13: 31, no. 43
- Cock (1)
M. 92
- Cock (2)
M. 42; G. 32. Compare Mauritius, Baissac, 402
- Cocoanut (1)
T. 19; Gr. 35; St. L. 44; Mt. 29; St. K. 3; S. 7; St. M. 12; Ang. 24; St. C. 16; St. T. 26. Compare Antigua, J. H. Johnson, 83, no. 2; Barbados, Parsons 21: 280, no. 24, 287, no. 68; Jamaica, Beckwith 1: 192, no. 76, 203, no. 188; Bahamas, Parsons 5: 277, no. 20; Bahamas, Parsons 23: 473, no. 22, 476, no. 46, 482, no. 110; Bermuda, Parsons 20: 244, no. 1; South Carolina, Parsons 18: 159, no. 46; South Carolina, Penn School, 228; South Carolina, Parsons 13: 24, no. 2; Missouri and Arkansas, Randolph and Spradley, 85; Virginia, Bacon and Parsons, 318, no. 53; Philadelphia, Fauset 2: 556, no. 36; South in general, Smiley, 375, no. 6; South in general, Fauset 1: 278, nos. 24-27; Nova Scotia, Fauset 3: 150, no. 39 (Ans. bottle of brandy); Ontario, Waugh, 67, no. 765; Cape Verde Islands, Parsons 17: II, 220, no. 29; England, Halliwell-Phillipps 1: 96, 154
- Cocoanut (2)
T. 21; Gr. 51; St. L. 14; G. 129; Ang. 30; H. 9. Compare Jamaica, Beckwith 1: 201, no. 172; Bahamas, Parsons 5: 276, no. 19; Bermuda, Parsons 20: 254, no. 61; South Carolina, Parsons 13: 32, no. 48; North Carolina, Parsons 2: 202, no. 11; South in general, Fauset 1: 276-277, nos. 10-12
- Cocoanut (3)
Gr. 52; St. L. 45; D. 48; Mt. 17; Ang. 12; H. 6. Compare Jamaica, Beckwith 1: 193, no. 83; Suriname, Herskovits 2: 437, no. 14
- Cocoanut (4)
Gr. 4
- Cocoanut (5)
Gr. 16
- Cocoanut (6)
St. L. 1; D. 15; G. 2. Compare Mauritius, Baissac, 397; Bubi, Fernando Poo, Tessmann 2: 188, no. 1 (ans. Orange)
- Cocoanut (7)
St. L. 2; M. G. 17
- Cocoanut (8)
D. 14; ? G. 3

- Cocoanut (9)
Mt. 18
- Cocoanut (10)
M. 1; G. 1; L S. 2; M. G. 15
- Cocoanut (11)
G. 121; L S. 43
- Cocoanut (12)
G. 94
- Cocoanut (13)
G. 118. Compare Suriname, Herskovits 2: 437, no. 15
- Cocoanut (14)
Ang. 23
- Cocoanut (15)
G. 3
- Cocoanut (16)
D. 35
- Cocoanut (17)
D. 49
- Cocoanut tree (1)
Gr. 63
- ? Cocoanut tree (2)
H. 77
- Coffee tree
M. 96; D. 85
- Coffin
M. 126; D. 24. Compare Bahamas, Parsons 23; 474, no. 30, 478, no. 72; Louisiana, Perkins, 110, no. 43; South Carolina, Parsons 18: 173, no. 160; South Carolina, Parsons 13: 33, nos. 59-60; Virginia, Bacon and Parsons, 321, no. 86; South in general, Fauset 1: 285, no. 100; Nova Scotia, Fauset 3: 153, no. 51; Ontario, Waugh, 71, no. 816; Cape Verde Islands, Parsons 17: II, 256, no. 249
- Colors
L S. 71
- Conquered (Vingt queue)
M. C. 114
- Corn (1)
M. 39
- Corn (2)
St. L. 31; M. 40; D. 7; G. 31; L S. 52; M. G. 3
- Corn (3)
D. 97
- Corn and pigeons
St. B. 1. Compare Jamaica, Beckwith 1: 202, no. 177; Louisiana, Perkins, 110, no. 46; Virginia, Bacon and Parsons, 312, nos. 7, 136; Georgia, Harris 2: 75; Nova Scotia, Fauset 3: 170, no. 152; Suriname, Herskovits 2: 449, no. 88
- Corn flour
A. 35. See also South in general, Smiley, 440, no. 5; see also A. 27; Mt. 26; G. 91
- Corn meal (mill)
Gr. 10
- Corset and watchdog
St. V. 25
- Cost of shoes
L S. 61
- Cotton (1)
Coffee
M. 31, 32, 72; G. 63; L S. 20
- Cotton (2)
G. 145
- Cotton (3)
M. G. 13
- Cotton (4)
M. 102
- Cotton (5)
M. G. 79
- Cow
St. V. 18; M. 63; A. 19; H. 79. Compare Barbados, Parsons 21: 284, no. 48; Jamaica, Beckwith 1: 203, no. 184; Bahamas, Parsons 23: 475, no. 39, 477, no. 58, 481, nos. 91, 92, 98; Bermuda, Parsons 20: 247, no. 11; Louisiana, Perkins, 111, no. 54; South Carolina, Parsons 18: 154, no. 15; North Carolina, Parsons 2: 201, no. 7; Missouri and Arkansas, Randolph and Spradley, 87; Virginia, Bacon and Parsons, 319, no. 59; South in general, Fauset 1: 277, no. 14; Nova Scotia, Fauset 3: 155, no. 58; Ontario, W. J. and K. H. Wintemberg, 123, no. 422; Cape Verde Islands, Parsons 17: II, 227, no. 73; Mauritius, Baissac, 401

- Cow jumped over moon
St. T. 24
- Crab (1)
T. 18, 46
- Crab (2)
T. 37
- Crab (3)
D. 38
- Crab (4)
G. 131
- Crayfish
G. 125
- Cross
H. 37
- Crossing river
T. 17; St. K. 18; S. 16; Ang. 11. Compare Jamaica, Beckwith 1: 209, no. 224; South Carolina, Parsons 18: 161, no. 56; Virginia, Bacon and Parsons, 326, no. 121; South in general, Smiley, 375, no. 1; South in general, Fauset 1: 291-292, nos. 176-178; Ontario, Waugh, 63, no. 694; Cape Verde Islands, Parsons 17: II, 261, no. 279; Rhodesia, Smith and Dale, II, 333; England, Halliwell-Phillipps 2: 87, no. 72
- Cup (1)
H. 39
- Cup (2)
G. 74
- Cusha seed
A. 2. Compare Antigua, J. H. Johnson, 87, no. 45
- Custard apple
St. K. 5
- Cutlass
M. 136
- Daughter
T. 68
- Day
H. 88
- Day and night (1)
M. 38
- Day and night (2)
H. 90
- Dead body
M. 127
- Dead carried living (1)
M. 34. Compare Barbados, Parsons 21: 284, no. 50; Jamaica, Beckwith 1: 198, no. 136; Bahamas, Parsons 5: 276, no. 15
- Dead carried living (2)
D. 92, 111. Compare Nova Scotia, Fauset 3: 170, no. 150
- Dead from living
St. L. 35; St. M. 19; N. 2. Compare Barbados, Parsons 21: 285, no. 57; Louisiana, Perkins, 111, nos. 60, 61; Georgia, Parsons 27a: 387, no. 11; South Carolina, Parsons 18: 158, no. 38; South Carolina, Penn School, 228; South Carolina, Parsons 13: 30, no. 38; Tennessee and North Carolina (White), Carter, 78; North Carolina (White), Boggs, 324, no. 22; North Carolina, Parsons 11: 390, no. 19; South in general, Fauset 1: 285, nos. 93, 95; Nova Scotia, Fauset 3: 140-141, no. 1; Cape Verde Islands, Parsons 17: II, 263-264. See Tale 278
- De rat vin*
M. G. 113
- Dividing eggs
Ang. 25
- Dix manches (Dimanche)
M. G. 39
- Dog (1)
Gr. 22
- Dog (2)
St. T. 3
- Dog eating from pot
A. 24. Compare Cape Verde Islands, Parsons 17: II, 228, no. 83
- (?) Dog head
D. 119
- Donkey
Gr. 23
- Donkey and Bishop
D. 115
- Donkey in field
L S. 68

- Door
- St. L. 22
- Earth and sky (and sea)
- St. L. 4; M. 44; L S. 37
- Dossier (Dos scié)
- M. 129
- Earth and sky
- H. 59
- Double status
- T. 29; N. 4; St. T. 16. Compare Bermuda, Parsons 20: 259, no. 111; Jamaica, Beckwith 1: 208, no. 219; Suriname, Herskovits 2: 451, no. 101; England, Halliwell-Phillipps 2: 88, no. 73
- Egg (1)
- T. 13; Gr. 42. Compare Bermuda, Parsons 20: 251, no. 42
- Egg (2)
- Gr. 43; St. V. 5, 15; D. 121; Mt. 10; A. 1; St. K. 14; S. 11; St. B. 2; St. C. 11. Compare Suriname, Herskovits 2: 439, no. 28; Barbados, Parsons 21: 282, no. 34; Jamaica, Beckwith 1: 211, no. 230; Bahamas, Parsons 12: 440, nos. 13, 17; Bahamas, Parsons 23: 472, no. 10, 476, no. 52, 480, no. 82, 481, no. 93; Bermuda, Parsons 20: 255, no. 56; Georgia, Parsons 27a: 387, no. 6; South Carolina, Parsons 18: 165, no. 74; South Carolina, Parsons 13: 25, no. 4; Tennessee and North Carolina (White), Carter, 79; North Carolina, Parsons 2: 206, no. 51; Virginia, Bacon and Parsons, 314, no. 23; South in general, Fauset 1: 282, no. 60; Nova Scotia, Fauset 3: 163, no. 107; Ontario, W. J. and K. H. Wintemberg, 123, no. 423; England, Halliwell-Phillipps 1: 92, no. 140
- Egg (3)
- Mt. 11; St. M. 35; St. C. 5. Compare Antigua, J. H. Johnson, 87, no. 43; Bahamas, Parsons 5: 275, no. 3; South Carolina, Parsons 18: 166, nos. 76, 77; South Carolina, Parsons 13: 29, no. 28
- Egg (4) (Ring)
- T. 59; Gr. 7; St. L. 24; M. 6, 7; D. 2, 18; G. 12, 13; L S. 16; H. 11, 12; Compare Suriname, Herskovits 2: 439, no. 29a
- Egg (5)
- G. 71; M. G. 75; St. M. 49; H. 13
- Egg (6)
- D. 19; G. 72; L S. 30. Compare Jamaica, Beckwith 1: 193, no. 86; Bermuda, Parsons 20: 251, no. 35; Louisiana, Perkins, 110, no. 48; South Carolina, Parsons 18: 165, no. 75; South Carolina, Parsons 13: 34, no. 64; Virginia, Bacon and Parsons, 312, no. 2; Mauritius, Baissac, 403
- Drawer
- G. 111
- Ducks
- A. 32; N. 26; St. M. 24; St. T. 9. Compare Antigua, J. H. Johnson, 84, no. 20; Jamaica, Beckwith 1: 208, no. 217; Bermuda, Parsons 20: 256, no. 71; South Carolina, Parsons 18: 170, no. 115; North Carolina, Spenny, 110, no. 6; Virginia, Bacon and Parsons, 322, no. 91; Philadelphia, Fauset 2: 556, no. 31; Nova Scotia, Fauset 3: 162, no. 100
- Each
- Gr. 53; M. 28; M. G. 59; Ang. 37; H. 96. Compare Antigua, J. H. Johnson, 86, no. 39; Barbados, Parsons 21: 279, no. 21; Jamaica, Beckwith 1: 207, no. 214; Bahamas, Parsons 23: 471, no. 6, 478, no. 63; Bermuda, Parsons 20: 251, no. 37; Louisiana, Perkins, 108, no. 25; Georgia, Parsons 27a: 387, no. 9; South Carolina, Parsons 18: 169, no. 108; South Carolina, Parsons 13: 32, no. 55; North Carolina, Parsons 2: 202, no. 13; North Carolina, Parsons 11: 389, no. 12; Missouri and Arkansas, Randolph and Spradley, 85; Virginia, Bacon and Parsons, 316, no. 38; South in general, Smiley, 375, no. 4; South in general, Fauset 1: 280, no. 39; Philadelphia, Fauset 2: 553, no. 2; Nova Scotia, Fauset 3: 148-149, no. 33; Cape Verde Islands, Parsons 17: II, 261, no. 281
- Ear (1)
- Gr. 74
- Ear (2)
- M. 51
- Ear (3)
- H. 32

- Egg (7)
 St. L. 33; H. 14 no. 73; Cape Verde Islands, Parsons 17: II, 253, no. 225
- Egg (8)
 A. 4; Ang. 35; St. C. 22. Compare Barbados, Parsons 21: 276, no. 2; South in general, Fauset 1: 282, no. 61; Philadelphia, Fauset 2: 554, no. 20
- Egg (9)
 M. G. 74
- Eiffel Tower
 M. G. 119
- Excrement (1)
 M. 37; D. 30; G. 30; M. G. 9; St. M. 47
- Excrement (2)
 M. 91
- Excrement (3)
 M. G. 8
- Excrement (4)
 G. 141; L S. 54
- Eyes (1)
 T. 55; Gr. 1, 77 (Teeth, Tongue; Zanna); M. 128; D. 10; G. 54; L S. 33; St. T. 18
- Eyes (2)
 H. 56. Compare Mauritius, Baissac, 599
- Feather dropped by bird
 Gr. 46; St. L. 27; D. 33, 34; G. 24; M. G. 45; H. 97. Compare Barbados, Parsons 21: 279, no. 19; Jamaica, Beckwith 1: 197, nos. 127, 182
- February
 G. 115
- Fig leaf
 G. 106. Compare Mauritius, Baissac, 408
- Fig tree (1)
 M. 53
- Fig tree (2)
 G. 51
- Fingers
 C. 12
- Finger nail
 Gr. 47, 73; C. 18; St. L. 36; M. 5; D. 27; G. 11; L S. 3; M. G. 42; St. M. 34. Compare Jamaica, Beckwith 1: 200, no. 163; Bahamas, Parsons 23: 479,
- Fire (1)
 St. L. 9
- Fire (2)
 St. L. 15
- Fire and pot (1)
 G. 156. Compare Picardy, Carnoy 2: 54
- Fire and pot (2)
 Mt. 32
- Fire, pan and cassava
 S. 8. Compare Jamaica, Beckwith 1: 201, no. 171
- Fire stones (1)
 Gr. 54; H. 18
- Fire stones (2)
 M. 3; D. 20; G. 6; L S. 5; M. G. 26; St. M. 42
- Fire stones (3)
 H. 17
- Fire stones (4)
 G. 9
- Fish (1)
 Gr. 14
- Fish (2)
 M. 87
- Fisherman
 M. 93
- Fish net (1)
 M. G. 46
- Fish net or pot (2)
 M. 14; G. 76, 77; L S. 15; M. G. 47
- Fish net (3)
 G. 78
- Fish pot
 T. 31; Gr. 26; C. 17; St. V. 2; St. L. 18; M. 10; D. 25, 26; L S. 50; Ang. 20; S. C. 21. Compare Bermuda, Parsons 20: 253, no. 52; Bahamas, Parsons 12: 440, no. 6 (Ans. Thimble); Bahamas, Parsons 23: 485, no. 130
- Five blue beans
 St. M. 30
- Five pence farthing
 Mt. 30

- G. 91 Flour (1) Glass (2)
D. 15a
- G. 97 Flour (2) Gourd (Giraumon) (1)
M. G. 21; M. 47; G. 40; St. E. 7; S. 4;
St. M. 18; Ang. 40
- M. 98 Fork (1) Gourd (2)
St. L. 21; M. G. 22
- St. L. 34 Fork (2) Gourd (3)
M. G. 77
- A. 30 Four cats Gourd (4)
T. 61; D. 36; G. 42
- Four feet Gourd (5)
G. 81; M. G. 49. Compare Jamaica,
Beckwith 1: 202, no. 178; (?) Nova
Scotia, Fauset 3: 159, no. 82; Mauri-
tius, Baissac, 399
- Four feet took four feet, etc.
D. 79; Ang. 22; H. 95. Compare Antigua,
J. H. Johnson, 86, no. 30; Barbados,
Parsons 21: 287, no. 66; Bahamas,
Finlay, 295, no. 9; Bahamas, Parsons
12: 441, no. 22; Bahamas, Parsons 23:
479, no. 77; Bermuda, Parsons 20: 253,
no. 55; Louisiana, Perkins, 111, no. 57;
South Carolina, Parsons 18: 163, no.
61; South Carolina, Parsons 13: 34,
no. 62; Virginia, Bacon and Parsons,
314, nos. 17, 20; South in general,
Fauset 1: 291, no. 175; Philadelphia,
Fauset 2: 556, no. 35; Ontario, Waugh,
67, no. 769; Cape Verde Islands, Par-
sons 17: II, 260, nos. 275-277; Eng-
land, Halliwell-Phillipps 1: 94, no. 145;
England, Halliwell-Phillipps 2: 69, no.
1
- N. 23 Four kinds of wood
- Fowls
N. 27. Compare Nova Scotia, Fauset 3:
176, no. 220
- G. 26 Fruit on tree M. 60
- M. G. 72 Fruit of chataignier D. 11; M. G. 53
- M. 81 Fruit, worm G. 68
- Glass (1)
St. L. 25; M. 46 H. A., H. P., etc.
St. V. 14. Compare Antigua, J. H. John-
son, 86, no. 32; England, Halliwell-
Phillipps 2: 73, no. 16
- Grafted orange
M. 68
- Gramophone
D. 100
- (?) Gridiron
M. G. 103
- Grieving and Rejoicing
N. 3. Compare Cape Verde Islands, Par-
sons 17: II, 262, no. 289
- Guava
St. K. 10
- Gun (1)
T. 24, 58; Gr. 68; C. 2; D. 12; Mt. 4; N.
19; St. M. 15; Ang. 39. Compare Bar-
bados, Parsons 21: 283, no. 40; Ja-
maica, Beckwith 1: 183, no. 7; Ba-
hamas, Parsons 12: 440, nos. 8, 18;
Bahamas, Parsons 23: 472, no. 13,
474, no. 32, 477, no. 54, 481, nos. 90,
95; Bubi, Fernando Poo, Tessmann 2:
189, no. 8
- Gun (2)
M. 60
- Gun (3)
D. 11; M. G. 53
- Gun (4)
G. 68

- Hand
M. G. 4
- Hands and teeth
M. 25
- Hat (1)
H. 92
- Hat (2)
D. 116
- Hat (3)
G. 135; L S. 47
- Heaven and bald man
A. 22. Compare Ontario, Waugh, 65, no. 732
- Hell and Shoemaker shop
A. 9. Compare Barbados, Parsons 21: 291, nos. 103, 112; Jamaica, Beckwith 1: 217, no. 270
- "Her"
St. T. 13
- Hippolyte
M. G. 112
- Hole
L. S. 44; Mt. 25. Compare Antigua, J. H. Johnson, 84, no. 12; Barbados, Parsons 21: 283, no. 43; Jamaica, Beckwith 1: 185, no. 22, 190, no. 64; Bahamas, Finlay, 295, no. 3; Bermuda, Parsons 20: 256, nos. 77, 78; Virginia, Bacon and Parsons, 316, no. 41; North Carolina, Parsons 11: 389, no. 13; Nova Scotia, Fauset 3: 175 no. 209; Ontario, Waugh, 68, no. 775
- Honey for a lion (Sampson's riddle)
Ang. 18
- Horse
Gr. 18
- Horse and laundress
M. 119
- Hummingbird nest
D. 86
- Hundred francs
M. G. 37
- Hymn book, prayer book, Bible
Ang. 4
- Itch
D. 44
- Jack plane
Gr. 56; C. 4; D. 42; G. 125; L S. 19; Ang. 1. Compare Barbados, Parsons 21: 284, no. 49; Bermuda, Parsons 20: 258, no. 98; South Carolina, Parsons 18: 167, no. 92; Cape Verde Islands, Parsons 17: II, 238, no. 144; Mauritius, Baissac, 398
- Jack Spaniards (1)
T. 7. Compare Jamaica, Beckwith 1: 189, no. 56
- Jack Spaniards (2)
N. 16
- Jean d'Arc (1)
M. G. 105
- Jean d'Arc (2)
M. G. 106
- Jean d'Arc (3)
M. G. 107
- Key
D. 14a
- Key and ?
M. G. 95
- Key and ? lock
G. 139
- Kinship
T. 35; A. 34. Compare Barbados, Parsons 21: 296, no. 12; Bermuda, Parsons 20: 255, no. 63; Louisiana, Perkins, 109, no. 29, 110, nos. 34, 35; South Carolina, Parsons 18: 168, no. 107; South in general, Fauset 1: 291, no. 172; Nova Scotia, Fauset 3: 143-144, no. 7; 144, nos. 8, 9, 10; Ontario, Waugh, 64, nos. 696, 699
- Lady and musket
St. V. 23. Compare Barbados, Parsons 21: 291, no. 110; Ontario, Waugh, 64, no. 708
- Lady and vessel
Gr. 61. Compare Nova Scotia, Fauset 3: 172, no. 179
- Lamp (1)
T. 2. Compare Jamaica, Beckwith 1: 201, no. 166
- Lamp (2)
St. L. 13; M. 18; D. 13; G. 23; M. G. 11, 12; St. M. 40; H. 10

- Lamp (3)**
- M. 16 (also Light); G. 22 (also Yam). Compare Smoke, Beckwith 1: 199, no. 141; Mauritius, Baissac, 400, 422
- Lamp (4)**
- L S. 42
- Lamp (5)**
- M. 18a
- Lamp (6)**
- M. 103. Compare Mauritius, Baissac, 398
- Land a rat**
- Gr. 2
- Lawyer and ?**
- M. 110
- Leaf**
- Gr. 64
- Leather from fetus**
- Ang. 38. Compare Barbados, Parsons 21: 288, no. 78; Jamaica, Beckwith 1: 210, no. 227; South Carolina, Parsons 18: 154, no. 12; Tennessee and North Carolina, (White), Carter, 77; Nova Scotia, Fauset 3: 143, no. 6; England, Halliwell-Phillipps 2: 79. no. 40
- Letter (1)**
- T. 53 (also Smoke, Fire); Gr. 34, 75; M. 21, 24; D. 21. Compare South Carolina, Parsons 18: 168, no. 100; Cape Verde Islands, Parsons 17: II, 245, nos. 176, 179
- Letter (2)**
- M. 99
- Letter A (1)**
- St. V. 22
- Letter A (2)**
- L S. 64
- Letter A J**
- L S. 58
- Letter H**
- L S. 55
- Letter K**
- L S. 60
- Letters O G P**
- M. G. 97
- Letters O Q P**
- L S. 59
- Letter R**
- M. G. 108
- Life and death**
- H. 49
- Lightning (1)**
- St. L. 23
- Lightning (2)**
- St. V. 10
- Lightning (3)**
- D. 110
- Lightning and thunder**
- M. 78
- Lock**
- G. 87; L S. 12
- Louis Philippe**
- L S. 70
- Louse (1)**
- D. 71
- Louse (2)**
- G. 127
- "Love I sit on, etc."**
- N. 1. Compare Barbados, Parsons 21: 281, no. 29; Bermuda, Parsons 20: 252, no. 47; Louisiana, Perkins, 111, no. 62; South Carolina, Parsons 18: 157, no. 37; South Carolina, Parsons 13: 26, no. 10; North Carolina, Parsons 2: 203, no. 23; North Carolina (White), Boggs, 322, no. 12; Tennessee and North Carolina (White), Carter, 77; Missouri and Arkansas, Randolph and Spradley, 82; Virginia, Bacon and Parsons, 327, no. 135; South in general, Fauset 1: 280, no. 40; Nova Scotia, Fauset 3: 142, no. 4
- Machine**
- G. 140
- Maiden apple**
- St. C. 18
- Mammy apple**
- St. K. 9
- Man**
- M. 120; G. 99; M. G. 101; N. 24. Compare Louisiana, Fortier, 67; Virginia,

- Bacon and Parsons, 314, no. 21; South in general, Fauset 1: 291, no. 174; Ontario, Waugh, 70, no. 811
- Man and woman in church
St. L. 29; M. 19; D. 74a; M. G. 32. Compare Cape Verde Islands, Parsons 17: II, 248, no. 203
- Man on horseback
M. G. 62
- Man with largest head
L S. 66. Compare South Carolina, Parsons 18: 174, no. 176; Philadelphia, Fauset 2: 555, no. 27
- Man who is not a man, etc.
T. 28
- Man, woman and child (1)
Gr. 41; St. V. 4; St. L. 43; A. 16; St. M. 29. Compare Antigua, J. H. Johnson, 85, no. 23; Barbados, Parsons 21: 285, no. 53; Bermuda, Parsons 20: 261, no. 123; Virginia, Bacon and Parsons, 325, no. 11
- Man, woman and child (2)
M. G. 100
- Mango (1)
A. 25; St. K. 2. Compare Antigua, J. H. Johnson, 88, no. 60; Bermuda, Parsons 20: 248, no. 16
- Mango (2)
St. K. 12
- Mango tree
Mt. 14
- Mangoose
St. T. 6
- Marie Galante
M. G. 93
- Mat
G. 90
- Match (1)
L S. 6
- Match (2)
M. G. 48
- Melon
H. 9
- Milking cow
St. V. 17. Compare Jamaica, Beckwith 1: 202, no. 181; Virginia, Bacon and Parsons, 327, no. 129; Nova Scotia, Fauset 3: 159, no. 80; Ontario, Waugh, 67, no. 764
- Mill (1)
D. 43
- Mill (2)
D. 90
- Mill (manioc) (3)
G. 144
- Mill roller (1)
M. 23
- Mill roller (2)
M. 23a; M. G. 67 (ans. mill sails)
- Mirabeau
M. G. 111
- Mirror
G. 126
- Mistress Should
St. V. 21. Compare Barbados, Parsons 21: 283, no. 38
- Months (1)
T. 56
- Months (2)
M. 26
- Months (3)
S. 12
- Moon (1)
T. 3
- Moon (2) (see Egg 1)
T. 13
- Moon (3)
Gr. 48; M. 67 (Sun); G. 49 (Cheese); L S. 11; A. 13. Compare Jamaica, Beckwith 1: 188, no. 53; Bahamas, Parsons 23: 480, no. 83, 482, no. 108
- Moon (4)
G. 60
- Moon (5)
St. T. 10; St. M. 14
- Moon (6)
D. 108

- M. G. 24 Moon (7)
- M. G. 43 Moon (four quarters)
- D. 52; M. G. 96 Moon, star, sky
- St. V. 3 More left
- Gr. 32; N. 9; Ang. 41. Compare Barbados, Parsons 21: 283, no. 38; Jamaica, Beckwith 1: 207, no. 212; South Carolina, Parsons 18: 167, no. 91; Virginia, Bacon and Parsons, 320, no. 63; South in general, Smiley, 375, no. 5; South in general, Fauset 1: 278, no. 28; Philadelphia, Fauset 2: 554, no. 18; Nova Scotia, Fauset 3: 148, no. 29
- Mt. 27 Mother
- A. 26 Muckle lime
- M. G. 90 Mulatto with fine hair
- M. 17 Nail
- D. 99. Compare Antigua, J. H. Johnson, 88, no. 55; Barbados, Parsons 21: 291, no. 118; Bahamas, Parsons 12: 441, no. 24; Louisiana, Perkins, 113, no. 85; South Carolina, Parsons 18: 170, no. 119; South Carolina, Parsons 13: 33, no. 56; North Carolina, Parsons 2: 204, no. 26
- Mt. 33 Name (2)
- M. G. 117 Napoleon
- M. G. 116 Napoleon's white horse
- T. 63; C. 6. Compare Jamaica, Beckwith 1: 189, no. 52
- C. 8. Compare Jamaica, Beckwith 1: 188, no. 52; Bahamas, Parsons 23: 475, no. 35, 478, no. 67; South Carolina, Parsons 13: 37, no. 89
- G. 43 Needle (3)
- G. 101 Needle (4)
- G. 102 Needle (5)
- T. 38, 62. Compare Cape Verde Islands, Parsons 17: II, 244, no. 169
- Gr. 67; M. 130. Compare Jamaica, Beckwith 1: 183, no. 4
- S. 13. Compare Barbados, Parsons 21: 276, no. 3; Jamaica, Beckwith 1: 186, no. 33; 187, no. 34; Bahamas, Parsons 23: 485, no. 133; Bermuda, Parsons 20: 261, no. 125; Louisiana, Perkins, 108, no. 23; South Carolina, Parsons 13: 37, no. 88; North Carolina, Spenny, 110, no. 3; Virginia, Bacon and Parsons, 324, no. 106; Nova Scotia, Fauset 3: 159, no. 79; Ontario, Waugh, 68, no. 773; England, Halliwell-Phillips 2: 84, no. 60
- St. V. 16 Needle and thread (4)
- M. 48 Needle and thread (5)
- D. 45; L S. 35 Needle and thread (6)
- H. 68 Needle and thread (7)
- G. 55 Needle and thread (8)
- St. L. 26 Needle and thread (9)
- M. G. 52 Needle and thread (10)
- Ang. 29. Compare Jamaica, Beckwith 1: 186, no. 33

	Negro under helmet		One Frenchman drunk
G. 148; M. G. 57		L. S. 62	
	Nest (1)	M. 73	Opera-glasses (1)
M. 20			
	Nest (2)	D. 50	Opera-glasses (2)
D. 98			
	No difference	D. 51	Opera-glasses (3)
T. 43			
	None	G. 5	Orange
A. 37			
	None left	T. 52	Oven (1)
S. 17. Compare Antigua, J. H. Johnson, 84, no. 19; South Carolina, Parsons 18: 172, no. 148; Nova Scotia, Fauset 3: 175, no. 206; Ontario, Waugh, 72, no. 822		St. L. 30; D. 78	Oven (2)
	Nose (1)	D. 103	Oven (3)
St. L. 39			
	Nose (2)	Ang. 26	Oven (4)
D. 105		Gr. 17	Oxen (1)
	Nose and nostrils		Oxen (2)
Mt. 6; St. M. 25		D. 89	
	Nostrils		Painter and crocodile
G. 119		M. 118	
	Nursing-bottle	M. G. 66	Palm tree
M. 134			
	Nursing mother	St. M. 39. Compare Bahamas, Parsons 5: 276, no. 9	Papaw (1)
M. G. 28			
	Nut (1)	St. K. 8	Papaw (2)
D. 28			
	Nut (2)	D. 66; G. 147	Papaw (3)
D. 40			
	One	M. G. 84	Paper (1)
A. 15. Jamaica, Beckwith 1: 208, no. 216; Bermuda, Parsons 20: 264, no. 159; Louisiana, Perkins, 109, no. 28; South Carolina, Parsons 18: 169, no. 109; North Carolina (White), Boggs, 324, no. 21; Missouri and Arkansas, Randolph and Spradley, 84; South in general, Smiley, 375, no. 2; South in general, Fauset 1: 286, no. 112; Nova Scotia, Fauset 3: 152, no. 47; Ontario, Waugh, 71, no. 819; England, Halliwell-Phillips 1: 95, no. 151			Paper (2)
			Spittle
		T. 50; St. L. 32; D. 114; G. 105; S. 31; M. G. 80, 81; H. 47. Compare Barbados, Parsons 21: 285, no. 52; Suriname, Herskovits 2: 439, no. 33; Cape Verde Islands, Parsons 17: II, 245, no. 178	
		G. 69	Paper (writing)

- Paper and ink
H. 48 C. 7 Pease (12)
- Paris
M. G. 110 T. 34 Pecan tree
- Parrot
St. T. 14 M. G. 30 Pen (1)
- Parts of body
T. 32 M. G. 85 Pen (2)
- Paying for a drink
St. L. 40 Pen and paper (1)
T. 36. Compare Bermuda, Parsons 20:
250, no. 33; Jamaica, Beckwith 1: 197,
no. 120
- Pear (pair)
T. 39. Compare Philadelphia, Fauset 2:
553, no. 3; Louisiana, Perkins, 113, no.
78 Pen and paper (2)
T. 54
- Pease (1)
T. 33; M. 13; G. 20; St. C. 26. Compare
Barbados, Parsons 21: 278, no. 12;
Jamaica, Beckwith 1: 187, no. 43 Pen, paper and ink (1)
M. 79
- Pease (2)
Gr. 6; St. V. 19; D. 58; G. 18: L S. 38 Pen, paper and ink (2)
G. 98
- Pease (3)
G. 16; L S. 39 Penny
A. 8. Compare Bahamas, Parsons 23:
485, no. 134
- Pease (4)
G. 17 C. 16 Pepper (1)
- Pease (5)
G. 21 St. C. 2 Pepper (2)
- Pease (6)
C. 7. Compare Jamaica, Beckwith 1: 184,
no. 14; Bahamas, Parsons 23: 473, no.
16, 477, no. 60, 483, no. 116 Pepper (3) see Egg (1)
Gr. 40
- Pease (7)
M. 12; D. 58a Pepper (4)
M. 89; D. 63; G. 50; L S. 40; M. G. 20
- Pease (8)
M. 11 M. 27; G. 25; M. G. 58. Compare Mauri-
tius, Baissac, 398
- Pease (9)
Mt. 15 D. 64 Pepper (6)
- Pease (10)
D. 29; G. 19; L S. 29; M. G. 56; St. M.
46. Compare Barbados, Parsons 21:
279, no. 20; Suriname, Herskovits 2:
439, no. 26a (Ans. Dry and green
leaves); Bubi, Fernando Poo, Tess-
mann 2: 189-190, no. 9 (Ans. Foliage) Pestle
G. 82
- Pease (11)
H. 44 Picking cocoanut
St. L. 16; M. 56; D. 59; G. 45; L S. 22;
M. G. 70. Compare Mauritius, Bais-
sac, 404
T. 26; Gr. 15, 79; C. 20; St. L. 37; M. 4;
D. 8; G. 10; L S. 4; M. G. 54; Mt. 16;
N. 15; St. M. 4; H. 4. Compare
Antigua, J. H. Johnson, 88, no. 61;

- Jamaica, Beckwith 1: 198, no. 135;
Bahamas, Parsons 12: 440, no. 15;
Bahamas, Parsons 23: 471, no. 5, 475,
no. 44, 483, nos. 112, 118
- G. 104 Picture
M. 104 Pig (1)
G. 132 Pig (2)
M. 132 Pig (3)
D. 57 Pig and firepot
T. 49; M. 30; D. 9; G. 27; M. G. 102;
H. 93 Pig, Man, Mango
G. 53; N. 29; Ang. 36. Compare Jamaica,
Beckwith 1: 208, no. 221 Pigeons
G. 61 Pimp (Mackerel)
C. 9 Pipe (1)
M. 45 Pipe (2)
D. 47; G. 37. Compare Jamaica, Beck-
with 1: 183, no. 5; Bahamas, Parsons
23: 480, no. 85, 481, no. 97; Cape Verde
Islands, Parsons 17: II, 246, no. 185 Pipe (3)
H. 15 Pistache skin
Ang. 31. Compare Antigua, J. H. John-
son, 110, no. 5; Bermuda, Parsons 20:
258, no. 106; South Carolina, Parsons
13: 30, no. 33 Plate and a half
Gr. 13 Plum
L S. 36 Plum tree
A. 36; St. M. 37 Pomegranate (1)
Pomegranate (2)
St. L. 42; D. 95; L S. 26; M. G. 19; St.
M. 3
Pomegranate (3)
M. 70; H. 43. Compare Mauritius, Bais-
sac, 402
Pomegranate (4)
St. L. 41
Postage stamp
G. 149
Pot (1)
Gr. 49. Compare Barbados, Parsons 21:
284, no. 51; Jamaica, Beckwith 1: 188,
no. 51, 196, no. 116; Suriname, Her-
skovits 2: 441, no. 45
Pot (2)
D. 102; G. 113
Pot and fire stones (1)
T. 30
Pot and fire stones (2)
St. V. 7; Mt. 5; N. 10; St. M. 22; Ang.
27. Compare Antigua, J. H. Johnson,
88, no. 66
Pot and fire stones (3)
G. 7
Pot and fire stones (4)
G. 8
Pot and fire (1)
H. 19
Pot and fire (2)
Mt. 26. Compare Jamaica, Beckwith 1:
197, no. 123; Bahamas, Parsons 5:
276, no. 12; Bahamas, Parsons 23: 474,
no. 33, 475, no. 43, 478, no. 71, 482,
no. 107; South Carolina, Parsons 18:
155, no. 16
Potato
G. 75
Potato and coconut
G. 95
Pregnant woman (1)
D. 82; G. 70a; M. G. 29
Pregnant woman (2)
G. 70. Compare Ontario, Waugh, 67, no.
763 (Ans. Egg in duck); Ontario, Win-

- temberg, 133, no. 74 (Ans. Egg in duck) M. 94 Rat (2)
- D. 104 Pressing iron G. 14 Rat and syrup
- A. 14; N. 20; St. M. 11; Ang. 28; St. C. 4 M. 133 Revolver
- Ang. 14 Prickly pear (2) T. 9 Rice (1)
- M. G. 33 Priest Rice (2)
- M. G. 87 Priest and stair Gr. 28, 29; St. V. 9; D. 70; Mt. 1; A. 21; N. 18; Ang. 5. Compare Barbados, Parsons 21: 277, no. 9; Bahamas, Beckwith 1: 474, no. 27
- M. G. 94 Priest and wish Rice (in pot) (3)
- G. 152 Prune A. 27; St. M. 23; Ang. 6. See Mt. no. 26
- A. 7; St. C. 7. Compare Antigua, J. H. Johnson, 85, no. 24; Barbados, Parsons 21: 278, nos. 14, 15; Bermuda, Parsons 20: 250, no. 27; Jamaica, Beckwith 1: 213, no. 236; Tennessee and North Carolina (White), Carter, 78; Virginia, Bacon and Parsons 324, no. 109; Philadelphia, Fauset 2: 555, no. 25; Nova Scotia, Fauset 3: 149, no. 35 M. G. 55 Ring (wedding)
- D. 112; G. 116 Pulse D. 37 River (1)
- Mt. 19; St. M. 36; St. C. 1 Pumpkin (1) G. 143; St. E. 5. Compare Suriname, Herskovits 2: 441, no. 38
- M. 71 Pumpkin (2) M. 29 River (3)
- T. 15. Compare Jamaica, Beckwith 1: 184, no. 15, 199, no. 147, 200, no. 162 D. 53 River (4)
- M. 75 Quail St. T. 27. Compare Bermuda, Parsons 20: 255, no. 66; Virginia, Bacon and Parsons 319, no. 61; South in general, Fauset 1: 283, no. 76; Nova Scotia, Fauset 3: 168, no. 132; Ontario, Waugh, 69, no. 787; Picardy, Carnoy 2: 53
- D. 88; G. 151 Rabbit and chicken D. 76 Roman wood
- H. 66 Rain St. E. 13 Room
- Ang. 16 Rainbow St. V. 20. Compare Jamaica, Beckwith 1: 192, no. 77; North Carolina, Parsons 2: 206, no. 48; Virginia, Bacon and Parsons, 327, no. 130; Nova Scotia, Fauset 3: 149, no. 36; England, Halliwell-Phillipps 2: 71, no. 9
- M. 8; D. 23 Rat (1) G. 151 Rudder

M. 86; G. 34; L S. 25; M. G. 18; St. M. 41	Rum (1)	Gr. 9; St. L. 8; M. 54; D. 73; St. E. 4; S. 2. Compare Jamaica, Beckwith 1: 195, no. 105; South Carolina, Parsons 18: 160, no. 51; Cape Verde Islands, Parsons 17: 257, no. 256	Sea water (2)
G. 96	Rum (2)		
G. 112	Rum (3)	H. 27	Sea water (3)
D. 87	Rum (4)	M. G. 68	Sea water (4)
A. 5	Rum (5)	T. 25	Seven months
M. G. 50	Saddle	M. 124	Shadow (1)
M. G. 36	Saint Ba'be	D. 31	Shadow (2)
Ang. 33	Salt		Shilling (dividing)
St. T. 22	Sandwich	Ang. 10. Compare Jamaica, Beckwith 1: 209, no. 222	
G. 153. Compare Mauritius, Baissac, 419. For frying pan, compare Barbados, Parsons 21: 287, no. 69; Bermuda, Parsons 20: 262, no. 135; South Carolina, Parsons 13: 28, no. 19; South Carolina, Parsons 18: 173, no. 159	Saucepan	T. 16	Ship (1)
	Scissors	C. 21	Ship (2)
St. L. 5, 6 (Thimble); M. 97; D. 16, 17; G. 52. Compare Jamaica, Beckwith 1: 185, no. 12		St. M. 9	Ship (3)
	Sea (1)	St. C. 25	Ship (4)
H. 26	Sea (2)	G. 46	Shoe (1)
M. 55	Sea (3)	D. 81; G. 47; L S. 24; M. G. 41	Shoe (2)
H. 29	Sea (4)	M. 125	Shoes, price of
G. 120	Sea (5)		Sin
G. 146	Sea (6)	N. 5. Compare Antigua, J. H. Johnson, 87, no. 41	Sister
G. 67; St. E. 5. Compare South in general, Fauset 1: 283, no. 77		C. 10	Six (1)
C. 19	Sea water (1)	S. 20	Six (2)
		St. T. 31	Skin
		M. G. 65	

- Skinnip (see Cennep)
 St. K. 6
- Sky (1)
 G. 62
- Sky (2)
 T. 47; G. 79; L. S. 10. Compare Jamaica, Beckwith 1: 189, no. 57; Bahamas, Parsons 5: 276, no. 11; Bahamas, Parsons 23: 477, no. 61; Picardy, Carnoy 2: 53
- Sky and stars
 G. 59; L. S. 51
- S(mile)s
 T. 42
- Smoke (1)
 T. 4; Gr. 59; C. 13; N. 13; St. C. 20. Compare Barbados, Parsons 21: 278, no. 16; Jamaica, Beckwith 1: 201, no. 164; Bahamas, Parsons 12: 440, no. 16; Bahamas, Parsons 23: 476, no. 51; Bermuda, Parsons 20: 245, no. 4; Louisiana, Perkins, 106, no. 10; South Carolina, Parsons 18: 153, nos. 6-8; South Carolina, Parsons 13: 26, no. 8; North Carolina, Parsons 2: 201, no. 3; Missouri and Arkansas, Randolph and Spradley, 86; Virginia, Bacon and Parsons, 313, nos. 10, 11; South in general, Fauset 1: 281, nos. 53-54; Nova Scotia, Fauset 3: 156-157, no. 65; Ontario, Waugh, 71, no. 814
- Smoke (2)
 St. M. 7, 31; Ang. 34. Compare Barbados, Parsons 21: 276, no. 1; Jamaica, Beckwith 1: 190, no. 64, 203, no. 185; Bahamas, Parsons 23: 477, no. 55, 484, no. 126; South Carolina, Parsons 18: 152, no. 5; Virginia, Bacon and Parsons, 327, no. 132
- Smoke (3)
 L. S. 45
- Snail
 M. G. 64
- Snake
 M. 15
- Snuff
 A. 10
- Sole
 G. 137
- Soursop (1)
 T. 22; St. V. 12; Nova Scotia, Fauset 3: 153, no. 50 (Ans. Watermelon)
- Soursop (2)
 Gr. 25; C. 14; H. 20
- Soursop (3)
 Gr. 60
- Soursop (4) (Cocoanut)
 Mt. 28; S. 14; St. M. 38; St. C. 17; St. T. 4
- Soursop (5)
 G. 56. Compare Barbados, Parsons 21: 278, no. 11; Suriname, Herskovits 2: 437, no. 16a
- Soursop (6)
 G. 57
- Soursop (7)
 G. 58; M. G. 71; St. M. 50
- Soursop (8)
 St. K. 4
- Soursop (9)
 St. L. 10
- Soursop (10)
 D. 107
- Soursop (11)
 M. G. 89
- Spelling with (3) letters
 Mt. 35, 36, 37; Ang. 42. Compare Antigua, J. H. Johnson, 86, nos. 33-35; Jamaica, Beckwith 1: 215, nos. 251-253; Bermuda, Parsons 20: 263, nos. 144, 145; South Carolina, Parsons 18: 161, nos. 54-55, 174, no. 178; South in general, Fauset 1: 290, nos. 165-166; Nova Scotia, Fauset 3: 171, no. 172
- Spool of thread
 T. 60
- Squash
 St. C. 14
- Stairs and judge
 M. 123
- Stamp and donkey
 Gr. 62; Mt. 21. Compare Barbados, Parsons 21: 290, no. 95; Virginia, Bacon and Parsons, 322, no. 92; South in general, Fauset 1: 289, no. 150; Nova

- Scotia, Fauset 3: 171, no. 163; Ontario, Waugh, 65, no. 733
- Stars (1)
T. 6; Gr. 65; Mt. 24. Compare Jamaica, Beckwith 1: 189, nos. 54, 55; Cape Verde Islands, Parsons 17: II, 259, no. 272
- Stars (2)
M. G. 10
- Stars (3)
T. 14. Compare Bahamas, Parsons 12: 439, no. 1; Bermuda, Parsons 20: 253, nos. 54; North Carolina, Parsons 2: 206, no. 53; Virginia, Bacon and Parsons, 325, no. 120; South in general, Fauset 1: 281, nos. 47-49; Nova Scotia, Fauset 3: 166, no. 124; England, Halliwell-Phillipps 1: 97, no. 156
- Stars (4)
Gr. 37
- Stars (5)
T. 67; M. 64; H. 55. Compare Mauritius, Baissac, 400
- Stars (6)
T. 48; Gr. 36; M. 65, 66; G. 48; A. 12; St. E. 3; St. M. 5; Ang. 7; St. C. 3; St. T. 11. Compare Antigua, J. H. Johnson, 87, no. 49; Barbados, Parsons 21: 285, no. 55; Jamaica, Beckwith 1: 189, no. 56; Bahamas, Parsons 12: 440, no. 21; Bahamas, Parsons 23: 480, no. 84; South Carolina, Parsons 18: 159, no. 44; Nova Scotia, Fauset 3: 165, no. 116; Picardy, Carnoy 2: 53
- Stars (7)
D. 3
- Stick of wood
St. L. 38
- Stinging nettle
A. 3. Compare Antigua, J. H. Johnson, 87, no. 46
- Stitches in pocket
Ang. 32
- Stocking (bas-bas) (1)
G. 129; L. S. 15. Compare Mauritius, Baissac, 417
- Stocking (2)
St. M. 33
- Strap
St. K. 1; St. C. 10; cp. Bucket
- Strawberry
St. T. 20
- Sugar apple (1)
Gr. 66
- Sugar apple (2)
St. C. 6
- Sun (1)
St. E. 15
- Sun (2)
St. C. 27. Compare Barbados, Parsons 21: 282, no. 33; Jamaica, Beckwith 1: 212, no. 235; Bermuda, Parsons 20: 254, no. 57; Louisiana, Perkins, 108, no. 21; South Carolina, Parsons 18: 161, no. 52; South Carolina, Parsons 13: 29, no. 26; Tennessee and North Carolina (White), Carter, 79; Missouri, and Arkansas, Randolph and Spradley, 84; Virginia, Bacon and Parsons, 316, no. 40; South in general, Fauset 1: 281, no. 50, 282, no. 59; Philadelphia, Fauset 2: 553, no. 7; Nova Scotia, Fauset 3: 164, no. 110
- Sun and bay
Gr. 24
- Sun and moon (1)
Mt. 2. Compare Barbados, Parsons 21: 287, no. 71
- Sun and moon (2)
M. 35
- Sweet potato
M. G. 63
- Sword
M. 107
- Table
M. 109
- Tail
M. 105
- Tailor and cane field
Mt. 22
- Taking away letters
Mt. 34. Compare Jamaica, Beckwith 1: 215; nos. 250, 251; Philadelphia, Fauset 2: 556, no. 32; Nova Scotia, Fauset 3: 172, no. 181

- Teats of cow (1)
 G. 138; Mt. 7; A. 20; H. 78. Compare Antigua, J. H. Johnson, 87, no. 51; Cape Verde Islands, Parsons 17: II, 228, no. 81
- Teats of cow (2)
 D. 46
- Teeth and tongue (1)
 Gr. 20. Compare Bahamas, Parsons 5: 276, no. 17; South Carolina, Parsons 13: 24, no. 3; Nova Scotia, Fauset 3: 157, no. 67
 variant
- Teeth and tongue (2)
 A. 23. Compare Nova Scotia, Fauset 3: 157, no. 67
- Teeth and tongue (3)
 H. 30
- Teeth and tongue (4)
 M. G. 5
- Teeth and tongue (5)
 M. G. 6
- Teeth and tongue (6)
 M. G. 7
- Telephone
 D. 22
- T-h-a-t
 M. 113; M. G. 104; Mt. 38; N. 7, 8; S. 21; St. T. 28. Compare Antigua, J. H. Johnson, 83, no. 5; Barbados, Parsons 21: 281, no. 31; Jamaica, Beckwith 1: 208, no. 220; Bermuda, Parsons 20: 262, nos. 129-134; South Carolina, Parsons 18: 173, nos. 162-163; Virginia, Bacon and Parsons, 315, no. 25; England, Halliwell-Phillips 1:94, no. 147
- Thief
 L S. 73
- Thimble (1)
 D. 65; L S. 21. Compare Mauritius, Baissac, 405
- Thimble (2)
 M. 36; G. 28
- Thimble (3)
 G. 29; L S. 28; M. G. 27
- Thirty-six
 M. 117. Compare Antigua, J. H. Johnson, 85, no. 21
- This, that, the other
 St. M. 20; Ang. 2. Compare Antigua, J. H. Johnson, 87, no. 50; Jamaica, Beckwith 1: 210, no. 225
- Three bishops
 M. G. 118
- Three cents
 St. T. 32
- Three Frenchmen
 M. G. 92
- Thunder (1)
 Gr. 33, 34, 76. Compare Barbados, Parsons 21: 283, no. 39; Jamaica, Beckwith 1: 199, no. 145; Cape Verde Islands, Parsons 17: II, 258, no. 259
- Thunder (2)
 D. 109
- Thunder (storm) (3)
 D. 32
- Ticks
 M. 88
- Tile
 M. 59
- Time in a cage
 L S. 69
- Toes (1)
 St. L. 12
- Toes (2)
 M. 58; D. 80; M. G. 40
- Toes (3)
 M. G. 41
- Tomato
 St. C. 9
- Tomorrow
 M. 111
- Tongue (1)
 G. 100; L S. 48
- Tongue (2)
 St. L. 17
- Tongue (3)
 M. G. 1

M. G. 2	Tongue (4)	L S. 27	Vase (1)
L S. 32	Tooth	L S. 41	Vase (2)
Ang. 19	Tree	G. 112	Vase (3)
	Tripod		Vase (4)
D. 56. Compare	Nova Scotia, Fauset 3:	G. 114	
164, no. 114			Vessel (1)
M. 116	Twenty	T. 64; M. 82; D. 4; L S. 49; M. G. 31;	
	Twenty sick sheep	Ang. 13. Compare	
Ang. 3; St. C. 24; St. T. 8. Compare	Antigua, J. H. Johnson, 84, no. 18;	Johnson, 87, no. 44; Mauritius, Bais-	
Bermuda, Parsons 20: 263, no. 138;	South Carolina, Parsons 18: 175, no.	sac, 409	
187; South Carolina, Parsons 13:36,	no. 85; Virginia, Bacon and Parsons		Vessel (2)
326, no. 122; South in general, Fauset	1:292, no. 183; Philadelphia, Fauset	C. 21; St. L. 7	
2: 553, no. 4; Nova Scotia, Fauset 3:	164, no. 111; Ontario, Waugh, 66, no.		Vessel (3)
758		D. 5; M. G. 98	
	Two crabs	St. E. 10	Vessel (4)
G. 103		H. 82	Vessel (5)
	Two nails, killing anything		Vessel (6)
Gr. 21		M. 83	
	Umbrella (1)		Vessel (7)
T. 5; Gr. 5; C. 1, 11; St. V. 1; M. 9; D.		M. 95	
68; G. 15; L S. 13; M. G. 78; St. K.			Vessel (8)
16; S. 3; St. M. 8; H. 21. Compare		M. G. 91	
Jamaica, Beckwith 1: 189, no. 59;		L S. 67	Vin-Vingt
Bahamas, Parsons 12: 440, no. 10			
(Ans. Mill); Bahamas, Parsons 23:		L S. 68	Vingt-Vincent
476, no. 47, 487, no. 66, 480, no. 87,			
482, no. 100; Bermuda, Parsons 20:			Violin
264, no. 158; Suriname, Herskovits 2:		D. 75. Compare	
445, no. 65; Mauritius, Baissac, 413		South in general, Fauset	
		1: 288, no. 138	
			"Was"
D. 69	Umbrella (2)	A. 17; N. 21. Compare	
		Antigua, J. H.	
		Johnson, 86, no. 37; Nova Scotia,	
		Fauset 3: 147, no. 24	
St. E. 12	Umbrella (3)		Wasp (1)
		G. 35	
G. 86	Umbrella (4)		Wasp (2)
		G. 36	
			Wasp: Wasp nest (3)
St. T. 23. Compare	Barbados, Parsons	T. 66; Gr. 78. Compare	
21: 291, no. 116; Ontario, Wintem-	berg, 133, no. 71	sons 23: 475, no. 36, 477, no. 57, 482,	

- no. 99; South in general, Fauset 1: 288, no. 128; South Carolina, Parsons 13: 27, no. 12; North Carolina, Parsons 2: 206, no. 50; North Carolina, Parsons 11: 389, no. 11; Virginia, Bacon and Parsons, 324, no. 105
- Watch (1)
T. 27. Compare Barbados, Parsons 21: 279, no. 18; Bahamas, Parsons 23: 471, no. 2, 482, no. 104; Bermuda, Parsons 20: 246, no. 8; Louisiana, Perkins, no. 2; South Carolina, Parsons 18: 163, no. 63; South Carolina, Parsons 13:27, no. 15, 28, no. 17; North Carolina, Parsons 2: 201, no. 2; North Carolina, Parsons 11: 389, no. 17; Virginia, Bacon and Parsons, 320, no. 67; South in general, Fauset 1: 281, no. 56; Nova Scotia, Fauset 3: 158, no. 73
- Watch (2)
G. 133
- Water cat
M. G. 83
- Water mother (spirit)
G. 89
- Watermelon (1)
Watermelon
Gr. 45
- Watermelon (2)
Mt. 20. Compare South Carolina, Parsons 13: 29, no. 27; Suriname, Herkovits 2: 437, no. 22
- Wave
Gr. 12
- Wet and dry
St. E. 15
- What come to?
St. T. 25. Compare Antigua, J. H. Johnson, 110, no. 7; Barbados, Parsons 21: 290, nos. 106-108; Bermuda, Parsons 20: 257, no. 257; South Carolina, Parsons 18: 172, nos. 153, 155, 156; Virginia, Bacon and Parsons, 321, no. 79; South in general, Fauset 1: 292, no. 179; Philadelphia, Fauset 2: 555, no. 21
- Wheels (1)
Gr. 39; St. V. 6; G. 122. Compare Barbados, Parsons 21: 277, no. 6; Jamaica, Beckwith 1: 194, nos. 92-94; Bermuda, Parsons 20: 250, no. 28; South Carolina, Parsons 18: 153, no. 11; South Carolina, Parsons 13: 35, no. 71; Nova Scotia, Fauset 3: 169, no. 142; Mauritius, Baissac, 406.
- Wheels (2)
Gr. 38
- Wheel spokes (Mill vane)
A. 18; Mt. 2; N. 11, 12; St. 6 (also Waves); St. M. 21. Compare Barbados, Parsons 21: 277, no. 6 (Ans. Mill point); Jamaica, Beckwith 1: 199, no. 138 (Ans. mill roller); Cape Verde Islands, Parsons 17: II, 240, no. 152 (Ans. Pole of sugar cane press)
- White bean
St. M. 27
- White man, white horse, white saddle
L S. 34
- Whitey
T. 8; Gr. 44; D. 1; St. K. 7; N. 9; St. M. 32; St. C. 29, 30. Compare Antigua, J. H. Johnson, 87, no. 52; Barbados, Parsons 21: 277, no. 4; Jamaica, Beckwith 1: 203, no. 186, 204, no. 199; Bahamas, Parsons 12: 439, no. 4; Bahamas, Parsons 23: 473, no. 18, 482, no. 105; Bermuda, Parsons 20: 247, no. 10; South Carolina, Parsons 18: 152, no. 2, 168, no. 97; South Carolina, Penn School, 227; South Carolina, Parsons 13: 25, no. 5, 34, no. 66; North Carolina, Parsons 2: 204, no. 29; North Carolina, Parsons 11: 388, no. 1; Virginia, Bacon and Parsons, 312, no. 1, 323, no. 104, 326, no. 123; South in general, Smiley, 375, no. 3; South in general, Fauset 1: 283-284, nos. 84-88; Nova Scotia, Fauset 3: 152, no. 45 variant
- Wind (gas) (1)
N. 22
- Wind (gas) (2)
D. 6
- Wind (gas) (3)
G. 73
- Wind (gas), urine, feces
G. 107

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| <p style="text-align: center;">Wind</p> <p>Gr. 27. Compare Bermuda, Parsons 20: 256, no. 75; South in general, Fauset 1: 281, no. 52; Cape Verde Islands, Parsons 17: II, 258, no. 260</p> <p style="text-align: center;">Woman and chauffeur</p> <p>M. 115</p> <p style="text-align: center;">Wood</p> <p>M. G. 25</p> <p style="text-align: center;">Worm eating cabbage</p> <p>G. 80</p> <p style="text-align: center;">Writing paper</p> <p>St. L. 28</p> <p style="text-align: center;">Yam</p> <p>M. G. 73; D. 83</p> | <p style="text-align: center;">Yet</p> <p>St. C. 23. Compare Barbados, Parsons 21: 281, no. 30; Bahamas, Parsons 23: 476, no. 48; Bermuda, Parsons 20: 249, no. 23; Louisiana, Perkins, 102, no. 33; Georgia, Parsons 27a: 387, no. 13; South Carolina, Parsons 18: 167, no. 90; South Carolina, Parsons 13: 25-26, no. 6; North Carolina, Parsons 2: 202, no. 17; Virginia, Bacon and Parsons, 320, no. 72; South in general, Fauset 1: 279, no. 36; Philadelphia, Fauset 2: 553, no. 8; Nova Scotia, Fauset 3: 142, no. 4 variant, 147, no. 27; Ontario, Waugh, 65, no. 731</p> <p style="text-align: center;">Yoke</p> <p>M. 100</p> |
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TRINIDAD

1. Water stan' up,
Water lay down. Cane.
2. Fire on top,
Water below. Lamp.
3. I went to de town
And my face in town.¹ Moon.
4. House full, kitchen full,
Can' ketch a thimble full. Smoke.
5. My moder have a house with one pos'. Umbrella.
Variant: My fader had a house standin' only on one pos'.
6. My moder have a pepper tree,
In the night it have plenty peppers,
In the day it have none. Star(s).
7. My moder have plenty chil'ren
She can' touch one. Jaspaniards (Jack Spaniards).
Variant: The devil have a lot of children,
And he coul' touch one,
He have to touch all.
8. Whitey sent Whitey to chase Whitey out of Whitey.
A white man sent a white lady to chase a white lamb out of a cotton field.
Variant: White man sent a white groom into a white stable for a white horse (or to milk a white cow).

¹ Probably misstated. See Grenada, Riddle no. 50.

9. A hundred white man went to bade and they all come out dry.
Rice.
10. My mama have a house and white boys. She put 'em in the house
and they all come out brown. Bread.
11. Had a tree in my garden,
The bigger it grows, the smaller it comes. Candle.
12. A white, white lady
With a red, red hat,
De longer she lives,
De shorter she grows. Cyandle.
13. A lady in a boat
With a yellow petticoat. Moon. Egg.
14. I know a little girl by name of Sweet Pea.
She dive in the water, deep, deep, deep,
She climbs up the mountain, high, high, high,
And, po' little thing, she has one eye. Star.
15. My fader have a horse.
Go anywhere he like. Pumpkin vine.
Variant: My fader have a cow.
De cow stan' up and de rope runnin'.
Variant: Rope run, Co(w)¹ stand up.
Pumpkin stay one place and de vine run.
16. My moder have a tree in her yard. When it have roots, it have
no branches; when it have branches, it have no roots.
When you put down the anchor the sail sinks, when you up
anchor you up sail.
17. He had one mangoose, a fowl and a dog. They had to cross over
a river. Only one at a time they could take in a boat.
Carry the mangoose first, put in dere. Go back and take the
fowl. Leave the fowl and take the mangoose and bring it and
back take the dog. Go back for the mangoose.
18. I went in a bush,
I meet a man.
He tell me carry.² Crab.
19. I went up a hill,
I meet a man.
I cut off his head.³
I drink his blood.
I eat his flesh. Cocoanut.

¹ House. ²? Creole, cawé. See no. 46. ³ Variant: Cut he neck.

- Variant: Up St. John,
Down St. John,
I meet a man,
Drink his blood,
And I throw away his bone.
20. Sweet as sugar, not sugar,
Ha'd as rock, not rock.
What is that? Cane.
21. White as snow, not snow,
Green as grass, not grass. Cocoanut.
22. Green as grass, not grass,
White as milk, not milk,
Black as jet, not jet. Soursop.
23. Me riddle me riddle.
A wee wee man with a red, red coat,
A stick in his hand and a stone in his throat. Cherry.
24. My fader have a cock,
Every time it crow,
It crow fire. Gun.
25. A lady from seven months
Made seven children in seven months.
A place name' Seven Months, a lady lived there, made seven
children.
26. I went for a doctor and the doctor went before me. Cocoanut.¹
Variant: I went to de shop to buy some message,
And the message (arrives) before me.
27. Round as a biscuit,
Busy like a bee,
In my pocket you can see. Watch.
28. A man who was not a man,
Killed a bird that was not a bird,
On a tree that was not a tree,
With a gun that was not a gun.
It means that a little boy killed a butterfly with a power gun
on a cane tree.
29. There were four persons to eat out of three eggs, but each person
had to get one, fisherman and his daughter, shoemaker and his wife.
Daughter of fisherman was wife of shoemaker.

¹ Climb tree, nut falls first.

30. My mother has a daughter, if she can not get three chair, she
wouldn' take a seat. Pot and three stones.
Variant: Mama moin tini yon bagaille
I pas sa' dubote sans t'ois woche. Un sandié.
31. My father has a house
All in windows,
But only one door. Fish pot.
32. There was a white man goin' on top of a tree.
Two men saw it,
Five pick it,
Two heard when it fell,
Ten put it up,
And one eat it. Eye, hand, ear, finger, mouth.
Variant: One man go for it,
Five men pick it up,
And one man eat it.
33. There's a house full of children,
When the wind blow, they all cry. Dry pease.
34. You beat all drum,
You can't beat soldier drum.
You climb, you can't climb a grugru (pecan) tree.
Variant: Climb all tree,
You can't climb soldier tree. Pecan tree.
35. If your uncle sister is not yer aunt, what relative she is for you?
She is yer mother.
36. I can not do without you,
You can not do without me.
Pen and paper. White man and black.
37. Eight was standin',
Two was crackin',
Two was lookin'. Crab.
38. Miss Betsy chue chue chue
With a small eye and long tail. Needle and thread.
39. Suppose you ridin' a donkey, what would you resemble?
You resemble a beautiful pear (pair).
40. Who is the fastest runner in the world?
Adam, because he was first in the human race.
41. Who was the first gardener in the world? Adam.
42. Which is the longes' word in the dictionary? S(mile)s.

43. If I were you,
And you were I,
What a difference it would have been between us now?
No difference.
44. Mama moin tini yun cayé, i fait toute en jalousie. Nasse.
45. Mama moin tini t'ois 'tit mamaille,
Yon pas sa' beyen (baigner) l' aut'e. Bouteille.
Variant: Mama moin tini un pile yishe. I mene yo la-rivière. Yone
pas sait béyen co' yo. 'Ni béyen yone à l'aut'e.
46. Moin té ca ma'cha (marché) alen (?along, Eng.) chimé (chemin).
Yon 'tit n'homme cawé ba moin.¹ Cwab.
47. Mama moin ni un dwap
I ca couvert toute la monde la.
I pas sa' fini plié. Ciel.
48. Maman moin tini si tellement 'tit mamaille i pas sa' conté yo.
S'étoile.
49. Si pas té pou' pain panette
Vini vinette
Té qué mangé domi donnette.
Si pas té pou' yon cowosol tig'e la té qué mangé cochon.
50. Mama ou tini un plat
I so'ti un l' ai'
I tombé à té'
I pas cassé.
I tombé en de l'eau
I cassé. Papier.
51. Ça c'était un caille
Qui faite toute un glou (cloux). Corasol.
52. Mama moin tini un cayé
Qui faite avec yon sele (seul) la-porte
Ipi yon finete. Fou'.
53. Papa moin icite
Mais pa'lé en Lond(res). Letter. Smoke and fire.
54. Yon 'tit homme epi yon 'tit femme sali un drap. Pen and Paper.
55. Poel (poil) à haut, poel (poil) à bas, coco amita. S'yé' (Les yeux).
Variant: Diab'e en haut,
Diab'e en bas
Makintosh amita.

¹ Squared for me.

Variant: Macintosh (Piquante) en haut
 Macintosh en bas
 Jable amita. Zanana.

56. Mamain moin tini yun pitit bois duvant la porte.
 I tini douze different qualité flé'. Months of the year.
57. Maman fe'mé t'ois fi' blanc adans un caille.
 Lé 'viwé i t'ouvé yo tou'ne milatwés (Mulatto). Pain.
58. Papa moin tini un coq,
 Chaque fois i chanté
 Di-fé' ca so'ti. Fisil.
59. Maman moin tini yun bawi' sans cieque (cercle). S'é (Les oeux).
 Long com' un chimé,
 Rond com' boule. Bobin di file.
60. Hié' au sué
 Moin do'mi ici,
 Moin levé là-haut. Joraumou (giraumon).
61. Tilili tilili,¹
 Long la-ché
 What it is? A needle and thread. S'ajuille épi fil.
62. Mama moin ni un ishe
 I ca fai baille toute munde,
 I pas sa' fai pou' coyi (corps à lui).
 S'ajuille.
63. I ni yun pied bois
 Lé ni fé i pas ni racine
 Lé ni racine i pas ni fé. Bâtiment.
64. Moin bien (h)abillé sans yun bwanche fil. Mi (maïs).
65. Mama moin tini un pile yishe
 I pas sa' touché yune di yo. Jeb.²
66. Papa moin jeté yun bawi' mi en la cu (cour) i. La nuite o ca wé o,
 la jou'-nés pas tini yone. S'étoile.
67. Papa moin tini yon pied pima (piment). Gens cayé li pas ca mangé,
 mais gens dewo' (dehors) ca mangé. Fi' li.

GRENADA

1. Devil on top,
 Devil below,
 McKintosh in the middle. Teeth and tongue.

¹ No meaning. ² Wasp.

2. My fader have a broder, he can't tame at all, get ferocious.
Land a rat.
3. Miss Nancy goin' to church,
All de way she goin', she droppin', droppin'. Cyandle.
4. Miss Nancy goin' to heaven
Wid a tray of bread (cake) she can't reach. Cocoanut.
5. My moder¹ have a house, stan' on one pos'. Umbrella.
6. Sets of little boys come drummers. Dry pease.
7. My moder have a barrel, haven't got no staves. Eggs.
8. Mother have a boy always in one black suit, never change.
Blackbird.
9. Moder have a boy, quarrel all day long. Sea water.
10. Moder have a boy, work all day long, never perspire.
Corn meal (mill).
11. Moder have a girl, don't want to see one of her brothers.
Hot water, when you put the peas to boil.
12. My moder have a girl, she makes one step and then she open his
white kerchief. That's the wave.
13. My moder have a girl, each baby she make is tweens.
That's plum.
14. My moder have a boy, lives far away from her home. Fish.
15. My moder have a boy, send him to call the doctor, but the doctor
reach before him. Pickin' cocoanut.
Variant: I went to call a doctor, doctor reach before me.
Cocoanut. You climb up the tree and you pick it,
thrown down, it reach before you.
16. My moder have a leetle pond, dig the pond, but the water in there
you can never stir. Cocoanut, water in them.
17. My moder have two boys, both of them walking together, one
wouldn' go leave the other. Two oxen.
18. My moder have a boy, work him so severe, but he can' talk.
Horse.
19. Eye ride round, air (ear) ride round, mouth in the centre.
20. My moder have a pastyure, all the cattle red, except one white.
Yer teeth, yer tongue.

¹ Variant: Father.

21. My moder have a boy, killing him on two tables.
Two nails, killing anything.
22. My moder have a boy, put him in the yard, cyan't talk. Dog.
23. My moder have a boy, bawl every hour in the day and six o'clock
in the night. Donkey.
24. My moder have a boy, he don't want to see his moder leave him.
Sun and Bay.
25. My moder have a house, right round is nail. Soursop.
Variant: My father have a house, all outside of it is nails.
Sore (sour) sop.
26. My moder have a house, right round is glass windows. Fish pot.
27. My moder have a boy, all talky talk, but you can't see him.
Wind.
28. My father has a flock of sheep they went to the Bushiwé to drink
water and they dried up the Bushiwé. Rice.
29. My mother have a lot of little children, she send them to go and
bathe. They dry the water. Rice.
30. Two brothers none can help the other. Bottle.
31. Water stand up, water lay down. Cane.
32. Mr. More had a bench far from here to England, how many men did
sit on the bench? Mr. More himself.
33. A man have a chair. When he pulled it to sit down, you can hear it
quite in England. T'under.
34. My father stay here and he grumble all over the world, hear him.
Thunder.
35. I went to St. Anne.
I met a man.
I cut off his neck.
I drunk his blood.
I ate his flesh.
I threw his bone. Cocoanut.
36. My father have a sheet of money and he couldn' count one.
Stars.
Variant: My father git me some money to count and I couldn't
count it.¹
Variant: My moder have so many children she can't count one.

¹ Recorded in 1892 by G. R. Drinkwater.

37. My father have so many children, they always glitterin'. Stars.
38. My moder have four children none can't go without the other.
Carriage wheel.
Variant: My father have two bottles, one can't do without the other.
Cart wheels.
39. My father has four children, none can' beat the other in running.
Motor car wheels.
40. My moder have four¹ children, none can bathe the other. Bottle.
41. One mornin' I was coming down
St. John's steeple.
I met three Christian people.
They were neither man, woman or children.
A man, a woman and a chil'.
42. A lady in a boat,
With a red petticoat,
And a bone down her throat. Pepper seed.² Egg.
43. Humpty Dumpty sat on a wall.
Humpty Dumpty got a great fall.
All the tailors in the town,
Could not mend Humpty gown. Egg.
44. Whitey Whitey sent Whitey Whitey to lock up Whitey Whitey in
Whitey Whitey.
A white man sent a white groom to lock up a white horse in a
white stable.
45. My mother have a child. She so pretty it is a pity she live in the bush.
Waterlemon (watermelon).
Variant: My mother has a pretty, pretty daughter, but the only
thing she lives in the bush.
Variant: My fader have some nice children. Dey all stay in de bush.
46. My father ridin' away full speed to England. His hat fall, he never
turn to pick it up.
When a bird is flying and one of the feathers drop.
47. The governor lady apron behin' her back. Finger nails.
48. My father has a box of cheese. No knife can not cut it. Moon.
49. Miss Nancy put her hand timbo. 'Tensil [chamber pot] akimbo.
Variant: Ma Nancy behin' the door with her hand timbo.

¹ Variant, Three. ² Pepper red, seed inside, is the bone.

50. Sissy Sissy went to town,
Sissy Sissy face down.
Sissy Sissy from town,
Sissy Sissy face down.
Climbing a coacoanut tree, face is up, climbing down, face is still up.
51. Hard as rock, not rock.
White as milk, not milk.
Sweet as sugar, not sugar. Coacoanut.
52. I'll give you a penny to buy food, water, and coals.¹ Coacoanut.
53. Three riders were passin',
Three apples were hangin',
Each pick one. One name Each.
54. My mother has three children, one can't do the work without the the other. Three fire stones.
55. My mother has a nice little girl.
As soon as she dressed her, she dirty all her dress. Candle.
Variant: My mother has a child, she always messin' herself.
56. My moder have a cattle eating food at navel, coming out at his back.
Jack plane (plane de wood).
57. My father kill a cow, and he went to England, and he came back and meet the blood, on the very spot where he killed the cow.
A coal pit.²
58. My moder have a boy, don't want to let him go at all, because if you let him go, he go away.
59. House full, kitchen full,
You can not get a t'imble full. Smoke.
60. My mother have a pretty chil' but all she have on is prickle.
Soursop.
61. What is the difference between a vessel and a lady?
A lady wears stays and a vessel stays on.
62. What is the difference between a donkey, and a penny postage stamp?
You lick a stamp to put (stick) it on a letter, and you lick a donkey with a stick.

¹ Coacoanut is used for tinder.

² "Cut wood and put in hole, you can go anywhere and come back and see the same hole."

63. My father had got a house on one pos', with a lot of glass window
and a lot of green children. Cocoanut tree.
64. Ma Nancy come down stairs and she cyan' go back upstairs.
Leaf.
65. My father had a ya'd full of mangos. When he wake up in the morn-
ing, all was gone. The stars.
66. My moder had a chil' all round her skin was bump. Sugar apple.
67. My mother had a child, she had a long dress, every step she made,
her dress came shorter. Needle and thread.
68. My father had a cock and every time he crow, he crow fire.¹
A gun.
69. My father git me one napkin to fold an' I couldn't fold it.
The clouds.
70. My father git me a rocking chair to rock in, and I couldn't rock in it.
A bunch of acacia.
71. Four foot get up on no foot back; no foot tumble down and break
four foot back. What dat eh?
A goat was climbing on a wall; the wall fell and broke the goat's
back.
72. Mama moin tini dé' mamaille. Yo allé la-rivière pou' bai'né. Yone
pas sait f'otté dos l'aut'e. Bouteille.
73. Tabiler (tablier) la-weine deyé doui (dos i). S' ong'e.
74. Pitit cuit dé' tête. S' o'eille.
75. Papa moin icite, ba'be li à Lond'. La-fimé.
76. Papa moin g'ondé, à Lond' 'tend. Tonné'.
77. McKintosh en haut, Mckintosh en bas, Jiab'e en mitan.
Dent, lang'. Zanana.
78. Mama moin tini yun pi(le) yishe, i pas ca touché au pièce. Jeb.
79. Mama moin malade, moin allé cha'ché qui est docté'. Avant moin
'wivé, docté', i 'wive. Coco.

CARIACOU

1. My moder has a house standin' on one pos'. Umbrella.
2. My moder has a cock, when he crows, he crows fire. Gun.

¹ Nos. 68-71 recorded in 1892 by G. R. Drinkwater.

3. Little Miss Nancy,
Larger she goes,
Shorter she becomes. Candle.
4. My fader has a horse, all the grass he eats it comes out at his back.
Jack plane.
5. My fader has a horse, unless you raise it, he can't walk.
Chai' (chair).
6. Mama moin ca coude ba toute monde eve' tout ni (nue) pou' coyé
(corps à lui). S'aiguille.
7. Lé mama moin je'ne i pas ca pa'lé, mais lé i vieux i ca pa'lé.
Pois.
8. Ma mama fait un cayé, toute ça qui vini c'est congo yun gé(s' yeux).
S'aiguille.
9. Papa moin tini un magazin, toute a dedans est b'ulé avec toute
dehoy (dehors), ne'f. Pipe.
10. Ma mama 'ni un pied-bois, nous qui fwé nous pas sa' mouté, yunne
ca so'ti jus' la-bas vini mouté. Sésé moin.
11. Mama moin tini yun cayé, i debout là sou yun poteau.
Un pawisol.
12. Dix pendi' ca degagé yun bowo.² Dix duete.
13. Cayé plein, la cousine plein, ou bas (pas) ca t'ouvé yun dé plein.
Fimé.
14. Mama moin tini un cayé, toute ça ou qué wé la suyi c'est clous.
Co'sol'.
15. Ma maman fait un cayé, metté yun selle la-po'te i bas pièce finèt'e.
I fe'mé li, la-porte, i metté di-fé' en didang, i quitté deux jou'. Lé
vini ouvé', i t'ouvé bien bouilli. Chebon.
16. Papa moin gain (gagné) yun cent pain, yun cent nhomme mangé
la dai (dans lui). Pimaint.
17. Maman tini yun cayé, i fait un belle cayé, toute qué là c'est miwé
(miroirs). I poin cayé la, i metté dans le l'eau. Lé i metté jou' di a
de l'eau, i t'ouvé un ban' pitit mamaille en di dai.
18. Tabilier jiab' dé' dui (dos i). S'ong'e la-maing ou.
19. Mama moin i té caille la-messe, i coin pied, epi viré.
Ça c'est de l'eau la-mé'.

¹ Finger. ² Blogo, a fruit.

20. Mama moin 'voyé mune a docté', docté' 'wivé avant mune a.
Coco.
21. Mama moin habillé ca allé la-messe. Ani i 'wivé na l'église i tiwé
toute ha'des li. Battement.

ST. VINCENT

1. My father have a house with so many rafters in and one pos'.
Umbrella.
2. My father have a house with so many glass windows and one door.
Fish pot.
3. Old Mr. Fedgwick in the cholera time had sixteen men and mo'.
Sixteen dies in the cholera. How many had he left?
He had more left.
4. As I was going up St. George's steeple
I met some St. George's people.
They were neither men, women, or children.
Who were they? Man, woman, and child.
5. Miss Tatty went to town,
Miss Tatty tore her gown.
All the tailors in the town
Could' mend Miss Tatty gown. Egg.
6. Four brothers goin' to school,
Comin' from school,
Near to each other,
Could' catch each other. Four carriage wheels.
Variant: Four boys going all day, can't ketch one anoder.
Motor cyar wheels.
7. Four always goin' to school,
Came from school.
One always learn his lesson,
And leaves three. Fire stones and a pot.
8. When you going to town you face the town.
When you comin' from town you face the town. Climbing a tree.
9. My fader have a flock of sheep, he send them to the river and it dry
the river. Rice.¹

¹ Variant: My fader have a lot of sheeps and he took them to the river, and they dried it up. Pease.
This variant comes from a resident of Point Village, the so-called Indian settlement.

10. Through a rock, through a wheel, through a flyin' spinnin' wheel.
Through a shin bone, through a shan bone.
Such a little riddle never be known. Lightning.
11. Water lay down,
Water stand up. Cane.
12. A woman live in a green painted house.
She white, and all her children black. Soursop.
13. Hall, tall,
Bitter like gall,
But still it's a man breakfas'. Cassava.
14. M. M. stood amaze
To see the cruelty done by H. A. and H. P.
Without the least consent of G. blotting out C.
M. M.=Mary Magalene. H. A.=Harry At(h)ur, the king;
H. P.=Herod Pontius Pilate. G.=God. C.=Christ.
15. Humpy Humpy
Sit on a wall.
Humpy Humpy
Get a great fall.
All the king horses
All the king men
Can not put Humpy Dumpy togeder again. Egg.
16. Little Miss Nancy, shart but she have a long frock.
Needle and thread.
17. Hink hank under de bank,
Ten drying fo' (four). Cyattle, milking.
18. Four standing pos',
Two up timbers,
Two look about,
One wheel about,
One fly b'usher. Cow.
19. My fader have a set of children
And every one turn drummer. Dry pease.
20. As I was goin' to Saint Paul¹
I heard a man give a call.
His beard was meat,
His mouth was horn,
Such a man never was born. A rooster.

¹ Variant: Saint Ile.

21. A vessel in de harbour,
And in de vessel dere is a bench,
And on that bench sits a lady.
And if I should tell you her name,
I should be blamed.
And I tell you her name twice in my riddle. Mistress Should.
22. America is such a big place
And dey use a letter in it twice. A.
23. Why is a young dressing lady and an old time musket mos' alike?
Use so much powder and don't go off.
24. Why is a woman's corset and a watch dog mos' alike?
Because tied up in the day and loose it at night.

ST. LUCIA

1. G'l'eau¹ pend. Coco.
2. L'eau couché. Coco.²
3. G'l'eau deboute. Canne.²
4. Dé' 'tit cuit même g'andé'. La-té' et ciel.
5. Ou ni yun bagaille³ la-caye o, sou (si ou) pas cwevé sié,⁴ i pas ca travail.⁵ Ciseaux.
Variant: Maman moin ni yun belle demoiselle, i tellement faiant, si pas fouyé dé' dwete li en s' yeux i, i pas ca travail.⁷
6. Maman moin ni yun demoiselle la-caye, si i pas fouvé yun dwete li en s'yeux i, i pas ca travail. Dé.²
7. Un mamzelle qui callé la-messe. Com' ça i 'wivé à la porte église wobe li tombé asou i.
Bâtiment à vouéle qui ca entré en la-rade tiwé vouéle li.
Variant: Maman moin ni yun belle demoiselle blanc. Lé ca entré à l'église, i ni pou' i tiré toute ha'de li.²
8. I ni dé' vieux madame qui ca parlé toute la journée, toute la nuite.
La-mé' et puis la-rivière.
Variant: Bon vieux femme, toute la nuite, toute la journée i ca babi'é (babiller). La-mé'.
Variant: Un mademoiselle épi un monsieu' travail toute la nuit.²
9. Ou ni un belle bagaille la-caye ou, ou ca 'ga'dé, ou pas sa' mainyien.
Di-fé'.

¹ D'l'eau. ² Told me in Santo Domingo. ³ Belle fi'. ⁴ S'yeux. ⁵ Cp. no. 25.

10. Yun madame en vé' et puis toute yisbe lé (li) en noi(re). Co'ssol'.
11. I ni un mamzelle, toute coyi (corps i), en ve, mais fugil [figure il] en blanc. Bois pé (pain).
12. Dix 'tit bulhomme en jol en mo'. Dix s'o'té o(ou) en soulier ou.
Variant: Dix touloulou en jele yun mo'.¹
13. 'Tit bon homme plé cayé.² C'est lampe.
Variant: Maman moin ni un cayé. I ni un 'tit garçon hauteu' ça. I plein toute cayé la.¹
14. Di(dur) com' pié' (pierre),
Ve'te com' po,
Blanc com la neige. Coco.
15. Plis i nué (noir),
Plis fort belle. Fé'.
16. Ishe batte maman. Pilon.
17. Yun bæu' (bœuf) wouige (rouge) en dé' fente cayé (? caiouilles).
Langue.
18. Yun cayé faite toute en jalousie. Nasse.
19. Tim tim
Toute ça bon Dieu metté asou la-té' toute chose.
Mama ou wé'té Englité' (Engleterre), i 'voyé yun mal ba ou; ou ouvé, ou t'ouvé nadridain flot. Bamboo.
20. Papa moin ni un cochon devant la-porte li. Lé i vini pour tué, li 'twappéé cochon a vide en didaye sou. Bamboo.¹
21. Yun maman plé yishe, i pas ni drap pou' i.
Jomou (giraumon).
22. Moin ni yun qué chose la-cayé moin, si moin pas poussé i, i pas ca ba moin lé pou' passé. La-porte.
23. Maman westé l' aut'e país, i wi ba ou. S'éclai'.
Variant: Papa moin ré'té l' aut'e pays, i griyé. Maman moin save tout ça i dit.¹
24. Yun p'tit bawi sans fonds. Bague.¹
25. Ou ni un pitit cabwesse cayé ou, sou pas 'tranglé, i pas ca travail.
Goblette. Caraffe.
Variant: Un maman ni un jeune fille la-cayé li, si pas ba un gorgete, i pas sa' travail. Un carafe.³

¹ Told me in Santo Domingo. ² Variant: Yun p'tit beau l'homme plein caille.

³ No. 25 variant of 42 told in Santo Domingo.

26. Maman moin ni un cheval, c'est bwide blanc i ca porté.
Un s'aitui' (aiguille) metté un bwin fil adans.
27. T'ois cavalière ca cwi un cou'se. Chapeau yun tombé, i pas save viré pou' i poin. T'ois gibier ca volé; plume li tombé, i pas sa' 'massé.
28. Maman moin ni un fi' blanc. Toute ça qui ni su' la-terre i ca poin.
Papier écrivil.
29. Pawain moin ni un grand cayé. Toute towéau qui entré adans co'ne yo cassé; jinisse entré, co'ne yo pas cassé.
Une demoiselle qui entré en l'église qui pas tiwé chapeau elle; gentillhomme entré, i 'tiwé chapeau i.
30. Madame couché, misieu' ca fouyé. Yun fou' pain.
31. Papa moin ni un 'tit garçon toute en bas camisole li; c'est boutons alors. Sou pas levé camisole li, ou pas save wé i. Mi.
32. Maman moin ré'te l'Anglitterre. I 'voyé yun z'assiette blanc pou' moin, i pas cassé; moin matté i adans un baille d'l'eau, i cassé.
Yun papier qui tombé en d'l'oi.
33. Papa moin ré'té la pays, i 'voyé yun bawi' ba moin. Tout ça moin fait pou' moin ouvé moin pas sa' ouvé i. Moin poin un touyère, moin pas sa' ouvé. Un s'é.
34. Cinq chembé quat'e, quat'e chembé yone.
Fou'chette qui chembé morceau mangé.
35. Yun mo' fait un vivant passé la-rivière. Fwuit à té' bon, racine té encore plus bon. La pawôle de Dieu qui chuite mangé.
C'est un vivant qui vini pou' passé la-rivière; la-rivière té gros, i wé un bef ca passé, i jambé en l'ai' dos bef la, i fait té'. I joine un pieds couwasole, i mangé xwasole, lé i descenne, i joine l'aut'e morceau diamant en bas pied a. I passé bo' l'église, i joine un cochon épi dix p'tit i. I chuyé yo; i entré en l'église la; i joine fé' papier; i woti yo.
36. Tablier madame derier dos li. S'ongle.
37. Moin 'voyé Jack a joine valet. Valet 'rivé avant Jack. Coco.
38. Ou ni un 'tit garçon, ou metté i couché premier vini côté; sou pas viré levé, i pas sa' deboute. Morceau bois.
39. Moin ni plis pitit pont qui ni asou la-té'. Nez moin.
40. Moin ni trois gos dé' sou en poche moin, moin passé un côté, moin poin un bwé. Moin all' un aut'e côté, moin 'mandé moune a qui en cabawet a mené l'a'gent mouté ba moin, moin caille poin un bwé. Moin poin un bwé avec l'a'gent moin fini.

Moin téné trois gos dé' sou, moin poin un bwé, pou' quat'e moué, moin té quat'e sou, moi 'mandé moune a pou' fai moin cwedit six sou ac moin baille quat'e sou a, l'a'gent moin fini.

41. Maman moin ni un 'tit fi' la-caye li. I ca porté couwonne li en pied i. Grinade.
42. Moin pas ni weine, ni woi, moin couwonné. Grenade.
43. Me riddle me riddle
Perhaps I tell you this riddle and perhaps not.
As I was going across the Conway¹
One dark night
I met three persons
But they were neither men, women or children.
Man, woman and child.
44. I met a man and licked him down,
I ate his flesh,
I drank his blood,
I threw away his bones. Cocoanut.
45. Buyin' food, water and coals with one penny. Cocoanut.

MARTINIQUE

Conteur: Tim tim
Assistants: Bois seche

1. De l'eau monté mo'ne (morne). Coco.
2. De l'eau duboute. Canne.
3. Tout partout, t'ois, t'ois, trois.
T'ois woche du feu. Un fouter di-fé'.
Variant: Tout partout moin passé moin ca oué t'ois, t'ois.
4. Moin 'voyé valète cherché pain, pain 'rivé anvant valète. Coco.
Variant: Moin allé cherché pain, pain 'rivé avant moin.
Moin monté adans pied, fwit-à-pain. Moin twiyi un fwit-à-pain. I 'rivé à té' avant moin.
5. Tablier madame derier dos. S'ongle.
6. Un petit baw' sans fond. Un s'œuf.
7. Un petit bawi' sans cerc'e. Un s'é.
8. Ratta passa, crassa dix vé', six ta'.
C'est un rate qui passe wui casse dix verres, six tasses.

¹ East part of the wharf at Castries.

9. Un maison faite asou un seul poteau.¹ Un parapluie.
10. Un maison faite toute en jalousie. Nasse. Un pied coco.
11. Grandmama ca babillé. Un pied pois en gole (goule) (pois sec).
12. Toute s'enfant mama moin sé enbwoulé. Pois sec.
13. Rosinette poin pleuré. Pois sec.
14. Joupa (ajoupa) sauve, negue marron pris.
Un coup d'épervier poin un poisson.
Variant: Gendarmerie vini arreté moin case moin passé par la porte
la jole (geole), moin wé'té pris en didans.
Un coup de seine.
Variant: Je suis dans ma maison, les enemis passent m'attaque. Je
sors dans ma fenet'e et en voilà qui je suis prise.
Un poison, on vienne avec les seines et ils sont prise.
15. Un pitit bâtaon verni, ou pas sa' prend i. Serpent.
16. Papa moin en didans, barbe li ca pawafte dehors. Un clairté.
Variant: Ba'be papa ou en bas la-porte. La clairté.
Variant: Chuval moin, en dudans, la-cheu (quene) dehors.
Lampe.
17. Moin ca entré la maison moin épi toute corps moin, tête moin ca
ré'té dehors. Clous.
18. Un pitit boutte boudin rempli yun maison. Un bougie allumé.
Variant: Un pitit bulhomme ca plein toute en (un) cays.
Une lampe.
Variant: Un petit bon homme ca plé un case.
- 18a. Un bout de boyau, plein en bas i. Un clairté.
19. Ni yun gros savanne, toute bef que entré co'ne yo té ca cassé; toute
vache qui entré co'ne yo pas ca cassé. Un l'église.
Variant: Toute n'homme, toute owo (gros male bef) ca cassé co' yo.
A l'église toute n'homme ca tiré chapeau.
Variant: Yun savanne, toute homme qui rentré ca cassé co'ne yo.
20. Bois nid picque, bois nid caye a.² Un nid gibier.
Variant: Gois (bois) ni qui³ gois ni caye a.
21. Moin (moi) ici, moin (moi) en France. Lettre. Téléphone.
22. Moin passé d'une chimin, mouchoir poche moin tombé.
Un gibier, plume li sorti.

¹ Variants: dix poteau; un petit maison bati sou etc; i ni un maison qui duboute etc.; moin bati un maison asi un sel poteau.

² Mère oiseau dit picque, les petits, caye a. ³ Onomatopoeitic for chirping.

23. T'ois demoiselle ca valsé dans la salle; yune ca valsé à dwoite, deux ca valsé à cauge. T'ois wôle moulin.
Variant: Un seul cavalier ca valsé dé' dames. Un rôle mouf'.
24. Ou metté yun lett'e ici, i arrive en France. Un pied de giraumon.¹
25. Cinq poin quat'e, quat'e fait trente dé' marché.
La main poin fourchette et fait dent ou marché.
26. Il y a une maison qui a douze chambres, chaque chambre a trente arc boutants, il y a deux personnes qui se promènent alternativement sans se rencontrer. Année, jour, jour et nuit.
Variant: Un bouti asou trente arc boutant. Le mois (la journée).
27. 'Tit bou'eau au colet wouge. Piment.
28. Trois pommes pendante,
Trois hommes passante,
Chacun prend un,
Combien qué l' en reste? Il en reste Monsieur Chacun.
Variant: T'ois cavalier passé,
T'ois pommes pendante,
Chacun poin yune. C'est qu'on appelle Chacun.
29. Un maman, lé fâché, toute yiche li changé; lé bon hume' yiche tout ni(nu). La-rivié'.
Variant: Lé la-pluie ca tombé mama moin ca ba moin rade.²
Lé la-rivière gros, ca couvé toute woche li.
Variant: Lé vini gros ca couvé' toute ishe li.
C'est toute woche la, la-mé'.
30. Si c'est pas té (si ce n'était pas) mini minette, pendi pendette vini vinette sé mangé domi dominette. Cochon, homme, mango.³
Variant: Si cé pas té pendi pendete, vini vinete sé prend dormi dormete. Couuasole (corosol), un voleur, et un cochon.
31. Bacquet fait di négres. Coton.
32. Canot vert, la peau blanche, boulé noire. Un pied coton.
33. Moin Fwance, moin bequet.
Moin 'ci, moin negue. Canari.
Variant: Moin sorti en France, des pieds moin 'rivé ici négre.
C'est un canari sorti blanc, lé 'rivé ici on a mis sur le noir fumi.

¹ It sends its roots out very far. ² Variant: Bon rade.

³ A thief comes in the night, a courasole (mango) falls on the pig who grunts and arouses the owner.

34. Un mort ca fait deux vivante¹ passé une rivière.
Un mors de cheval.
35. Un misieu' ca couwi derier madame li pou' li chebé (chembé) i, pas
ca poin li. Soleil épi la-lune.
36. Un mayoc (manioc) plé un bawique. Un dé dwoite.
Variant: Un p'tit manioc ca plein en bas i.
37. Chuval moin 'marré bo' chumin, tout ça qui passé ca baille (ba li)
un botte s'ebe (s'herbe). Un saleté.
38. Deux soeu', yunne blanc, yune noué. La journée épi la nuit.
39. Ga'ni, ga'ni, point de couti' (Garni, garni, point de couture).
Un mais.
40. Fauque lévé wobe moin pou' connalte beauté moin. Un mais.
41. Apauline si vicieuse i ca parlé à bas wobe li. Cloche.
42. Moin pas ni roi, ni reine, moin porte la courenne comme le roi.
Coq.
43. Tous les années je porte un chapeau blanc. Flèche de canne.
- 43a. Quand moin metté chapeau moin, moin pas ni valeu'. Quand moin
'tire i, moin vaut l'a'gent. Canne.
44. Dé 'tit cuit même grandeur. Ciel et la terre.
45. Papa moin ba moin yun chuval, pou' moin monté. Fauque c'est asou
la chu (queue) li moin monté. Une pipe.
46. Moin ni yun bagaille, pou' i travail fauque moin 'tranglé li.
Carafe.
Variant: Maman moin ni un bagage la maison i. Si i pas 'tranglé, i
pas ca servi.
47. Manman moin plé rade (harde) cabanne pou' li metté yiche li
'couché. C'est à té' li ca metté. Un pied gi'aumon.
Variant: Ni un mère qui ca fait des s'enfant (yiches), toute pendant
enceinte o ca fait cabanne, au moment pou' accouché i
accouché à té'. Giraumon.
Variant: I teni yun bagage qui tini plein draps, épi i ca allé 'couché
à té'. Giraumon.
48. Becquet (bekié) duvant, mi la derier. S'éguille épi file.
49. Moin marron dix huit mois. Lé yo poin moin c'est épi ba'be moin
yo 'marré moin. Canne.

¹ Un vivant.

50. Qui fwuit qui ca porte nom c'est en tête li? Fwuit-à-pain.
51. Ni yun savanne ou ca rasé toute les chen (quinze) jou'. Ni deux pied bois ou pas ca touché. Dé' s'oreilles ou.
52. Il faut detuiy la mère pou' avoir l'enfant. Banane.
53. Ni un maman ca 'voyé ishe li tout par tout; lé puis mort, toute ishe la ca mort asou i. Un pied figue.
54. Maman moin ca batte moin toute la nuit. La mé'.
55. Ni un savanne moune ca passé a tous le temps. Ou pas ca oué trace yo. La mer.
56. Yishe' batte maman. Pilon.
57. T'ois demoiselle adans yun seule chamb'e, yun pas ca wé l'aut'e. Un corse (gousse) grene.²
58. Cinq glougloi duns glaglai. Cinq s'o'teil ou dans soulier.
59. Menton penne co'. Tuile.
60. Petite homme grand l'espwit conduit pa' yun chien. Un fusil.
61. Yo ca mette moin en prison c'est pas pou' ca moin ja fait, c'est pou' ça moin ni l'idée fait. Un balle fusil.
62. Papa moin, t'ois garçon ligitimes, c'est moin que l'aimé parmi. Sans moin i pas ca gain la vie yo. T'ois rôles moulin.
63. Quat'e patte, dé' defonde (défendeurs), une chasseur (queue). Bœuf.
64. Au soué moin ca mette une baille de l'eau duvant la porte moin, demain matin moin pas ca t'ouvé. Étoile.
65. Moin ni yun troupeau bef, moin pas ca conté li. Étoiles.
66. Bon Dieu ba moin yun l'argent, moin pas ca conté li. Étoiles.
67. Bon Dieu be amoin yun fromage, moin pas ca coupé li. Soleil.
68. Une chose sans grène. S'orange grefe,³
69. Ni yun n'homme qui va au grand galop sur cheval li. Me'le noir.
70. Ouvé que (cœur) moin pou' t'ouvé trésor moin. Un grinade (grenade).
71. Il faudra ouvé ma vent'e pou' wé mon boyau (entrailles). Juraumen.

¹ Z'enfant. ² Palma-Christi, ricin. ³ Grafted oranges have no seeds.

72. Un oiseau qui ca ponne un s'é noir.
Coton blanc, wui ni grène noir.
73. Moin ici, moin poin yun biche en Guinée. Long-vue (jumelles).
74. Yun me'le noié (noire) asou trois montaignes.
Un canari asou du feu.
75. Un qui li, ca la li qui là.
Un cayali¹ (?caille à li) ca mangé dans un canari.
76. Je ne suis pas arbe, je porte les feuilles; les feuilles fait parlé les hommes. C'est un livre.
77. Je suis de tout petit taille, je sers au mort, comme au vivant.
Une eping'e.
78. Je viens sans qu' on y pense, celui qui vient après moi, fait plus de bruit que moi. L'éclair épi un coup tonnerre.
79. Un chari conduit par les cinw bœu(f). Celui qui cultivie la terre est noire comme jus, et la terre est blanc comme la neige.
C'est papier, plume, l'encre.
80. Mama moin t'ois garçon. Toute mounne qui jwine li ca 'mandé nouvelles premier garçon a. Yo pas ca 'mandé nouvelle, ni deuxième la, ni troisième la. Premier son la grande messe.
81. Wowo, baba, yenyen.
Un fwuit sort en haut, tombe par terre, ça pouwi, epi la fermine (vermine) mis là dedans.
82. Quond moin ni feuille, moin pas ni racine; quond moin ni racine, moin pas ca ni feuille.
C'est un bateau mouillé dans la rade. Quand i ni l'encre en de l'eau, i pas ni voile, et lé ni voile, i pas ni l'encre dans di l'eau.
83. Yo invité moin à diner, moin metté plus belle habillement. Lé moin entré à table, moin 'tiré toute lege (linge) la.
Un batiment qui entre en rade.
84. Qui bagage bon Dieu mette tête li ca chanté, milieu corps i muette, la chu (queue) ca pleuré. Enterrement.
85. Moin ca passant la porte la, moin a ni un nom; lé moin passant l'aut' porte la, moin poin un n'aut'e nom.
C'est quand l'eau passe en moulin, c'est canne; lé 'rivé l'aut'e côte moulin c'est bagace.
86. L'espwit d'un homme fait tremblé vingt homme. C'est tafia.

¹ Oiseau, (?) caille, quail.

87. Je sort dans la fraicheur, je rentre dans la chaleur, pou' fai' plaisir les uns, les aut'es. C'est poisson.
88. Moin allé fouillé yam, moin po'té trou a allé, moin quitté yam la à té'. Chique.
89. Ni yun naman ca fait des s'enfant toute sorcier. Piment.¹
 Variant: Ni yun maman teni cinq enfants, tous les cinq, sorcier.
 Variant: Toute yiche, un maman sorcier.
 Variant: Toute yishe moin so'cé (so'cier).
90. Un maison plein fenèt'e sans pièce la-porte. Bambou.
91. Moin ca mangé blanc, déchet² moin noué (noir).
 Excrément de cochon.
92. Bête de corne, crepe de che (chaire), ami de carlate, crié si fort qu'il reveille le mort, qui entre dans le corps de sa mère, passe sur ces fe'res (freres)³ pou' aller manger son père.
 C'est un coq qui éte au bassecour du presbytère. Alors à deux hœurs du matin crié si fort qu'il réveille le prêtre, pour aller à l'église communer.
93. Un n'homme sans armes et sans epaulette va faire la guerre à des hommes sans famille. Quand la guerre était déclaré il était obligé de prendre une de ces jambes pou vaincre ses ennemis.
 C'est une n'homme qui était allé pêché titiri. Il a pris tant et tant qu'il était obligé d'attacher les jambes de son pantalons et rempli la culotte de titiri.⁴
94. Rat vit rot, rot temta rat, rat mi patte à wot, wot brula patte à rat. Secwa (secoué) la patte, i quitte wot.
 C'est un rat qui a vu un roti, il l'a mis son patte sur le roti, le roti a brulé son patte, il est parti, et il a quitté le roti.
95. Tripied de l'eau, canari bois,⁵ viande wui adans⁶ ca parlé.
 C'est un bateau qui est sur la mer avec des personnes qui parlent.
 Bâtiment, moune adans ca pa'lé.
96. Com' moin metté habir vé' (vert) moin, taoute moune ca parlé du moin. Lé moin metté habit blanc moin, toute moune ca 'gardé moin. Lé moin metté habit vé' moin, toute moune ca reparlé du moin enco'.
 Quand moin metté habit wouge moin, toute moune ca ba moin la-

¹ C'est mechant, ça brule.

² Avec sang de cochon, grassis de cochon epises, farine manioc, de lait, fait tous les samedi ici, rempli les entrailles de cochon.

³ He goes between his brother parishners.




⁴ "Je suis sans parents, je suis comme des titiri."

⁵ Canari ris moin asou difeu. ⁶ Mangé adans.

- main. Quand moin metté habit noi' moin, toute moune ca servi du moin. C'est qui ça? Un pied café.
97. Maman moin ni un bagage la maiso' i. Si pas crevé deux yeux, i pas ca servi. Sisseaux.
98. Tout petit bon homme, moin ca poin pou' fondé (entré dans) toute bassin. Un fourchette.
99. Ni yun bagage bon Dieu metté asou la té'. Toute bagage ca rentré adans. Un lettre.
100. Maman moin ni un chapeau i ca servi toute ishe la. Un jouque (joug) bef.
101. Je me suis né dans la savanne, créolisé (civilisé) dans la maison. Un balai.
102. Je bois mon sang, je mange ma chair et je wougi de colé'. Une lampe.
103. Né vé',
Blanchi dans la grandeur,
C'eolisé (nettoyé) dans la savanne,
Domestique dans la maison. Coton.
Variant: Moin né vé', soleil blanchi s'entraîls moin, et moin ca servi jus' asou l'autel.
104. Moin né noi', propre jou' la-mort moin, moin ca t'ouvé moin blanc. Cochon.
105. Au chival blanc l'Apoleon Premier chié tal la? Par le queue.
106. La premier mot c'est premier lettre alphabetique. La deuxième mot c'est un mot impropre. La troisième mot c'est yun bête féroce. Calalou (cale, a, loup).
107. Tout petit bon homme qui moin petit bon homme moin ca 'billé Misié' le roi. Un fer.
108. Maman moin ni un pied bois en caille li yo ca crié f. m. g. Fromage.
109. Sorti d'un bois, passé d'un savanne, vini la maison, i ca servi ou. Tab'e.
110. Qui difference ou ca trouvé entre un avocat et un z'abocat? Avocat ca plaide, z'abocat pas sa' plaide.
111. Ou serez vous demain? Sur la terre, mort ou vivant.
112. Qui 'lé yo pé' pas écrit à bo'. Bâtiment à mouillé, on jette ancre (encre).

113. Abucodonozo,
Woi di Babylone
Ecriviz mi cela en quatre lettres. Cela.
114. Qui difference ou ca fait ou ent'e un tailleur, un matt'e d'arme et un orfeu'e?
C'est que tailleur part en coups, l'orfev'e parre (parrer) le cou, le matt'e d'armes parre le coup.
115. Qui difference entre un chauffeur d'auto et un femme?
Une femme devant une glace souwit pou' se rendre belle et un chauffeur devant la vit'e ne rit pas.
116. Un colombier passe, i dit, "Bonjour, mes cent pigeon." Yo dit, "Nous pas à cent. Il faut ou tant com' nous, la mortie de nous, le quart de nous, plus vous, le colombier, vous formez le cent.
Trente-six.
117. Quelle difference faite vous entre un peintre et un cwocodile?
C'est que le peintre fait parti des beaux arts et le cwocodile fait parti des lézards.
118. Trois fois cinq, quinze, dé' dix-sept, trois vingt, combien ça fait-il?
 $15+2=17+3=20$. Ça fait vingt.
119. Quelle difference faite vous entre un cheval et une blanchisseuse?
C'est que le cheval porte le fer dans les pattes, et la blanchisseuse porte les fers à la main.
120. Quel est l'animal qui marche à quat'e patte le matin, et le soir à trois patte, le midi à deux patte?
Lorsequ'un enfant il marche à quatre pattes, quand il est jeune il marche à deux pattes, quand il est vieux il marche à deux pattes.
(Dans un livre.)
121. Le corps sans âme réveille le corps avec âme. Le corps avec âme réveille le corps sans âme. Le corps sans âme réveille le corps avec âme. Le corps avec âme rentre dans la maison de sa mère et bois le sang de son père.
C'est un reveil, un soneur, une cloche, un prêtre, un église, épi la-messe.

122. Pir vent venir
un vient d'un

J'ai  a  
couché case navir¹

¹ Name of a town near Fort-de-France.

123. Quelle difference téni entre l'escalier épuis un juge?
L'escalier ca fair lévé pieds, un juge ca fait lévé lan main.
124. Depuis bon matin moin ca couwi derier un moune, moin pas ca poin li. L'ombouage ou.
125. Quand vos souliers ils vous coutent-ils vingt-cinq francs?
Quand ils se ren (dent) trei(ze) neuf et trois (centimètre) (très neuf, étroit).
126. Ça qui fait li a c'est pas li ca servi. Cercueil.
127. Moin ca mené deux ou trois moune fait yun route épi moin. Lé pou' moin entré à table yo ca parti quitté moin. Un corps mort.
128. Poel (poil) en haut, poel en bas, coco en mitant. S'yeux.
129. Qui côté ou ca t'ouvé plus blessé?
Dans un tribunal, dos scié (dossier ou).
130. Á mesure moin ca marché la-cheu (queue) moin ca fini.
Un s'aiguille filé.
131. Un mort apporte un vivant pou' prend des vivants pou' faire vivre les vivants. Un canot, pecheur, poisons.
132. Qui bête qui pas ca caressé ishe li? C'est cochon.
133. Yun maman ni sept enfants. Maman pas ca allé pièce côté, c'est toujou' ishe li qui ca allé faire commission li pou' li. Revolver.
134. Un bout boyau fait du bien à l'estomac. Un sein biberon.
135. Un bagage si moin pas dansé epi, i pas ca servi moin. Balier.
136. Téli moin bagage, si moin pas faisait à té', pas ca servi moin.
Coutelas.

DOMINICA

1. Whitey Whitey drive Whitey Whitey.
Un fi' blanc qui chassé un poule blanc.
Variant: Whitey, Whitey dit Whitey tiré chival Whitey Whitey en jardin Whitey Whitey.
Un n'homme blanc qui dit un n'homme blanc tiré chival li en jardin un aut'e homme blanc.
Variant: Mouché dit blanc dit Madame dit blanc tiwé di blanc asou di blanc.
Madame la dit tiwé jipou a asou pied rose blanc.
2. P'tit bawi sans fond. Bague.

3. Poulaiyé madame¹ plein caca poule. S'éto'le en ciel.
 Variant: Toute douvant la-porte mamam c'est² caca poule
 Douvant la-porte papa moin plein yun rafale tripeau
 mouton. S'étwele.
 Variant: Douvant la-porte l'woi plein 'tit cinq noué; moin passé,
 moin pas sa' poin pièce. S'étwele.
4. Yun petit pied bois, lé ni feuille, i pas ni branche, lé ni branche, i pas
 ni racine. Batiment. (Lé ni voile en l'ai', i bas (pas) ni l'encre.)
 Variant: Lé moin ni fé', moin pas ni racine, et lé moin ni racine,
 moin pas ni fé'.
5. Canawi bois, vian'e qui adang ca parlé. Un batiment.
 Variant: Canawi six pied d'eau.
6. La-fumée à dé' mo'ne. Lé ou péti.
 Variant: La-fimée ca sortit en vent'e dé' woche. Pété.
7. Levé ma robe, pou' voir si ma fesse poêle. Mi.
 Variant: Si ou pas levé wobé maman, ou pas wé pwele li.
8. Maman moin 'voy' moin au commission,³ commission 'rivé avant
 moin.
 Un garçon qui monté asou un pied coco, coco la tombé avant li
 'rivé.
 Variant: L'woi 'voyé, valète i ashé, pain,⁴ pain 'wivé avant valète.
 Coco.
 Variant: L'woi 'voyé moin ashé mangé, mangé 'rivé avant moin.
 Yanpi (yam pain).
9. So c'est pas té pani panette,⁵ vini vinette⁶ té qué mangé dormi dor-
 mette. Un cowasol, yunne loup té qué mangé un cochon.⁷
10. Poel (poil) en bas, poel en l'ai', coco en mitan. S'yeux.
11. Yun pitit bagaille, i pleine à case, i ca mette bas en bois.⁸
 Yun fusil.
12. Maman moin ni un coq, là i cahnté, di-feu ca sorti en bouche li.
 Fusil.
 Variant: Bon Dieu metté un bitin asou la-té', là i chanté i chanté
 di-feu.
13. Yun p'tit bolhomme plein en (un) cayé. Lampe.
 Variant: Un 'tit bulhomme plein un cayé.
- 13a. G'l'eau duboute. Canne.

¹ Table maman ou. ² Plein. ³ Papa moin 'voye' moin d'l'eau.

⁴ Mandé g'l'eau. ⁵ Pendi pendette. ⁶ Viri virette.

⁷ Had not a corasol fallen on top of the sleeping pig a wolf would have eaten him.

⁸ Hazzier.

14. G'l'eau cacheté. Coco.
- 14a. Main moin ni un butin, c'est pou' maiyien tête pou' i baille lait.
La-clef.
15. De l'eau sispenne dans l'ai'. Coco.
- 15a. G'l'eau 'aide (raide). La glace.
16. Maman moin ni un s'enfant,¹ toute temps moin pas fouillé lan main
à dé' s'yeux,² i pas ca travail. Scisseaux.
Variant: Maman ni yun bagaille, c'est pou' 'tiwé dé' graine s'yeux³
pou' i travail.
17. Maman ni un bagaille, c'est pou' piché⁴ s'yeux i pou' i sa' travail.
Variant: Maman ni un butin, toute temps ou pas 'tranglé, i pas
parlé.
Variant: I ni un butin, si i pas ca penne, i pas ca travail.
18. P'tit bawi sans cerc'e. S'é (œuf).
19. Un bitin Bon Dieu metté asou la-té'. I ca 'voyé en l'ai'blanc, i ca
tombé à té' jaune. S'é.
20. Tout partout trois trois. Trois woche di-feu.
Variant: Maman moin 'voyé moin adun en maisun, moi passé douze
maisun avant moin 'rivé là. Là moin 'rivé, moin jenne
(joine) t'ois t'ois. Fouyer (foyer) di-fé'.
Variant: Toute là moin passé c'est t'ois t'ois.
Variant: O là ou passé trois trois.
21. Moin 'ci, moin à Lon'e (Londre). Lett'e.
22. 'Tit quiline ici, 'tit quiline à Lon'e. Téléphone.
23. Watta⁵ passa cassa dix va, six ta'.
Yun rat qui passa cassa dix ve' (verres), six tasse.
Variant: Ratta cassa dé' sa.
Yun watte qui passé en l'ai' yun table, i cassé six pote,
douze s'assiette épi cinq tasse.
24. Yun taillé' i allé à magazin acheté yun culote, vini i pas sa' fit li,
c'est un acut'e l'homme té servi. Yun cercuiel.
25. Jalousie⁶ en bas d'l'eau. Nasse.
26. Papa moin teni un maison, tout ça qui adans c'est fenet'e. Nasse.
Variant: Bon Dieu metté yun gwos bitin asou la-té', i ni yun seul
la-porte.
Variant: I ni yun case toute enni là funet'e, i ni dé' porte.

¹ Syun enfant; un mamzelle. ² Dé' hanchi i; dé' quartier i.

³ Cassé tête li. (Water-works i.e. stand pipe); Pigé gorge li; bouché bien s'oreille li.

⁴ Chougové. ⁵ Ratta, rat. ⁶ Plus belle maison maman moin.

27. Tablier madame derier dos i. S'ongle.¹
Variant: Gran'maman, tablier déyé dos i.
28. Zagaya à dé' dwap. Un noix.
29. Moin passé un cimitière, moin dit bonjour, toute les morte réponne, les vivants pas réponne.
Un pois verte pas réponne, pois seche réponne. Pois à gol.
Variant: Moin passé derier case, moin di bon matin, moin di bonjou' les poulet vivant, et les mort qui réponne.
30. Chouval l'woi bon chimin,² toute moune ca passé ca baille un pachet s'he' be. Caca. La sele.
31. Chucal l'woi duboute, la boute coule fisi' tiré derier, i pas ca poin i. L'ombrage ou.
32. Hier bon matin papa moin tiwé yun coule fusil dans case li. Toute moune qui té en pays la sourpoiné. L'owage.
33. T'ois messieu' asous un *spree*. Chapeau yunne tombé, i pas pé viré derier 'gardé pou' i. T'ois s'o'seau (oiseaux).
34. Deux mamzelle allé marché; mouchoir poche ca tombé, yo pas save 'ciré 'massé. Un s'yosyeau.
35. Yun docteu'r asou yun chouval c'allé en gwand galope. Chapeau i tombé, i pas sa' poin i. Yun coco sheche.
36. Là moin fait cabanne moin, c'est pas là moin ca dormi.
Giwamon.
Variant: Moin ca dormit ici, moin ca levé l'aut'e coté.³
Jauramon.
Variant: Moin planté yun plain (plante), là moin planté, c'est pas là li levé. Jeurmon.
37. Maman fait yun seul garçon. Là i fait i, c'est pas là i ca joine i. La-rivié'.
38. Cwic cwic ca mouté cwac cwac. Un ciwique⁴ ca mouté caye a.
39. Miss Mary mouté mo'ne, i mangé s'os, i jetté⁵ viande.
Blanc baleine.⁶
Variant: Manzé⁷ Mawie ca monté mo'ne, i mangé vian'e, i jetté s'os i.
Variant: L'woi mangé s'os li bon matin avec quitté toute viané la 'si table.
40. Miss Mary monté au morne⁸, i descenne un (en) chapeau noué.
Noix.

¹ Gwos dwete s'ongle (thumb-nail).² Marré en l'échurie.³ En Amerique; a terre Engleterre.⁴ Yellow crab.⁵ Quitté.⁶ Eng., soft candle.⁷ ? or Mésé.⁸ Mole.

41. Tini un butin Dieu metté asou la-terre, i ca planté évé 'i ca mangé ché avec i même ca fini. Blanc baleine.
42. I ca mangé en l'ai' epi caca¹ en bas. Galet².
Variant: I ca mangé en bas, i ca caca en l'ai'.
43. Maman moin ca mangé toute mangé blanc blanc blanc, i ca caca noué. Moulin.
44. Bon Dieu metté la-tasse su' la-terre, à misu' i ca marché i ca largué bouton derière. Galet.
45. Á misu' moin qué marché, moin ca quitté boudin mon derière.
S'ai guille avec fil.
46. Quat'e bouteille plein de l'eau, tête en bas sans bouche.
Mamelle bef qui ni laite, yo tiré laite la.
Variant: Quat'e pitit bouteille, jele en bas. Tété bef.
Variant: Maman ni un bagaille ca shalviré, jele en bas i pas ca coulé.³
47. Papa moin ni yun chival, pou' i mouté c'est pou mouté pa' la-cheue i.
Pipe.
Variant: I teni yun n'homme qui ca mouté chouval li asou la-queue i.⁴
48. Maman moin ba moin quat'e gou' (goudres) pou' moin gagné mangé épi d'l'eau. Coco.
Variant: Un maman faite trois s'enfant. I baille plis gwand a un pitit cappa (Eng., copper). I dit allé gagné bois épi mangé épi d'l'eau.
Variant: Moin tini un pitit cappa, moin vlé gagné trois bitin avé i—mangé, cherbon, évé' bwé.
49. Bon Dieu metté un vié' maman asou la-terre; toute ça qui passé ca 'massé i là i tombé. Coco.
50. Yun fusi' chargé, watte (ratte), un (en) jardin pas ca wé i. Ça i yé?
Yun longvi.
51. S'attwape bandé à Lon'e (Londres) i ca poin pise (peste) en Guinée.
Longvi.
52. Maman ba moin f'omage pou' moin coupé; mon pas sa' coupé; i ba moin l'argent pou' mon couté, moin pas sa' couté; i ba moin nappe pou' mon pilier (plier), moin pas sa' pilier.
La-line, s'etoile, la-ciel.
53. Quand moin faché, c'est là moin caille chayé bois cayé moin.
La-rivière lé gwos.

¹ C'aché. ² Jackplane. ³ Pièce pas ca tombé. ⁴ Asi boute la-cheue i.

54. **Tim tim!**
Bois sheche!
I téni yun madame qui té connatte toute 'tit moune en la-té'. I dit
yo entwé adans un chamb'e. I baille yo d'l'eau; i baille yo mangé; i
dit, "Bon swé, s'enfant, moin callé." Qui nom i c'ié yo lé i viré?
Che'bon (charbons).
55. I ni un becqui, lé i aille dormi' i pas fouti dormi si un nègue pas è
la-ché i. Pomme cannele.
56. Maman moin ni un garçon, i ni trois jambe. Fé trépé'.
57. Trois patte, quat'e patte, jele en jele.
Cochon avec un chaudière.
58. Maman téni cinq s'enfant¹ tous les cinq s'enfant c'est tambouyé.
Pois sheche.
Variant: Toute ça qui adans cayé la tambouyé.
- 58a. Toute s'enfant qui en cayé maman sé embouilli. Pois sheche.
59. S'enfant ca batte maman. Pilon.
Variant: Maman ca batte s'enfant.
60. Pitit ca batte gwos. Un hache qui ca batte gwos bois.
61. Yun pitit n'homme, lé i poin pou' i batte maman i, toute moune ca
'tenne. Un cloche.
62. S'enfant porté maman yo adans choubénole. Zamba.²
63. Toute s'enfant qui à cayé maman sont soucier. Piment.
Variant: Toute s'enfant maman moin ca fait sorcier pou' yo viv'e.
64. Doux doux moin aimé moin, moin pas aimin i. Piment.
65. Mil 'tit t'ou dans 'tit trou. Dé.
Variant: Yun 'tit t'ou, dix mil 'tit t'ou.
66. Ou ca cwiyé moin papa, m'as papa ou. Papai.
Variant: Teni un butin toute moune ca cwié papa, c'est pas papa.
Pied papa.
Variant: I ni qué choyé Bon Dieu metté asou la-té'; ou ca c'iyé i
papa ou, mais i pas papa ou.
67. Ou ca cwiyé moin mama, m'as maman ou. Maman chou.
68. Yun maison asou yun seul baton. Pawasole.
Variant: Un poteau ca chembé un cayé.
Variant: Un maison habitation, un sel poteau.

¹ Six garçon.

² By others sounded as zama, the cane leaf which is used to bind the cane to carry it to the mill.

69. Papa moin tini yun jardin, jardin cawotte, chaque féi qui cawotte la ca fait ca couvé toute 'bitation la. Pawasole.
70. Maman moin ni un tripeau mouton, i voyé yo la-rivié' bwé d'l'eau. Avant yo fini bwé d'l'eau, g'l'eau a chéché (seché). Di-wis.
71. Maman tini un mouton ca mangé s'he'be. Pou' i ca mangé s'he'be i ca mangé caé (stone). Un pou qui en tête ou.
72. La-diabliesse g'os. Un cuit.
Variant: La-diabliesse enceinte. Yun cal'basse.
73. Ni un bagaille asi la-té', i ca travail nuite com' jour. La-mé'.
74. Moin quitté caye moin bien changé c'allé l'église. Lé moin 'rivé bo' l'église mon 'twappé co' moin tout ni. Un batiment à vwèle.
- 74a. Maman ni dé' bef. Quand femele la passé male la passé, corne li cassé.
C'est yun n'homme, quand i wentré adang caye, i 'tiwé chapeau li.
75. Choué moin dans les bois!
Haché moin dans les bois!
Apwès la mort moin
Moin gagné un belle voix. Violon.
76. Reine dans les bois,
Reste dans la pwison,
Servante dans la cham'e. La roman.¹
77. Ou qué chassé moin com' yun chien, avec lé chassé toute moune ca content pou' voué moin. Ca 'mandé qui nom moin? S'angouti.
78. Maman ca couché. Papa ca fouyé ba i. Fou'.
Variant: Mama couché, s'enfant ca fou'é.
79. Quat'e patte poin quat'e patte metté asou yun patte. Quat'e patte poin quat'e patte 'vouyé i derière quat'e patte pou' quitté yun patte.
C'est un n'homme qui poin un pied bef metté asou yun table.
Yun chatte monté asou table la pou' poin pied bef la. N'homme la poin yun ché (Eng. chair), i 'voyé derière chatte la pou' pou' quitté pied bef la.
80. Dix 'tit gouglo endans un 'tit gougloshe.²
Dix s'o'teil adans un solier.
81. Tini yun butin Bon Dieu metté asou la-terre, la geôle défoncé, prisonier dehors. Soulier déchiré.

¹ Wood used in making carib baskets, panier cawibe.

² Glouglo—glagloshe; gounouge—glogote.

82. Papa Bon Dieu metté un bagaille su' la-té'. Lé i ca passé c'est là i vi'é. Dé' pieds ca mouillé, dé' pieds pas ca mouillé.
Yune femme qui enceinte.
Variant: Tini yun femme qui jambé yun la-rivière. Lé i jambé la-rivière dé' pieds mouillé épi dé' les s'aut'e pieds pas mouillé.
83. Chouval l'woi en l'éturie, la-cheue déhors.
S'yam en té', bourgeon en l'ai'.
84. Un 'tit fille bien *dressed*, toute jambe li dehors. Choi (chou)-pomme.
85. Bon Dieu metté un butin su' la terre. Quand i blanc, toute mounne ca voué, yo hellé, "Wé! wé! wé! belle!" Yo wé'té, i en vé', personne pas ca voué. Apwès yo oblié, yo ré'té longtemps. Apwès toute mounne voué encore, i en rose. Toute mounne hellé encore, "I bell!" Ça i yé?
Un pied café.
86. Bon Dieu metté yun bagaille su' la-terre. I ca fait yun cayé. I pas ni un cayé qui bien batit com' ça. Un niche f'ou-f'ou.
87. Lé moin ca monté, moin pitit; lé moin ca descenne, moin ca plis pitit encore. Distilé rhum (I ca descenne tac tac tac).
88. Ça qui ca fait ci pas ca fait ça; ça qui ca fait ça pas ca fait ci.
Lapin pas ca bwé di l'eau, i ca pissé; poule qui ca bwé d'l'eau, i pas ca pissé.
89. Deux n'homme ca écwit dépi bon matin, i pas ca marché plus qu'un o. Deux bef qui en moulé.
90. Yun cavalier ca conduit deux dame. Moulin canne.
91. Goujisti sans fil. Tout bonda ou.
92. Moin passé an bord de la mer, moin wé un mort porté un vivant.
Sont un bête qui té mort l'aut'e té ca mangé i.
93. To yien-yien¹ plein piquant. Graine pain.²
94. Moin ni un butin piatitite piatate sans piquant. Yam pain.³
95. Bon Dieu metté un bagaille asou la-té', i pas ni woi, i pas ni weine, i ca porté la couwonne. Grinade.
96. Cwistol chiminé⁴ ce'velle jiab'e. Maucais ce'velle.
97. I téni yun madame qui téni wobe asou wobe, chimise asou chimise, jipon asou jipon. Mi.
98. Nishe piqui ribé.⁵
Yun nishe pipirette qui adans yun pied bamboo.

¹ Moin ni syatate, piatitite. ² Breadnut tree; ground nut. ³ Bread fruit.

⁴ Meaning not clear to riddler. Presumably an idiom, not a riddle.

⁵ Fork of a tree.

99. Bon Dieu ba ou qué choye ou même pas sa' servi, c'est un moune qui ni pou' servi ba ou. Nom ou.
100. Bon Dieu fait un n'homme, n'homme la fait cinquante garçon, garçon a fait yun cent fi'; i ca fait tout ça un n'homme sa' fait, mi i pas un n'homme. Yun gramophone.¹
101. Violon en sac. Nid s'oisseau qui ni 'tit s'oisseau adans.
102. Capitaine en bas cabane. Pot cham'e.
103. Pitit belle coubrillon en bas terre. Fou.
104. Un 'tit mamzelle bien laide, i pas sa' plis laide que ça; mais travail li bien blanc. Cawon.²
105. Si c'est pas té pou' jun jacot, ou té qué wé wong la-té'.
Si c'est pas té pou' nez ou, on té ca wé endidans bouche ou.
106. I téni yun pitit fi' qui wouge evé boute tété noué noué.
Pomme.
107. I teni un butin qui noué en dehors, i blanc endidans. Couwassol.
108. I téni un butin i ca 'claire icite, i ca 'clairé toute wong la-té'.
La-line.
109. Papa Bon Dieu wé'té asi la-terre, i pas allé; toute moune tombé à té' ca pwié Dieu.
Lé un coup owage faite, toute moune ni pou' senti peu', yo toute ca pléré.
110. Papa moin resté en bois, i 'tiwé un coule fusil; balle la descenne en la ville, entwé adans yun case o là yo ca coupé chiveux. Balle la hallé razzo' la à la main moune la coupé chiveux dé' n'homme qui té là dé' n'homme la évé i sortit allé. S'éclai'.
111. Les dé' ca porté les morts et les morts ca porté les dé'.
Ça c'est deux qui té mort avec deux gibier té en l'ai' chival mort la.
112. Te tini un butin Bon Dieu metté asou la-terre, i ca mangé, i ca mangé, toute temps vent'e li toujours plate. Yun légowine.
113. Tini un butin Bon Dieu metté asou la-terre, i ca sortit l'aut'e pays wouge, lé i vini adans l'aut'e pays i ca 'twappé noué. Canawi.
114. Tini un butin Bon Dieu metté asou la-terre, ou ca wé' té en l'ai, ou pas 'voyé 'si terre; si i tombé asi la-terre, ayien pas ca faite i; si i tombé en d'l'eau, i ca dommagé. Papier.

¹ The boys are the plates; the girls, the needles.

² Pressing iron.

115. Qui différence yun monsei'eur avec un bouwique?
Bouwique la ca porté cwai (croix) i asi dos i, Monsei'eu' ca
porté douvant i.
116. Là ou allé ou pas sa' fait sans maison a. Chapeau.
117. Bon Dieu metté un bagaille asou la-té', i pas ni s'yeux, i pas ni
bouche, i ca montré ou tout ça qui téni asou la-té'. Liv'e.
118. I teni un maison cawé douvant, cawé derière, c'est là toute gros
fai'ant ca wé'te. L'église.
119. Plis gwos corde qui en bois ca mangé poule. Tête chien.
120. Moin ni un garçon. Garçon moin allé la-chasse. Lé i 'rivé i voué un
piti butin, i passé lan-main 'si ma pwele si com' vini foué i.
Beaver.
121. Dumpy Dumpy take a fall,
Dumpy Dump mash his face.
Not a doctor couldn' 'wange it. Egg.

GUADALOUPE

1. L'eau monté morne. Coco.
2. G'l'eau ca penne. Coco.
Variant: L'eau pendante.
3. D'l'eau en grappe. Coco.
4. G'l'eau duboute. Canne.
5. D'l'eau cacheté. Orange.
6. T'ois, t'ois, t'ois, tout partout.
Foyer t'ois woche. Roche à foyer di-feu.
7. Trois madame ca porté un misieu'. Fuyer di-feu.
Variant: Trois gros madame ca porté on gros misieu'.
Trois woches ca porté on chaudière.
Variant: Trois n'homme ca porté on femme.
Variant: Trois homme ca porté on femme enceinte.
Trois roche à foyer du-feu ca porté on canari mangé.
8. Trois poteau ca po'té on case. Fouyer di-feu.
Variant: Un case a t'ois pouton. Un réchaus di-fé.
9. Toute moune tini deux fête et fi' à luroi tini trois.
Foyer du-fen. Fouyer do-fé.
10. Madame 'voyé servante au pain, pain 'rivé avant servante.
Coco.

11. Tablier à madame déhé dos. S'ongle.
Variant: Valet à l'woi tablier dérier dos.
12. Pitit bawi' sans ce'c'e. S'œuf.
Variant: Un pitit bawi' sans cerc'e ca oulé. Un s'œuf.
13. On cercle sans bawi'. Bague.
Variant: Un pitit bague (? cerc'e) sans fond.
14. Ratta passa crasa dix vé', six ta'.
Un rate qui passe que 'crasé dix vé', six tasse.
Variant: Ratta tina cana vavota.
C'est on rat qui passé, i trouvé on bouteille siwop, i
té ca fouré queue à li adans siwop la, et i té ca nic hé li.
15. On case asi on seul poteau. Pawasol.
Variant: Un case diboute adans un seul poteau.
16. Mama i mort, i ca sonné éclat. Pois sec.
Variant: Quand manman poco mort pitite ca sonné gla!
Pois de bois sec.
17. Wacha¹ ca fair chien² en jardin. Pois sec.
18. Tini manman qui plein enfants. Quond yo vieux toute ca batte tambour. Pois sec.
Variant: Un manma tini cinquante pitit et quand yo nini vieux yo toute tambouyé. Pois de bois.
Variant: Teni un manan toute s'enfants ai tambouyé (ca batte tambou').
19. En ca crié les vivant, les morts ca réponne. Pois verte et pois sec.
Variant: Passant devant les morts en [je] dit les vivants bonyou', c'est les morts réponne moïn.
Variants: En passé devant un case, etc.
En passé en cimitière, etc.
20. Quand vous ca passé ca' à manma toute pitite à li ca pleuré.
Pois sec.
21. La veille ca dit la jeune ba moïn l'ai', moïn dans géole. Pois sec.
22. Cheval à l'woi à l'écurie, queue à la dehors.
Lampe. S'igname.
Variant: Chival à l'woi à l'écurie; queue à li ca penne dehors.
Patate.
23. Un se'l pitit bon homme ca re'pli une case.
Lampe. Lampe de l'é'tricité.
Variant: Un p'tit bulhomme³ ca plein en case.

¹ Rattle, in metal. Variant: Tambou'. ² Avoir beaucoup, pululer.

³ On 'tit bon homme sans tête etc.

24. T'ois cavaliers té ca couwi, chapeau à yunne tombé, i pas viré derier 'gardé. Trois oiseaux.
 Variant: Quat'e cavalier au vent'e à terre [or, ca'l lé au bal à cheval], mouchoi' poche à yunne tombé, aucun d'eux pas ratourné ramassé li.
 C'est quat'e oiseau qui ca passé a tire d'aile plume, yunne tombé, pas yunne pas ca viré ramassé li.
 Variant: On cavalier ca passé, chapeau à li tombé, i pas n'étât ramassé li. Sicrier.
25. Bonnet rouge, bonnet vert. Piment.
 Variant: Anglais à bonnet rouge.
 Variant: Toute pitite à l'woi en bonnet rouge.
 Piment. Jison du-feu.
 Variant: Toute s'enfants en bonnet wouge.
 Variant: Tini un maman plein s'enfants toute en bonnet wouge.
26. T'ois pommes ca penne, t'ois cavaliers ca passé, chacun poin yunne. Combien ca resté. Deux.
27. Si a pas té¹ do'mi do' mette té qué vini mangé do'mi do'mette.
 Un éléphant té qué mangé un cochon si c'est pas té un cowasol.
 Variant: Si a pas té pendu pendette vini vinette té qué mangé dormi dormette.
 Variant: Si cé pas té pandi pannete vini vinette ti qué mangé dormi dormette. Cochon, lion (loup), on corasol.
 Variant: Si a pas té vendi vendan, pendi pendant pas té qué mangé vini vanette.
 Si a pas té cochon la mangouse pas té qué mangé corrasol la.
28. On manioc ca plein on baille. Doigte qui adans un dé.
 Variant: On main ca plein on baille. Dé.
29. Doigte² dans t'ous.³
30. Chival à lu woi asu bo'ds chumin, tout ça ca passé ca baille un p'tit coup de s'he'be. Caca.
 Variant: Chival à l'woi marré au bord chimin, toute moune qui passé ca ba li on paquer s'he'be.
31. Pour voir bonheur à une jeune fille il faut lever robà li. Maïs.
 Variant: Pour voué beauté à femme blanc i faut levé chumise à yo.
 Variant: Faut vous deshabilité mulatresse pou' vous voué défaut à yo.
 Variant: Pour fait bonté à demoiselle⁴ faut deshabilité. Maï'.
 Variant: Pour voué beauté à milatresse la, levé jupe ai.

¹ Si ce n'était pas. ² Duete. ³ Niche, cu. ⁴ A on fille.

32. En pas ni roi ni reine, en pas marié, mais moin, père de famille.
Coq.
33. Je ne suis pas ni woi ni weine, je po'te la couwonne. F'uit-à-pain.
Variant: Je ne suis pas ni roi ni reine, je porte la couronne.
Grinade. Grenade.
34. Je ne suis pas ni woi ni weine; je fais tremblé les hommes. Rhum.
35. Je ne suis pas ni woi ni weine, je pique les hommes. Guep'e.
36. Toute 'tit enfant à l'woi méchant. Guep'e.
37. Papa au moin té en France, i 'voyé on 'tit bef pou' moin prend pa' queue ai. Pipe.
Variant: Papa a moin teni on franc, i voyé on 'tit bœuf pour moin en prend patience.
38. Pour' moin manié on bitin, faut moin 'trangle li. Potiche.¹
Variant: Tini on bitin pour vous fai li travail faut 'tranglé li.
Variant: Tini on bitin pour vous fai li travail faut quimbe li pa deux main. Cal'basse.
Variant: Tini un butin, pou' prend li i faut quembé par gorge.
Potiche.
39. Tini on bitin bon Dieu mette sur la terre, pendant i ca ma'ché i ca fai pitite à li. Giraumon.
40. Un maman plé matelas, pitit à li ca dormi à té'. Juramon.
Variant: Tini on madame qui tini matelas sur matelas, paillase sur paillase. Toute s'enfant ai ca dormi à terre.
Variant: Tini on bitin Dieu en mette sur la terre. I ca fait cabanne si cabanne; quand même ça, pitite à li toujours à terre.
Variant: Ca fai matelas, petit a ca couché à té'. Jurémon.
41. Tini un madame i tini matelas pou' li couché, i ca découché à terre. Giraumon.
Variant: Tini ou maman, là li ca fai cabanne à li, c'est pas là li ca fai pitite à li.
42. Bon Dieu metté on butin su' terre, la i ca fait cabane² à li a pas la a ca dormi.
43. Blanc ca touché negue ca planté file. Aiguille.
44. Il faut tué maman la pou' ni pitite la. Banane.
Variant: Faut détrui maman la pou' avoué pitite la. Figue.
45. Pitite ca batte maman. C'est le pilon et mortier.

¹ Long necked water carafe, imported from French Guiana.

² The leaves of its vine.

46. Cinq 'tit brinzic adans on 'tit brinzac. Soulier.
Variant: Cinq yac dans yac.
47. La geôle¹ défoncé, prisonnier dehors. Soulier.
48. L'argent pou' conté pas ca conté. S'étoiles.
49. F'omage pou' coupé, pas ca coupé. Lune.
Variant: 'Si tab'e à l'woi ni on gros gateau, personne peut sa' coupé.
La lune.
50. Maman i faite toute pitit ai sorcier. Piment.
Variant: Teni un maman toute s'enfants ai, sorcier.
51. I ca fai leyyette, petit ai toute ni. Figue.
Variant: Qui butin bon Dieu mette si la terre i ca fait laiyé'. Quond pitit ai faite i ca penne li, i ca fait toute pitite ai doite, epi apwès yo toute ca cochi.
52. Tini on bitin bon Dié' metté 'si la terre, pou' se'vi à vous, faut vous crevé s'yeux à li. Sisseaux.
53. Il y avait un vole de pigeons qui passaint. Il y avait un aut'e pigeon dans sa cage. Il a dit, "Bonjour, mes cent pigeons." Un parmi le vole lui répons, "Pardon, Monsieur. Nous ne sommes pas à cent, il faut autant que nous sommes, plus la moitié d'autant, plus la quart d'autant, plus vous-même pour faire cent." On demande combien ils étaient?
Ils étaient à trente-six. Autant que nous somme, deux trente-six (72), la moitié d'autant qui est (18), le quart de trente six ca fait 9, plus un, égale cent.
54. Poil en haut, poil en bas, coco en mitan. S'yeux.²
55. Tini on bitin, en misi ou ca fai li ma'ché, en misi i ca fini.
On brin fil enfilé adans un aiguille.
Variant: Tini un butin, plus i ca ma'ché c'est plus i ca coupé queue à li. Fil et aiguille.
Variant: Tini un bête, en misi i ca ma'che i ca mangé.
56. La maîtresse en blanc, l'écolier en noir, la maison en vert.
Corrassol'.
Variant: Tini on bitin, li vert, i blanc, i noir.
57. Poudre blanc, canon vert, boule noir. Corrassol'.
58. Pitit salé à cou'ene verte. Cowassole.
59. Tab' à luwoi plein 'tit quat'e sous. Étoiles.
Variant: Savanne à luwoi plein 'tit dix sous blanc. Ciel.
Variant: Tab'e à luwoi³ rempli 'tit pièce blanc. Ciel et étoiles.

¹ La brigade. ² Souci'. ³ Asi (si, cé) tab'e l'woi.

60. Asi tab'e lu woi tini on grand papier. La lune.
61. Mon pumier est necessare au bâtiment.
 Mon deuxième est le nom d'un poisson.
 Mon dernier est le nom d'une personne d'ici (n'importe qui).
 Mat, macro¹ (maquereau), Philippe: macro Philippe.
62. Tini un butin bon Dieu mette sur la terre, ou pas 'n état (en état)
 t'ouvé quat'e bout ai. Ciel.
63. Un ca mangé rouge, un ca vomé blanc,² un ca caca rouge.
 Un molin à café.
 Variant: Mangé wouge i ca caca blanc. Café.
 Variant: Mangé blanc ou ca caca noé. Moule à coton.
 Variant: Tini on bitin bon Dieu metté su' la terre, i ca caca
 noir. Coton.
64. On femme blanc ca caca tout diboute. Bougie (cie'ge).
 Variant: Gendarme ca caca blanc.
65. Je suis ronde comme un boule, je b'oule mon cœur pou' faire plaisi'
 au sotte.³ Bougie.
 Variant: Je brule mon cœur pou' faire plaisi' aux s'hommes.
66. Zagaya en deux draps. S'almande.
67. Teni un p'tit bonhomme ca travail nuit et jour. La mer.
 Variant: Un butin bon Dieu mette sur la té' qui ca travail jou' com'
 nuite.
 Variant: Bon Dieu metté on bitin asi la terre, i ca roulé nuite com'
 jour.
68. En callé en France, en callé laissé madame à moïn enceinte. Tout le
 temps en pas vili ou bien en pas fai di ça, i pé qué accouché.⁴
 Fusil.
 Variant: Mari⁵ a moïn enceinte, toute temps en pas 'rivé, i pas ca
 accouché. Fusil chargé.
69. Tini un butin bon Dieu metté sur la terre, tout ça ou ca baille i ca
 prende. Feuille papier.
70. Deux moune ca passé; la pluie ca tombé; un seul ca mouilli.
 Une femme encinte.
- 70a. On madame ca passé la-rivière, deux pieds ca joine d'l'eau, deux
 pieds pas joine. Un femme enceinte.

¹ i.e. a pimp, go-between ("entremetteur") is nicknamed mackerel.

² Skin is white. ³ On autre.

⁴ Tout le temps que je n'ai pas dit ça elle ne pouvait pas s'accoucher.

⁵ Madame.

71. Case l'woi cassé, pas tini un ouvrier qui peut arranger (réparé li).
Un œuf.
Variant: Case à l'woi défoncé, ouvriers son ourviers pas n'état monté li.
72. 'Voyé en l'ai', ca monté blanc, i ca descend jaune. Œuf.
Variant: En 'voyé on bitin jaune en haut, i tombé blanc en bas.
Variant: Tini on bitin bon Dieu metté su' la terre, en l'ai' blanc, en bas jaune.
73. Un coq ca chanté en dé' miraille.¹ Pété.
Variant: Un coq ca chanté entre deux montagnes.
Un pete. [Eng. pet.]
74. T'ois plats pois blanc asi tab'e blanc. T'ois ta' (tasse) vide.
75. Doux doux la-terre. Patate.
76. Genda'me en bas de l'eau. Nasse.
77. La geôle defoncé, prisonier dehors. Nasse.
78. Po'te su' po'te, fenet'e su' fenet'e, ça qui adans pas ca sorti.
Nasse.
79. L'woi ba moin plier on drap, en pas sa' plié. Ciel.
Variant: Drap pou' plier, pas ca plié.
Variant: Mama moin ba moin on drap pou' moin plier, en passe [pas save] plier.
80. En passant sur les boulevards j'ai vis des choux véo (verts) mangé des choux véo. C'est un vé' qui a mangé un chou.
81. Quat'e patte sur ou, quat'e patte. Chate.
82. La moitié de a'bé. Pilon.
83. Il y a une dame chemise si chemise, jupon sur jupon, jam'e la toujours dehors. Une chou.
Variant: Tini un dame, chemise si chemise, jupon si jupon, jam'e ai touhou' deho'.
Variant: En ca porté robe su' robe, malgré ça jam'e à moin toujou' dehors.
84. Tini on butin, i ca mette robe si robe, chimise si chimise.
Giromon.
85. Teni on fille qui tini robe si robe, chemise si chemise, jupon si jupon, et pied à li plein gale. Chou.
Variant: On femme blanc² bien habillé, pied à li sale.³

¹ Entre deux nuage. ² Variant: Un fi'. ³ Variant: Pied à li toujou' tout ni.
Jam'e à li toujou' deho'.

86. Un case sert pou' tout. Pawasol.
87. Maman tini un seul 'tit t'ous, c'est papa seul qui connafte li.
Séru'.
88. J'arrive au Trois Rivières.
Je vois un abbé en train de gomé avec un gendarme.
Que-ce qu'il vaut faire pour cesser de gomer? A b c d.
89. Tini un bête qui ca poin moin un rivio. Sotte pas connafte qui bête
et moune est ça. Mama g'l'eau.
90. Natise, natise, je vous le di, tu ne le comprends pas.
C'est une natte usée.
91. Wouge en bas,
Noir en mitant,
Blanc en l'ai'. Farine.
92. Tini on bitin bon Dié' metté si la té', i ca fai yin yin. Chatagne.
Variant: Piquant piquant zinzin. Chataigne.
Variant: Haut, haut, bas, bas, piquant, piquant, yin yin (picquer).
Une chataigne (chatagne) qui sortit en haut tombé à
té'.
93. Bidine¹ bif? F'uit-à-pain.
Variant: Bidime bo!
Variant: Wacha wacha bipipe!
94. Ni on bitin metté sur terre. C'est papa à vous, tout seul i ca travail
li. Coca.
95. Papa tombé en patate maman.
C'est un jardine patate, on coca tombé adans.
96. Moin case à moin, moin pas ca allé cherché ou. Si ou vini prend moin,
tant pis à ou, moin qué jetté ou en canivo.² Rum.
97. Té tini on maman, i 'voyé mil enfant à li en France. Yo toute vini
ensemble. Farine.
98. Ni on bitin, i ca prend tout ça ou baille.
Plume, papier, et l'encrier.
Variant: Bon Dieu metté on butin asu la terre, i ca prend tout ça
ou vlé. Papier à lettre.
99. Ni un bitin, le matin i ni quat'e patte; le midi, deux; le soir, trois.
C'est un enfant, quond i pitit, i ni deux main, deux pied; quond
i grand, i ni deux pied; quond i vieux, i ni deux pied, on baton.

¹ Coucorme. ² Onomatopeia for sound of falling.

³ Old French for "canale".

100. Un p'tit poisson ca joué adans d'un basin. Langue.
 Variant: Un pitit basin entouwé de pierre blanche, un tout pitit poisson ca nagé adans li.
 Variant: Allé en basin à l'woi, en qué voué on poisson rouge.
101. Un butin ca travail, faut teni un fouète. S'aiguille.
102. Ni on bitin, i ca marché, i ca mangé queue à li. Aiguille.
103. Zogoyou callé à ca' zogoyou. Deux cwab.
104. En tombe en de l'eau, en pas mouillé. Portrait.
105. En té asi balcon à madame; 'voyé on œuf. Œuf la pas cassé.
 Cracha.
 Variant: L'woi ca resté en haut à li; i ca laché on œuf à terre.
 Variant: Madame en l'ai'balcon à li, i jetté on s'assiette,¹ li pas cassé.
106. Tini on madame qui tini on robe la déchiré. Feuille à figue.
 Variant: L'woi ca 'voyé fi' ai à yunne noce; i baille fai habillement pou' fi' à li. Habillement ca dichiré, i pas ca jamais coude.
 Feuille à banane.
 Variant: Linge à l'woi déchiré, pieceté li com' on vlé, i toujou' ca déchiré.
 Variant: Chimise à l'woi déchiré, pas ni personne pour coud'e li.
107. Bon Dieu metté on bitin asi la terre, un ca vole, un ca rentré en terre, on ca resté si terre. Pété, pissa, caca.
108. On madame ni t'ois fi', une pas voué l'aut'e. Carapate.²
109. Moin c'allé au d'l'eau, moin ca chanté, en ca chanté, en ca chanté
 Quand en déviré, en ca pleuré.³ Cal'basse.
110. Langue en bas vent'e. Tiroi'.
111. On seul coule (coup) baton ca 'crasé on case. Rhum.
112. Gendarme derié' case. Vase.
113. Capitaine en bas douche. Pot chambre.
114. Ni on bitin, i pas ca travail, i ca mangé. Vase.
 Variant: Ni on bitin i ca travail sans manger.
115. Papa moin fai douze 'tit moune, moin c'est l'ainé et c'est moin qui plus jeune. Mois de Février.

¹ Variant: Porcelaine.

² There are three seeds. This castor oil is used to rub woman after delivery, and to clear the bowels of the infant. Also used to grease iron. Ten franca the pound.

³ The half gourd is carried on the head, and when it is empty a child will drum a tatoon on it—en ca chanté—filled with water it will drip—enca pleuré.

116. Tini on butin i ca mangé nuite com' jour, i toujours plate.
Lécorine.
Variant: Tini on bitin qui en l'ai' la terre, i ca mangé tant qui pé',
i pas ca jamais gras. Légorine.
117. En ca travail toute la journée, les soi's (lan nuite) en coin.
Balai.
118. On cabwesse à trois s'yeux. Coco.
119. La pluie ca tombé, moin voué on chateau devant, moin pas n'état
rentré adans. Trous à nez.
120. Tini on bitin, i fouyé sans jamais planté. La-mer.
121. En (moin) haut monté, en cou'te habillé, en ca ba toute enfant
bien bwé, bien mangé. Coco.
Variant: En haut monté, cou'te habillé. Pied coco.
122. Tini deux fré' yo ca ma'che côté à côté, i pas rencontre.
Roue a cabwa [charette].
123. Yo hallé queue à moin, en ca crié yun diable. Cloche.
124. Tini un butin i ca mangé par dos et i ca caca par ventre. Rabot.
125. Tini un butin, quand i noir, i en victoire, et quand i rouge, i en
la-peine. Écrévisse.
Variant: Tini ou bitin lé li vivant i en d'œuil, lé li mort, i en
victoire.
Variant: Ma robe rouge c'est ma robe de tristesse et ma robe noire
c'est ma robe de gaiété.
Les ecrivisses. Quand elles sont à la rivière elles sont
noires et quand elles sont bouilli elles sont rouge.
126. 'Gardé moin, en ca 'gardé vous. Glace.
127. Gros ventre sans boudin. Pou.
128. Tini on bitin¹ qui blanc com' la neige, i pas la neige; i vert com-
poreau (po'vreau), i pas poreau; i dir (dur) com' roche, i pas roche.
Coco.
129. Tini on bitin qui en l'ai' la terre. Metté li haut com' ou vlé, i
toujours bas. Bas.
130. Tourne par-ci, tourne par-là, vian'e sans os. Chatou.²

¹ Variant: I haut, i pas ciel.

² Fr. pieuvre. An edible and boneless fish with long tentacles. There is a legend of one reaching up with his patte every day on a boat in mid sea and taking a sailor, who disappeared. They watched and cut off his patte.

131. Tini on bitin bon Dieu metté su' la terre, toute la nuite i ca cougni toc toc toc. Crabe.
132. Tini on bitin bon Dieu metté sur la terre, on ca crié li par queue, li ca vini par tête. Cochon.
133. Bête à longue queue. Montre.
134. Que-ce qui ressem'e la tête des negues? Un f'uit-a-pain roti.
135. Touché moin la-poile et 'gardé si le rentré vous convient. Chapeau.
136. Qui poisson qui pas 'ni arrete. Poisson d'Avril.¹
137. Tini on poisson i 'ga'de bon Dieu en dos ai. Sole.²
138. Quatre 'tit pauban (firole) chalrivé (chalviré), sans bouché. Mamelle à bœuf.
Variant: Quatre petites bouteilles pleine d'eau renversés sans bouchon, une goutte d'eau ne tombe pas.
La mamelle d'une vache.
139. Pitite ca goumé é (avec) manman. Clef et serru'e.
140. Blanc ca foyé blanc, negue ca foyé negue. Machine.
141. Moin allé foyé mangé, au lié en té po'té mangé, en viré³ avé' t'ou la. Caca.
142. La feuille fondante. Calalou.
143. Tini on bitin bon Dieu metté asi la terre, i ca descendre sans jin (jamais) monté. Rivière.
144. Tini on bitin bon Dieu metté asi la terre, plus ou ba li mangé c'est plus i ca mangé,⁴ li pas ca rassassié minme. Moulin à manioc.
145. Dent à maraine à moin ca crié au cenmitié. Coton.
146. Moin ici, bœuf à moin ca renni (hannit). La-mer.
147. Tini on bitin ou ca crié papa; i pas papa vous. Papai.
148. Une coquille d'œuf sur une pile de fumier.
Un negre sous un casque.
149. Je ne suis ni roi ni reine, mais quand on a besoin de moi on lèche mon derrière. Timbre-poste.

¹ April First, Fools' day, cards are sent out, a fish on each. People sent for or fooled by letter. A child will say "en pas ca mange poisson papier moin, en ca mangé poisson la mé'."

² Eyes on his back. ³ Moin déviré.

⁴ Variant: Plus ou ca ba li mangé i ca mangé.

150. Pitite ca gouverne manman. Gouvernail à bateau.
151. Ce qui ne fait pas ça fait ci, ce qui ne fait pas ci fait ça.
Les lapins ne boivent pas et ils urinent, et les poules boient
et elles n'urinent pas.
152. Tini on bitin bon Dieu mette sur la terre, avant i fait feuille ai i ca
fait mangé a li. Prune.
153. Tini on bitin bon Dieu metté asu la terre, yeux à li en queue à li.
Casserole.
154. Reine sur son train et cri comme un âne. Cloche.
155. Qui bitin ou ca metté si on tab'e, ou ca coupé, ou pas ca mangé i.
Carte.
156. La rouge dit lan noir, "Quimbé fort! Si boud'a crévé, en ca mort."
Di-fé' et Chaudière.
157. On me coupe la tête, on écrase mes os, mes os sert a bouillé mon
sang.¹ Mon sang sert a éniuvé les hommes. Canne.

LES SAINTES

1. L'eau duboute. Canne.
2. L'eau monté morne. Coco.
3. Tablier derier dos. S'ong'e.
4. Madame 'voyé servante au pain; pain 'rivé avant servante.
Coco.
5. T'ois t'ois t'ois, tout partout. T'ois woche de feu.
6. Allemand à tête wouge. Allumette.²
7. Tous les ans tini en butin ca travail tous les jours sans jamais
manqué. Boulanger. Mer.
8. Tini un butin gros peau ai noire, petit peau ai brune, chaire ai blanc.
Chatagne.
9. Mon père est noir,
Ma mère est brune,
Et moi je suis blanche. Un chataigne.
10. Bon Dieu ba moin un drap moin plie; moin pas n'etat plie. Ciel.
11. Bon Dieu ba moin un jambon pou' moin coupé, un pas n'état coupé.
La lune.

¹ Bagasse, dried cane after pressing which is used as fuel to distil and boil the sugar.

² Made in Germany.

12. Maman tini un petit t'ous, c'est papa tout seule qui ca joué adans.
Séru'.
13. Case a un seul poteau. Pawasol.
Variant: Un poteau ca tienne un grand case.
14. Tini un butin bon Dieu metté, 'voyé li haut comme vous voulé, i
toujours bas. Bas.
15. Gendarme en bas de l'eau. Nasse.
16. Petit bawi sans cerc'e. S'oeux.
17. Vielle femme ca caca blanc. Bougie.
18. Tini un boutin qui ca travail toute la journée, rien que le soir i en
place. Balai.
19. Qui butin que ca mangé su' vent'e et qui caca su' dos?
Robot. Valoppe. Galère.
20. Qui butin qui ca mangé blanc e ca caca noir? Moulin à coton.
21. Mil 'tit t'ous dans un grand t'ous. Dé.
22. Pitite ca batte maman. Pilon.
23. Tini un butin i ca travail toute la journée, toute la nuite. La-mer.
24. Prisonier dehors, la guele défoncé (s'oteille déhors).
Soulier défoncé.
25. Je suis ni woi, ni weine, je fais tremblé des hommes. Rhum.
26. Je suis ni roi ni reine, je porte la couronne. Grenade.
27. Je suis ni roi ni reine, je monte sur le trone. Vase.
28. Doigte dans trous. Dé.
29. Tini un butin bon Dieu mette sur la terre, l'hœur ou ca passé côté
li, ca dit ou bonjou! Pois de bois sec.
30. En té su' balcon a moin, en 'voyé un butin blanc en bas qui tombé
jaune. S'oeux.
31. En té su' montagne, moin 'voyé un assiette à té', i pas jamais cassé.
Cracha.
32. Pigeoner à l'woi plein pigeon blanc. Dent.
33. Poel (poil) en haut, poel en bas, coco en mitan. S'yeux.
34. Blanc dans blanc.
Un chouval blanc, un selle blanc, un misieu' blanc.

35. Tini un butin, plus ca marche, plus ca largué boudin derière.
Un s'aiguille et fil.
36. Tini un butin, quond i ni fwuit, i pas ni feuille, quond ni feuille, i pas ni fwuit. Monbain (un pied pwine).
37. T'ois cuit même grandeur. Ciel, terre, et la-mer.
38. Ni un maman s' enfants, tout pitit tai tambouyé. Poix sec.
39. Les morts ca parlé, les vivants pas ca parlé. Poix sec.
40. Ni un maman sorcier. Piment.
41. Ni un butin bon Dieu metter sou la terre, I ca reçu bwé et mangé sans i travail. I ca quiene (tiene) dé' bwas ai sur reins ai com' ça.
Un vase.
42. Ni un butin bon Dieu mette sou la terre. Tous les soir i faut maît'e aille joué dans moustache a i. Lampe (Ou ca raussé et baissé.)
43. Rhaut monté, cou'te habillé. Coco.
44. Dis moi une chose pour renne li grand i faut coupé. Un trous.
45. Moi c'est la fi' noire d'un papa éblouissant. Moi qué monté dans les aires sans s'ailes. Et moi ca faite pleuré tout ça moin ca joine.
La-fumée.
46. Moin faite avant papa moin té faite; moin tué fwère à moin; moin ca rentré en sein à grand-mère à moin. Caën et Abel.
47. Passé main sou poele à moin. Si ma t'ou bon, fowé.
Bomme (chapeau).
48. Il y a une pitite poisson wose qui nage, dans un pitit bassin, entouré de perles blanches. La langue.
49. Il y a un arbre, quand il a des feuilles il n's pas de racines et quand il a de racines il n'a pas de feuilles. Bâtiment.
50. Tini un maison, rempli de fenet'e, un seul porte. Nasse.
51. Tab'e lu woi rempli de pitit quat'e sous. Ciel, z'étoiles.
52. Leve ma robe, leve ma chimise et voué mes poiles. Mais.
53. Ce qu'on a le plus à Guadaloupe et qui est bien necessaire?
Cacao.
54. Moin allé planté zigname et moin vini avé' t'ou moin. Caca, cu.
55. Ca lé ce que l'homme a plus besoin dans les lett'e alphébetique?
H(ache). Sans h on ne peut pas écrire homme.

56. Un abbé plein d'appetit ta traversé Paris.

$\frac{A}{aa}$ $\frac{B}{a}$ $\frac{P}{100}$

57. J'ai couché cabaret sans souper.

$G \frac{P}{100}$

58. Les plus vieux lett'e de l'alphabet. A J (agé).

59. Les plus travaillante. OQP (occupé).

60. Le plus malpropre. C'est K en doublant la lettre (kaka, caca).

61. Quand est-ce en pair de soulier vous coute vingt-cinq franc?
Quand elles est neuf, treize et trois (très étroit).

62. Quelle et la mo'tié de deux francs seize (sous).
Un seul Francais, sou'.

63. Noireaud dit a Rougeaud si mon derier défense (t'offense) tu es
foutu. Canari, sur le feu.

64. Que-ce qui a sauvé Paris?
C'est A: Sans A Paris serair Pris. Alors c'est moi A qui a sauvé
Paris (?) Sans hotel.

65. Quelle est le plus jaloux à la Guadeloupe?
C'est une paire de jalo' sie.

66. L'homme qui porte li plus grand chapeau.
C'est l'homme qui a li plus gros tête.

67. Quel est celui qui est le plus près du vin (vingt)?
C'est dix-neuf.

68. Vingt cent mi(l) ânes dans un prais. Combien a il de queues, de
pattes, et d'oreilles?
De pattes il n'y en a que quatre, un queue, deux oreilles.
(L'homme qu'on appele Vincent il a mit un âne dans un paris.)

69. Quand peut ou mettre le temps en cage?
Quand il est serin (serein).

70. L'homme le plus voageu', le plus driveur.
C'est Louis Philippe, le gros sou qui traverse toute les langues
et tous les mains.

71. Les couleurs mele qu'on peut pas voit? Ce sont des oeux.

72. Les couleur mélé qui nous mi tous à la Guadeloupe en jouissance?
Ce sont les trois couleurs blue, blanc, wouge, qui faut i a des
charbins, des neges, et blanc qui fait nous tous ont la liberté,
l'égalité, et la fraternité.

73. Li homme le plus légeur. C'est le voleur. (Coquin.)

MARIE GALANTE

1. Zaizai sans s'os. Langue. La pieuv'e.
2. Zagayane ent'e dé' dwap. Langue.
Variant: Zagaya dé dwaps. Noix.
3. Si ou pas levé chimise à moin, ou pé' qué connatt'e bonté à moin.
Mais.
Variant: Si vous voulez voire ma beauté, il faut ma desabillé.
Variant: Pour connait'e les jeunes fille il faut les deshabillé.
4. Cinq 'tit clefs marché dans un série. Main avec poigné.
5. La-fimée ent'e deux montagne. Pété.
6. La fimée ca sorti à mon la-caye. Pété.
7. Un coq qui chanté en deux montangne. Un pété.
Variant: Un cow ca chanté ent'e deux miwaille.
8. Tini asi woute ou ca vwé un belle grain la-plier ca vini. Ou pas tini pou (pas un) côté pour ou caché. Ou ca voi dé' maison douvant ou, un vié', un nef. Ou vlé entré en yone, ou vlé entré en l'aut'e. À la fin ou pas ca entré en pas yune. Caca.
9. Misieu' l'woi ca marré chouval à li douvant la-porte, chaque mounne qui passé ca baille un paquet s'he'be. Caca.
10. Ou caille couché lé soir, ou ca laissé douvant porte à ou plein peau pistache, Lendemain matin ou pas touvé yone. S'étoile.
Variant: Douvant porte à l'woi' plein peau pistaches, lendemain matin ou pas trouve yone. S'étwele.
11. Un 'tit bulhomme ca plein un maison.² Lampe.
12. Un manioc ca plein un baille.
Un chandelle qui 'limé dans un case.
13. Un pitit butin bon Dieu metté asi la terre, i ca mangé blanc, i ca noire. Moulin à coton.
14. De l'eau douboute. Canne. Coco.
15. D'l'eau ca monté morne. Canne.
16. De l'eau ca poussé bou'geon. La canne.
17. De l'eau couché. Coco à l'eau.
18. Je n' suis pas ni reine, ni woi, mais je fais tremblé les hommes.
Rhum.

¹ Variant: La-porte à Misieu' L'woi. ² Variant: Case.

19. Je n' suis pas ni reine, ni woi, je porte la couwonne. Grenade.
 Variant: Je suis pas ni woi ni reine, je porte la couwonne, je tremble la terre.
 Variant: Je ne suis pas la reine, mais je porte la couronne.
20. Tini un maman qui plein pitite, toute pitite ai poisonneur.
 Piment.
 Variant: Teni un maman qui plein s'enfants toute sorcier.
21. Tini un maman qui plein pitite sans fisette note (natte), toute pitite ai ca dormi à terre. Giraumon.
 Variant: 'Ni un maman qui plein matelas, toute pitite ai ca dormi a terre.
22. Teni maman qui plein s'enfants, pas ni drap pour i couvé yo.
 Giraumon.
23. Un 'tit butin bon Dieu metté asi la terre, i ca passé la mer sans n'ombraye.¹ Cloche.
24. Capitain Boico qui est à son bords, il fait voire lé feu de son cigare jisse à Toulouse. La-line.
25. Tini un maman qui plein tambouyé. Bois.
26. Trois, trois, trois, tout partout. Trois fyer² di-feu.
 Variant: Tout partout ou passé c'est t'ois. Trois woche à feu.
27. Dwète en chou (quiou). Dé.
 Variant: Dwete en fesse. Dé à coud'e.
28. Vent'e cont'e vent'e, un 'tit boute en bouche ca fai de bien au vent'e.
 Un femme qui ba pitit moune ai tété.
29. Deux moune c'allé baigné, yone ca mouillé, l'aut'e pas ca mouillé.
 Femme enceinte.
30. Si ou pas ca ba un bwé, un pas ca travail pour ou. Plume.
31. Quand ni féi, un pas teni racine; quand un ni racine, moïn pas teni féi. Bâtiment.
32. Quand bef ca rentré en l'église, i ca 'tiwé corne ai; quand vache ca rentre, i pas 'tiwé tai. (?)
33. Ça des n'hommes ca fai, des femmes peut pas faite.
 C'est un abbé ca confessé ou.
34. À qui plus haut que bon Dieu? Sont point.
35. À qui plus haut que l'essieu? Un cabane à cabwette.

¹ Variant: ombarge. ² Variant: woches.

36. Qui saint qui plus près bon Dieu? Saint Ba'be.
37. Qui meilleur saint bon Dieu metté asi la terre? Cent franc.
38. Quand est-ce sillié à ou ca quitté ou vingt-cinq franc?
C'est quand i nef et très étroit (9+13+3).
39. Commin i faut chimise pour fai un dimanche à Paris?
I faut cinq (dix manche).
40. Cinq 'tit we'te adans un grand wete. S'o'teil adans un soulier.
41. Le-geôle défoncé, toute presonier dehors. S'o'teil.
42. Tablier madame deri dos i. S'ongle.
43. Commin la-line ca pésé? Un liv'e, i ni quat'e qua'.
44. Quatre cavalier loué quatre chambre. Quand yo sorti adans yo pas
save rentré encore. Grene carapete.¹
45. Quatre cavalier au vent'e à terre, chapeau à yone tombé, yo pas
save ramassé.² Moulin au vent, quatre s'aile.
46. Moin c'allé travail sans s'yeux, moin ca vini avé' s'yeux (i.e.
son). Seine.
47. Genda'me en bas d'l'eau. Nasse.
48. Tête à milat'e asi jam'e à becquet, ca empeché ou cassé jam'e à ou
à noué. S'allumette.
49. Quat'e patte en l'ai',
Quat'e patte ca veillé,
Quat'e patte en bas
Quat'e patte. Un chatte qui ca veillé un ratte en bas chaise la.
Variant: Quat'e patte 'si quat'e patte ca veillé quat'e patte.
Un chatte sisé sur un chaise ca veillé un ratte.
50. Un pas ni chai' ni s'os, en ca porté chai' et s'os, et chai' et s'os ca
porté moin. Un selle asi un chouval.
51. Moin ca brulé chœur à moin pour faire plaisir au dame. Bougie.
Variant: Je broule mon coeur pour faire plaisir au s'aut'es.
Lampe.
52. Escoupion (scorpion) ca mangé pied a i. S'aiguile et fil.
53. Moin ca laissé madame à moin inceinte, moin c'allé en France.
Temps que moin pas réturné, i peut pas accouché. Fusil chargé.
Variant: Moin ca fai un voyage, moin ca quitté femme à moin à case
à moin. Toute temps moin pas ca vini, i pas ca accouché.
Sont fusil chargé à case à ou.

¹ L'huile de ricin, lacrima cristi. ² Variant: Yone pé' pas rémassé x l'aut'e.

Variant: Té tini un garçon qui teni un fille qui té enceinte pour li.
I té enceinte huit mois et demi. Garçon la parti, i allé
travail à l'étranger. I resté dix ans. C'est lé i ritourne en
pays la c'est lé madame la accouché.

Un fusil qui té chargé.

54. Misié l'woi¹ 'voyé servante au pain, et pain rivé avant servant.
Coco.
Un homme qui monte dans un cocoyer, le coco arrive avant
n'homme.
55. Les dames mé foule au pied,
Les demoiselles les recherche. L'alliance.
56. Moi passé devant cimitière, moi di bonjour les vivants, c'est les
morts qui réponne. Pois sec et pois verte.
Variant: En passant devant la cimitière ou il y a des vivants et des
morts, je dis bonjour, les vivants ne répond pas, sont les
morts qui répond. Pois sec.
57. Un s'écale s'œux asi un pile fumier. Un negue en bas un casque.
58. Soldat en bonnet wouge. Pima.
59. Trois cavalier ca passé à cheval, chacun passé chacun poin yune.
Combien ca ré'té? Ca resté deux.
Variant: Trois pommes pendant, trois cavalier en passe. Chacun a
puit yun. Combien i en res'e? Deux.
60. Qui siwop yo ca ba cochon bwé? Loco.
61. Téni un n'homme yo ca cwiyé caca sec. Chaque fois yo ca cwiyé
caca sec, i cac tellement bété, i ca caca à la voltige. (?)
62. Poteau bas ca monté poteau haut. Un n'homme qui monte un
chouval.
63. Il faut suiv'e mon fil pour avoir mon boule.
Un corde à patate. (On ca suive, ou trouvé patate la.)
64. Avé' un epingle ou met un n'homme dehors à case li.
Bougo² ou ca 'tiwé à s'éca'lle.
65. Si té pas un lizié de poiyé (poirier) j'aurai vu en France.
La peau de la vent'e.
66. Haut en taille, cou'te en habit. Pied palmier.
67. Quat'e cavalier fait valsé une dame. S'ailes moulin.
68. Trois cavalier un apwès l'aut'e, vitesse su' vitesse, yone pé' pas
'contré l'aut'e. Trois lame de la mer.

¹ Variant: Madame. ² L'escargot.

69. Il feut tué la mère pour avoir l'enfant. Bananier.
70. Pitit ca batte maman. Ma'che pilon.
71. 'Tit salé à coin vert. Couwassol'.
72. Hon hon, ba ba, piquant piquant, yun yun. Fruit de chataignier.
73. Chouval à Misieu' L'woi en l'écurie, queue a i déhors.
Un pied s'yam.
74. À moi seul composé dé deux couleurs, le blanc et le jaune. Un œuf.
75. Maison Misieu' L'woi 'crasé, ouvrier 'si ouvrier peut pas monté i.
Un œuf.
76. À quel moment ou peut mettre un homme dans sa poche?
Quand il est sou.
77. Fenne mon coeur ou t'ouvé de l'or. Giraumon.
78. Case à l'woi 'ni un seul poteau. Pawasole.
79. Un gros femme blanc enceinte ca accouché un quantité 'tit negresse.
Coton.
80. Madame resté asi balcon ai, i jetté un assiette à terre, assiette pas cassé. Crachat.
Variant: L'woi ré'té asi balcon a i, lashé un plat à té', i pas cassé.
81. Misieu' l'woi craché asi balcon ai, i tombé à té' et i pas cassé.
Un féi papier.
82. Bon Dieu ca mette un butin su' la terre, i ca mangé, i ca mangé,
vent'e ai toujours plate. (?) Ligorine.
83. Bon Dieu ca mette un butin, su' la terre, i ca mangé i même.
Chatte eau.
84. Bon Dieu ca mette un butin su' la terre, i indispensable. Tout ça
ou baille i ca poin. Papier.
85. Mon tini cinq beuf attelé dans charie à moin. Charie la ça labouré la
terre blanc et noire. Plume.
86. Porte-plume asi porte-feuille.
Sont s'oisseau 'posé sur un bwanche.
87. Qui difference qui tini ent'e un l'abbé epi un escalier?
Response: I pas tini difference—un pretre ca 'mandé être curé,
un l'escalier ca 'mandé echure (nettoyé).
88. Qui difference ou ca fai ou l'église epi la-geole?
La-geole est un sacre lieu, et l'église est un lieu sacré.

89. Tini un pitit maison peinturé toute en vert, toute chamb'e a i blanc, parmi de cham'e remplie de noir. Qui la chose? Un cowassol'.
90. Comin faut il de gwos blanc, de 'tit blanc, de 'tit negue, pour faire un milat'e à beau chiveux?
Il faut dix-sept gwos blanc, un 'tit blanc, et l'huite 'tit negre pour faire un milat'e à beau chiveux, savoir un doublon de quatre-vingt-six franc quarante-dix-sept pièce de cinq franc blanc, qui fait quatre-vingt-cinq franc, un franc, huit sou, monnaie.
91. Un navire sur mer qui voyage, l'équipage demande à boire à le mait'e de bord. Mait'e de bord à l'équipage: "Mes enfants, mon candor, nous sommes forcé boire de l'eau sans vin. Si nous avions de l'eau, nous aurions bu le vin."
Response: C'était un bateau qui té dans un fleuve à ce moment la i avait marré basse. Alors le bateau était prit, yo té obligé bwé d'l'eau sans di vin parceque pas té tini l'eau pour, bateau la sorti 'rivé en port, pour faire la p'ovision de vin.
92. L'autre jour moin té à Dominique pas té connaitte pas un moune, moin rentré adans un hotel pour moin mangé. Moin voit rentré trois mamzelle, yo sisé côté moin, yo mangé. Apwès yo fine mangé, yo 'mandé l'hotelier la commin i ca doué i. I réponne yo trois Française (franc seize). Alors i ca 'mandé yo à qui nation a yo.
Trois Française.
93. Cric!
Crac! Mon première est une chose indispensable au bâtiment; ma deuxième c'est un grain qu' on achete dans les magazin de commerçant; me troisième c'est un chose qu'ou trouvé au chemin de fer; ma quatrième c'est le contraire de vite (vitesse). Les quat'e mots forment le nom d'un isle. Marie Galante.
94. Qui difference ou ca trouvé entre le chiré (curé') avé' un volé'?
Le chiré ca di toujours l'honneur à Dieu, un voleu' ca di adieu l'honneur.
95. Ma premier c'est un chose qu'ou serve en cas de sureté; mon second c'est un chose qu'ou trouvé 'si toute les habitations sucrier. Ces deux mots forment le nom d'un demoiselle. Clémi (clef, mi).
96. Madame ba moin l'argent pour moin conté, un pas sa' conté i; fromage pour moin coupé, un pas sa' coupé i; et drap pour moin plier, un pas sa' plié i. S'étoile, la-lune et ciel.
97. Ou ca imité vingt-cinq lett'e alphebetique et trois adans pas vini. Qui sont les trois? O q p.

98. Canawi en bois tripied d'l'eau, vian'e qui adans ca parlé.
Bâtiment.
99. Moin sont premier général en France. Moin ca tiwé nez à moin. Qui nom moin? Giral.
100. Un n'homme de bon ca li, un femme asi cou, en enfant à six jou.
Un n'homme douboute ca li, un femme sisé ca coude, un 'tit moune sisé ca joué.
Variant: Un homme debout li, une femme asi cou, un enfant asi jou.
Un homme qui debout qui lit, une femme assis i qui coud, un enfant asi ou (yo) qui joué.
101. Bon Dieu etc., le matin i ca marché à quat'e patte, le midi i ca marché à deux patte, le soir à trois patte. Un n'homme.
102. Si i pas té pendi qui pendé, vini qui viné, té qué mangé dormé qui dormé.
Un n'homme té ca dormi. Un cowasole mi' té ca penne asi tête ai. Un lion té ca vini pour mayié n'homme la. Au même moment couwasole 'chappé, i tombé asi tête à n'homme la. N'homme la lévé, i voué lion et i piette.¹
103. Moin gris dépi naissance à moin, moin ni quatt'e patte, un queue, et un 'tit trous derier moin. Gri(l).
104. Mango, s'abricot, citron, écri ça en deux lett'e. Ça.
105. Jeanne d'Arc, un pucelle d'Orléans, elle est mort, pauv'e fi'. Écri nom ce la en quat'e lett'e. Ce la.
106. Jeane d'Arc, la pucelle d'Orléans, sur quel bras portait-elle son enfant?
Elle ne le portait pas sur aucune bras puisqu'elle était pucelle.
Variant: Jeanne d'Arc, la pucelle d'Orléans, di moin en quelle seine i té ca nouwi pitite ai.
107. Par auquel juge Jeanne d'Arc á été condamné à être broulé vive?
C'est par l'éveque Pierre au Cochon.
108. Un jour un seigneur me venté de sa grandeur. Je lui ai dit, "Tais toi! Tu n'as rien pour moi car sans moi tu n'es qu'une bande de fer. Que suis-je?
Je suis la lette R. C'était un prince, en retirant la lett'e R, ça vous donne pince, pince en fer.
109. En quoi risqué Napoleon en buvant un verre d'ani (anisette) sur son chouval?
I risqué de boire l'anlmal (Si chouval té fait un bond, l'ani tombé, i risqué bwé l'ani mal).

¹ Partit en vitesse.

110. Un appartement batti des cinq poteau, en retirant le second poteau, le appartement serait pris. Paris.
111. Ma première est une note de musique, mon deuxième est un animal quadroupede et rongeur, mon troisième est une adjective qualificatife. Ces trois mots réuni ensemble font le nom d'un grand n'homme. Mirabeau.
112. Ma première est la neuvième lett'e de l'aphabatie. Mon second est le chef lieu de Basse Pyriné, ma troisième est une mesure de capacité. Ces trois mots réuni ensemble forme un nom. Qu'il est mon nom? C'est Hippolyte.
113. Ma première est une chose très necessaire au coutourière, mon second est un animal quadrupede et rongeur, ma troisième est le nom d'un liquere. Ces trois mots reuni ensemble forment le nom d'un négociant de la Pointe-à-Pitre. Dérvatvin.
114. Pourquoi Napoléon III ne pouvait-il pas s'asseoir dans un fautueil à six place apwès la baitaille de Sédan?
C'est parce qu'il avait vingt queue (vaincu).
115. Ou était Napoléon quand il fumait sa pipe? Derrière sa pipe.
116. Quel était la couleur blanche de cheval blanc de Napoléon Premier?
Sa couleur était blanc.
117. Pourquoi Napoléon ne pouvait-il mangé des biscuit sec apwès la bataille de Sedan? Il avait peur de ces dents.
118. Trois éveque vont dans un pré, et se mirent à boire de champagne. On demande la superficie de pré et le prix de revient.
Trois centiard, prix de revient trois sou la puisque ce n'est que les papes qui portent la tiare, les éveque portent le centiare, chacun occupé un centiard. Ils était à trois, ils occupé trois centiard.
119. Trois homme étaient parti pour mésurer la hauteur de Tour Eiffel. Apwès avoir parcouré une certaine distance, ils ont remarqué qu'ils n'avaient pas de mètre. On démande à quel distance étaient ils à ce moment la? Ils étaient à trois cent mèt'e.

MONTSERRAT¹

1. My fader have a flock of sheep, when dey go to drink water dey leave de stream dry. Pot of rice.
Variant: My fader has a lot of sheeps an' he drive dem to de river an' dey drink de river dry. Tell me de riddle an' I give you a brooch. Rice in de pot.

¹ Nos. 23-38 and variants of 2, 7, 16 were recorded by A. H. Fauset.

Variant: Onct a man did have a flock of sheep. Send dem to de river to drink water. Dey dry de river.

2. Four broders are runnin' a race an' not one can beat¹ de oder.
Windmill² (four vanes).

Variant: My mother have four sons. She sent them to school, and not one could beat the other. What's that?

3. Two broders runnin' a race, not one could ketch de oder.
Sun an' Moon.

4. Me fader have a cock at hees door, an' when he crow, he crow fiah.
Gun.

Variant: My fader have a cock, every crow it crow it crow fiah.

5. Me riddle me raddle
Perhaps I might tell you dis riddle
An' perhaps not.

Me fader have four son, sen' dem all to school to learn, an' only one can learn.

You put you' pot on a t'ree fire stone an' only you' pot can cook.

Variant: Four broders went to school one time an' one 'lone an' left t'ree. De pot boil an' leave de t'ree stone.

6. A shower of rain is comin'. Two empty rooms you can not get shelter in. Nose.

7. Dere was four bottle milk turn' down not cark' (corked) an' yet de milk didn't t'row away. Cattle breas'.

Variant: My father have four bottles of water, and he turn them down, and they couldn't throw away.

Cow have four nipples, and without you can milk them, you can't get no milk.

8. Me riddle me raddle
One mornin' as I was goin' t'rough de garden gate
I meet up wid Mr. Dick Red Cock
With a stick in his hand an' a stone in his throat
Tell me the riddle an' I will give you a brooch.

9. Mis' Nancy on de hill wid a bent down nose. Cherry.

Variant: My fader have a big tree wid a bent down nose.

10. Humpy Dumpy sat on a wall
Humpy Dumpy had a great fall
All de king's horses an' all de king's men
Could not pick up Humpy Dumpy again. Egg.

¹ Ketch. ² Of which there are many on the island to grind sugar.

11. Dere is somet'in', it not bear on a tree nor on de eart'.
It is white an' yellow inside. It is useable. Egg.
12. Me fader give me a sheet to spread an' I couldn' spread it.
Cloud.
13. Have a flock of sheep. Dere's no one could tell which is broder or
sister. De cloud.
14. My fader have a flock of goat an' my fader don't know which one
is his own. Mango tree.
15. There was a tree yander have some thing on it. When de wind blow
he shake, when de wind stop he stop shake. Pigeon pease.
16. Sometime I went on a tree to climb an' de fruit come down before
me. Nut.
Variant: My father is sick and send for the doctor. An' the doctor
came back before the bearer.
Cocoanut dropped from the tree.
Variant: Ship an' a cyargo went to race an' de ship came back befo'
de cyargo.
17. I send a boy fah somet'ing to eat fah a penny, an' he brought me
food an' drink fah dat penny. Cocoanut.
18. Dere is somet'in' bear on a tree. When it's young it have water dat
you drink an' have not'in' in it but water. When it became ripe it
havin' water an' somet'in' to eat in it. Cocoanut.
19. Dere is somet'in' bear on a tree. When it is young it is white. When
it is ripe it is either red or yellow. De outside is green. It have
water. Pumpkin.
20. Dere is somet'in' bear on a tree. Green outside. When it is ripe it is
red inside. Tell me dat frote (fruit) name. Watermelon.
21. What is de difference between a donkey and a stamp?
Stamp stick wid a lick, while the donkey lick wid a stick.
22. What is the difference between a tailer an' a cane field?
Tailer cut to fit, an' cane field fit to cut.
23. Two men saw some mangoes. Ten men pick them. Thirty two men
eat them, and one tongue taste them. (?)
24. My fader has a pepper tree. In night it full of yellow pepper, and
in morning there are none. What's that? Stars.
25. My father has a piece of twine. It is a bit short. He cut its two ends
to get it longer. Grave.
26. A black mon sitting on a red mon's chair. Pot on a fire.

27. The best time I've ever spent is sitting in the arms of another man's wife. Your mother.
28. My father has a thing, it's green outside and white inside.
Cocoanut.
29. I kill a man, cut his throat, drink his blood, eat his meat, throw away his bones. Cocoanut.
30. A mon went to town to buy, an' he went into de store. He told the store keeper to gave him as much money as he had and he will spend a six pence with him. And he went to another and told him the same thing. And he went to another and told him the same thing. And when he finish he had not a cent not even to buy oil.
He begin with a five pence farthing (half ha' penny).
31. If a shilling is to divided among women, children, and men, men give them two pence, women ha' penny, children farthing, what is the answer? (?)
32. My mother has a thing. She put it on three sticks, and she put fuel under and the fuel burn and leave three sticks. Fire, stone pot.
33. I have a thing in my hand. Everybody come and take it away from me, and I still have it. What's dot? My name.
34. Have five letters. Take away two and leave one. Stone.
35. Spell blue water in three letters. Sea.
36. Spell live rat trap in three letters. Cat
37. Spell black water in three letters. Ink.
38. Sir Roberts chasing Sir Richards
Through and through de woods,
With a rusty, rusty, rusty sword.
How many r's in that? None.

ANTIGUA

1. Humpy Dumpy sittin' on de wall,
Humpy Dumpy had a fall,
All de white king ladies
Tell what do Humpy Dumpy. Egg.
2. Miss Mary goin' upstairs¹
Wid a ben' down nose. Cusha seed.

¹ Variant: Miss Kitty goin' up street.

3. Hetty Bitty up de hill,
Hetty Bitty down de hill,
If you don't trouble Hetty Bitty,
Hetty Bitty won't trouble you. Stingin' nettle.
4. Miss Mary goin' upstairs
Get her frock tare. Egg.
5. No sense on a table,
An' ef 'e not trouble no sense,
No sense won't trouble you. Rum.
6. Little Nancy Etticoat
With a white petticoat,
De langer she stands,
De sharter she grows. Candle.
7. Flower of England,
Fruit of Spain,
All met together in a shower of rain.
Bound wid a napkin,
Tied wid a string,
Ef you tell me dat riddle,
I give you a ten poun' gold ring. Plum pudding.
8. Round as an apple,
Flat as a pond,
Half of woman,
An' whole of a man. Penny.
9. Why is Hell so much like a shoemaker shop?
Because Hell gets all the condemn' souls and a shoemaker gets
all the condemn' soles of torn shoes.
10. Miss Mary goin' upstairs wid a white ribbon tied her waist.
Snuff.
11. My fader gave me a large table cloth to fold up an' I couldn' fold
it up. Cloud.
Variant: My fader gave me a sheet to spread and I couldn' spread it.
12. My fader gave me a large pu'se of money to count an' I couldn'
count it. Stars.
Variant: My fader give me some money to count and I couldn'
count it.
Variant: A riddle, a riddle,
Perhaps a tiggie.
Plenty t'ing you can't call them.
13. My fader gave me a large cheese to cut an' I could not cut it.
Moon.

14. My fader gave me a large rocking chair to sit in and I couldn' sit in it. Bunch of prickles.
15. As I was goin' to Saint Iles
I met a man, he had seven wives.
Each wife had seven sacks,
Each sack, seven cyat,
Each cyat, seven kittens.
Now tell me how many was going to Saint Iles? One
Variant: A man leave here to Saint Asee with seven wives. Each wife has a stocking, each wife has a cyat, each cyat has a cyat with a tail. How many wives was there?
 There was one wife.
16. I went up Saint George's Street,
I met three of Saint George's people
Neither three men, neither three women,
Neither three chil', yet three of Saint George's people.
 A man, a chil', an' a woman.
17. Dere was a man who rode a horse.
Greash grash was his saddle,
Silver was his bow.
I tell you dat man's name t'ree times. Was.
18. Ma riggle, ma riggly,
Four broders goin' along,
All day an' night an' not one
Can't ketch each oder. Four mill vain.
Variant: Twenty four man going on a road,
 Dey run as fas' as dey can,
 An' dey couldn' catch one anoder. Spoke in de wheel.
19. Four yallah sandals
Two black sandals
One wheel about. Cow (four foot, two harn, and a tail).
Variant: Two top t'under (thunder)
 Four bellie bander
 An' one shake about her.
20. Four bottles of milk, uncarked, turn down, and not a drap can come out. Cow breasts.
21. A flock of sheep went to a pond to drink water and suck up ev'y drop.
 Dat's a pot of white rice.
22. Why is Heaven so much like a bal' plated man's head?
 Because dere no partin' in Heaven and dere no partin' in a bald plated man's head.

23. Flock of white head sheep wid one brown one in it.
Yer tongue an' teet'.
24. Mout' to mout',
Seven legs, one tail. Dog eatin' from pot.
25. A riddle, a riddle,
Perhaps a teegle,
Something bear on a tree,
When it is green it is green,
When it is ripe it is yellow.
Have one seed. Mango.
26. Me riddle, me riddle,
Perhaps a tiggel.
Something bear on a tree,
When it's not ripe, it's green.
Inside black.
When it ripe, inside yellow.
Havin' eight seed. Muckle lime.
27. A riddle, a riddle,
Perhaps a tiggel.
A white man sittin' in a black man chair. Rice in the pot.
28. A man went up a tree.
And when you t'ink it was a man,
It was a pussy. (?)
29. A man give me a horse to sell for forty pounds. He used nothing
else but fardings. Tell me how many thousands fardings have to
take to him to bring him forty pounds? 38400.
30. In a house there is four corner.
Each corner have a cyat,
Each cyat have a tail,
Tell me how many cyat was in the house? Four.
31. Heaty, Col' (Cold) went for a race. Which one you will ketch for us?
You will ketch col' for us.
32. A duck between a duck and a duck behind a duck. Tell me how
many ducks was there? Three.
33. An old man meet a child one day. "Good day, my son," said he,
"Eef God give you one more 'ear to live, thrice as much as this in
all editions you'll be a century." He was 99.
34. A woman meet a gentleman one day with a child in his hand. The
woman ask him, "Is that your child?" He said, "He is my father,
father, father, father child." It was hees own child.

35. A black man sittin' on a red man head. Fungee.¹
36. Me riddle, me riddle,
Something bear on a tree, when it is ripe it is red. Pomegranate.
37. If a basket of bread fall, how much will you pick it up? None.

NEVIS²

1. Once on a time there was a woman in trouble, an' these were going to hang her. An' she told them if she would give them a wriggle, if they would hang her. They said no. She had a pet dog which she was very fond of. An' the dog died, an' she skin it, took the skin off, made a little pillow to sit on, an' a pair of slippers, an' a pair of gloves. Then she told them as they brought her to be hung. She said:
- Love I sit on,
Love I stand on,
Love I hold fast in hand.
Wriggle me this wriggle or hang me not.
2. Dough killed Doughy. Doughy kill seven. And it is a surprising thing to see the dead carry the living.
- A man went traveling. An' he mother tol' him not to go, an' he give him two bread; an' he put poison in them. An' when he got certain where he have a dog wid him, an' he give de bread to de dog. An' dog name' Doughy; an' de bread kill de dog. An' seven hunter comin' along an' dey meet up wid dead dog, an' dey eat de dog, an' de dog kill dem.
3. One Monday morning I went out walking. And there went up two gentlemen. And they asked what about my sister. And I told them my sister is in bed, grieving over what she was rejoicing over last Christmas.
- She went out last Christmas rejoicing when she was having a time with a gentleman getting a child. Now she is grieving because she has to support it.
4. My father leave a property in England for me. And when I got it, there was three apples on the tree. The parson, his wife and his clerk, they passed and begged me an apple. An' I gave each one, an' one leave on the tree. Can anyone tell me how any one could leave?
- Parson's wife was his clerk.
5. Me riddle, me riddle,
You were in,
You come out, and I go in.
What's that? Sin.

¹ Cane floa, corn flour.² Nos. 1-25 recorded by A. H. Fauset.

6. Something be on a tree. Outside yellow, inside yellow.
Clam-cherry.
7. Around the rock, around the rock
Johnnie sails around the rock.
How many r's in that? None.
8. Robert run Robin round and round de rack.
Tell me how many r's in that. None.
9. There's a bench long from here to England. How many men sit on it?
More.
10. Four brothers going to school. One learn and leave three. What is that? Pot on the stove.
11. Four brothers going to school, and not one could touch the other.
What is that? Four carriage wheels.
12. Four brothers running all day to ketch one another, and could not.
A windmill with four point.
13. Wriggle me, wriggle me,
You tell me this wriggle,
I'll tell you a striggle,
House full, kitchen full,
Can't ketch a bowl full. Smoke.
14. One morning I coming from town,
I hear a groaning;
And when I consume upon a hill,
I see a grand supper—chigger and sunfly too. (?)
15. Me father sent me to call the doctor. The doctor come before me.
Cocoanut. When you go up to pick the cocoanut, cocoanut fall
down before you come down.
16. Wingy-wing out de wall,
Wingy-wing, in de wall,
Wingy-wing make a great man like you bawl.
A jack-spaniel sting you, you bawl.
17. Wriggle-me, wriggle-de, wriggle-de wriggle,
I'll tell you this striggle,
Perhaps you may guess it, perhaps not
My father give me a coat to sew
An' I could not get it sew. A banana bush.
18. Wriggle me, wriggle me
I tell you this striggle,
Perhaps you may tell me, perhaps not.

- My fader got a flock o' sheep,
An' de flock suck de pan dry. Rice.
19. My fader got a cock. An' when it crow, it crow fiah. Gun.
20. Me wriggle, me wriggle,
A-tell you dis striggle,
Perhaps you may guess it, perhaps not.
My father gave me a chair to sit into,
And all that, I couldn't sit into it. Bunch o' prickle pear.
21. There was a man upon a hill
Ride a horse you know,
Grizzly-grazzle was his saddle,
And silver was his spoke.
Though I call his name three times,
And yet you do not know. Name is Was.
22. There is a thing,
Born without sin,
Doie without skin,
He spoke one toime in his mother's womb,
And he never spoke again. A wind that you let go.
23. How many kind of wood are deah in de wu'ld?
Theah are four kind—dry, green, straight and crooked.
24. What kind of animal is that that stand on four legs in the morning,
three in the day, and two in the evening?
Child creeping (two legs and two hands), man with two feet,
and old woman with a stick.
25. What's difference of a booby ship along the shore?
A booby ship along the shore makes a man wise along the shore.
26. Once upon a time a duck in front of two ducks; a duck behin' two
ducks, and a duck in the middle of two ducks. If anybody ax you dat
question what de answer you will tell dem? Three ducks.
27. Why are fowls lay at day? Because dey roose at night.
28. Somet'ing bears on a tree, when it is not ripe, outside it is green an'
havin' plenty of small seed, an' when it is ripe outside is yellow.
Orange.
29. Dere was a man. He went walkin' in the bush. He met up some
pigeons. He says to dem, "Good mornin', you one hundred pigeon."
"We are not one hundred pigeon. We want twice as much, t'ree
times as much, four times as much and you wid us to make a one
hundred. Dat was de moon and de sun.

ST. KITTS

1. Ma riddle ma racket,
I tell you dis story
An' I goin' to tell you once more.
Something go up in de air laughin' and come down cryin'. Strap.
2. Once on a time something bear on a tree, when it young, it is green,
inside it is white; when it ripe, outside it is yellow, and inside it is
yellow. It havin' one seed. Mango.
3. I cut (caught) a man,
I drink his blood,
I eat his flesh,
And chow (throw) away his bone. Coconut.
4. Once on a time something bear on a tree, when it is young, inside
it is white, and outside it is green, havin' black seed. When it ripe,
it still green. Havin' a load of seeds, black seeds. Soursop.
5. Something bear upon a tree, when it is green, outside red; when it
is ripe, outside soft. Custard apple.
6. Once upon a time something bear upon a tree, when it's not ripe, it
has no flesh; when it's ripe, outside green and inside white.
 Skinnip.
 Variant: Skin black, inside white.
7. Whitey send Whitey to go and drive out Whitey out of de Whitey
gyarden.
 A white man sent his white servant to drive his white horse
 out of his garden.
8. A riddle ma riddle,
Come to tell you a story:
Once upon a time something bear on a tree, when it ripe, outside
red, an' inside red, got a lot of seeds. Pupaw (papaw). Guava.
9. A riddle, a riddle,
Tell me this riddle,
Perhaps you know it, perhaps not.
Something having a big seed. Mammy apple.
10. Me riddle, me riddle,
Tell yer this riddle.
Something bear on a tree, inside white, outside green. Guava.
11. Outside brown, have some fine little seeds. Bell apple.
12. Me riddle, me riddle,
Tell yer this riddle.

- Perhaps you might get it,
And perhaps not.
Outside green, and have a big seed. **Mango.**
13. Have some little long stems, outside green, inside white.
Bread fruit.
14. Ma riddle ma racket,
Perhaps you might tell me dis riddle,
Perhaps not.
Humpee Dumpee wen' to town,
Humpee Dumpee sit on a wall,¹
Humpee Dumpee bus' he gall.¹
Not a doctah, not a seams'ess,
Could not men' Humpee Dumpee gall. **Egg.**
15. Ol' ooman Nancy,
De langer she live,
De sharter she grow. **Cyandle.**
16. Me fader give me a house wid one prap. **Umbrella.**
17. When my fader was some workin' his pipe, why was he?
He buhoin (behind).
18. Dere's a man have a boat an' he cyan not cyarry no mo' one hundred
poun' at one time. Well, he's got his familie an' he want to bring
dem f'om Nevis. How mus' he do to bring de familie? De moder
weigh hundred pounds, de fader weigh hundred pounds, de two son
weigh fifty pounds each. How dey got to manage to bring?
De two son come togeder firs'. One dee son stop on de kee(cay)
and' de nex' one cyarry back de boat, de fader come down in
de boat, he one. Dis son wait down here, cyarry back de boat,
bring down de oder broder, one broder cyarry back de boat.
De moder come now. De oder broder cyarry back de boat to
Nevis, bof broder come.

SAINT EUSTATIUS

1. Me riddle me racket,
Perhaps you may know dis,
Perhaps you may not.
Dey have somet'ing go down laughing, come up croyin' (crying).
Bucket.
2. My fader give me a sheet to spread an' I couldn' spread it.
Cloud. Cistron plain.²

¹ a sounded as in al.² Cistern floor. Rain water is run from the roof into a cement cistern.

3. My fader give me some money to count an' I couldn' count dem.
Stars.
4. Me riddle me racket,
S'pose I tell you dis riddle.
An' perhaps not.
Dere is somet'in' goes all night an' all day an' never stops. Sea.
5. Dere is somet'in' runs day an' night an' never runs up. River.
6. Four broders runnin' behin' each oder an' not one could ketch de
oder. Sea swell. Four pint of a mill.
7. Dere's somet'in', whey ewer it run it pigs (t'row de young ones).
Pumpkin wine (vine).
Variant: Dere was somet'in', whey ewer it runs it kids.
Bittah gour'.
8. Dere is somet'in' bears on a tree. De skin to t'row away, and de'
flesh to eat. Banana. Mango.
9. Have one man, two head an' one body. Bareel.
10. I had a fowl lay one; one lay two. A wessel lay to.
11. I had a egg an' I pitch it six mile, an' it couldn' get mash up.
Ball.
12. Had a house wid many rafters. A shower o' rain come, I wouldn'
get wet. Pawasol.
13. What in an empty bottle? Room.
14. Dere was four men goin' along, an' a shower o' rain an' de t'ee dat
run got wet, an' de one dat stan' was dry.
Four man goin' to de grave wid a fune' (funeral), an' de one
inside de coffin was dry.
15. Set to de east an' rise to de nort'.¹ Sun.

SABA

1. Some t'ing goes down laughing an' comes up crying. Bucket.
2. It has some t'ing dat goes all day an' all night an' never stops.
Sea.
3. Some t'in' dat stands on one post wid rafters. Parasol.
4. Some t'ing goes in the bush, where ever she goes she pigs.
Pumpkin.

¹ This is talking "back way", i.e. contrariwise.

5. Some t'ing goes through the bush an' never touches.
A calf in a cow belly.
6. Some t'ing goes round an' round the house an' stands in the corner.
Broom.
7. Me an' you wa' goin' along de street, we meet a man. We broke his
head, we drank his blood, we eat his flesh, we t'row away his bones.
Cocoanut.
8. Some t'ing red underneath, black in the middle, white on top.
Fire, baking pan, an' casava on top.
9. Black we are but much admired.
Men seek for us 'til they are tired.
We tire the horse, but comfort man.
Tell me this riddle if you can.
10. Little Miss Mary
De older she grow
De shorter she come. Candle.
11. Humpty Dumpty sat on a wall
Humpty Dumpty had a great fall
T'ree score men an' t'ree score more
Couldn't put Humpty Dumpty as he was before. Egg.
12. A fader had twelve sons, de second one de younges'.
Twelve months of the year, de second one February.
13. Old Mother Twitchet
She has but one eye
And a very long tail
Which she lets fly.
And every time she goes over a gap
She leaves a bit of her tail in a trap. Needle and thread.
14. Some t'in' green outside an' white inside. Soursap.
15. Some t'in' tall like a man, is very sweet. Cane.
16. A man had a bear, goat, an' cabbage. An' he goin' across a bridge.¹
Tell me how he cross.
He cyarried de goat first, den he cyarried de bear, den he
brought back de goat, den he cyarried de cabbage, den he
cyarried de goat again, den he cyarried de cabbage.
17. Suppose dere were two doves on a rock an' I had a gun, an' I shoot
one, how many were left? None.

¹ He had to cross over a river. De boat only could a carry one t'ing beside himself.

18. He dat likes to spell glass dat leaves away de g an' de l, wha' he say?
Ass.
19. Come a riddle come a riddle
Come a rat, trat, trat.
A little red man with a bone in his throat
And a staff in his hand.
Come a riddle, come a riddle
Come a rat trat trat. Cashot nut.
20. Come riddle me a riddle
Come riddle me a rhyme
What figure is it when nine is not nine? Six.
21. Amsterdam der groote stad, met hoe veel letters spell men dat.
Drie letters.

SAINT BARTHOLOMEW

1. A man have a corn field, an' he says, "If they come, they won't come; an' if they don't come, they come." The king ask him the meaning of that. He tell him, "If your pigeons come, your corn won't come; an' if your pigeons don't come, your corn will come."
De king ask him if he will keep it a secret until he see his [the king's] face again. Now after he tell him dat, he have a coin wid de king's face on it, he relate it [i.e. he looks at the coin and feels free to reveal the secret].
2. Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall.
It took five hundred man to put
Humpty Dumpty back on de wall. Egg.

SAINT MARTIN¹

Tim tim!
Bois sec!
Cric!
Crac!

1. De l'eau diboute. Canne.
2. Water stan' up. Cane.
3. I am neither queen nor king,
I wear a crown. Grenade.
Variant (Guadaloupe woman): Je ne suis ni woi ni reine, je porte la couronne.

¹ Nos. 20-30 were recorded at Phillipsburg Dutch Saint Martin, nos. 31-50 at Mari-got French Saint Martin. Nos. 40-50 were recorded from a woman born at Pointe-à-Pitre, Guadaloupe and married into Marigot.

4. Send servant to buy bread an' servant come before servant.
Coco
Variant (Guadeloupe woman): Madame voyé servante au pain,
pain 'rivé avant servante.
5. My moder give me some money to count, I couldn't count. Stars.
Variant (Phillipsburg): Me fader give me a flock o' sheep to count
an' I couldn' count dem.
Variant (Marigot): My fader give me a flock o' sheep to mind an'
I couldn' count dem.
6. My moder give me a sheet to spread, I couldn't spread it. Cloud.
Variant (Marigot): My fader give me a sheet to spread an' I
couldn't spread it.
7. Once on a time,
Up chin cherry,
Down chin cherry.
Not a man could climb chin cherry. Smoke.
Variant (Marigot): Up chin cherry, down chin cherry, no man could
climb chin cherry.
8. My fader have a house with only one post. Umbrella.
9. My fader have a house, floor up, roof down. Ship.
10. Have a thing yellow outside, yellow inside, and yellow inside again.
Mango.
11. My fader lay me down in a bed, an' I couldn' sleep in it.
Prickle pear.
12. Me riddle, ma raddle,
Perhaps you may tell me this riddle,
Perhaps you may not.
I kill a man,
I drank his blood,
I eat his flesh,
An' I t'row away his bones. Cocoanut.
13. Me riddle, me raddle,
You may tell me this riddle,
Perhaps you may not.
Dere was old Nancy goes
Wid a long petticoat,
De longer she live
De shorter she grows. Candle.
14. Something round as an apple, plump as a ball,
Pass through Jordan City and all. Moon.

15. My fader had a cock, when he crow, he crow fire. Gun.
 Variant (Marigot): My fader had a cock an' every time he crow¹ he crow fire.
16. Something gone down laughin' an' comin' up cryin'. Bucket.
17. My fader had a dog, you never touch he tail, he never bawl.
 Bell (wid a long rope).
18. My fader had a sow, she pig here, she pig there, she pig all about.
 Pumpkin vine.
 Variant (Marigot): Me riddle me raddle
 I might tol' you dis,
 I might not.
 Me fader had a big sow hog, wheyer she go
 she always pig. Pumpkin tree.
19. Out I went,
 In I came.
 From the dead,
 The living came.
 Six they are,
 Seven they shall be,
 All to set the virgin free.
 Head of an animal, hen lay six eggs in head, hatched the chickens.²
20. My fader give me six stock to count. He says if I don't count dem "one, two", he will give dem to me. How I goin' to count dem?
 This, that, and the other.
21. Dere was onct four broder goin' by, none can ketch de oder.
 De four pint of a mill.
22. My fader had four broders, send de four to school. One come out learned, an' de oder come out unlearn'.
 De pot of food an' de t'ree [fire] stones.
23. White men sit in black men chair. What is dat? Rice.
24. A duck in front of a duck, a duck in de middle of a duck, a duck behin' a duck. How many duck is dat? T'ree ducks.
25. My fader had a house on de hill. Had two doors. An' a shower o' rain come down an' I could not get in to my fader's house.
 Your nose an' two nostril holes.
26. Bess, Betsy, and Bet
 Went in de gyarden to seek a bird nes'.

¹ As fas' as he could. ² Heard from a woman from Demerara.

- Each one find t'ree in de nes'.
 Each one took one
 And yet two remain. One name.
27. Somet'in' bears on a tree, when it is not ripe, it is white, when it full, it is white; when it ripe, it is white. White bean.
28. Me riddle me racket.
 Somet'in' goes up white an' comes down black.
 Black bottle of milk.
29. As I was goin' to St. George's Steeple
 I met three of St. George's people.
 Dey were neider men, chilrens, or women. What they were?
 They were a man, a voman, and a child. An' I step on a piece of lead an' my story end.
30. One time a lady ask how many blue beans make five?
 Two in each hand, and one in a damn fool's mout'.
31. Me fader put me to climb a cloud an' I couldn't climb it. Smoke.
32. Me riddle me racket
 Perhaps I may tell you
 An' perhaps I mightn't.
 Whitey sen' Whitey to dri' Whitey out o' Whitey.
 White man sent a white woman to drive a white horse out of de cotton piece.
33. A very big long t'ing, de wider de hole de better to go in.
 Stocking.
34. Missy apram (apron) behin' she back. Fingernail.
 Variant (Guadaloupe woman): Tablier madame déyé dos.
35. Got somet'ing yeller inside, white inside, white outside. Egg.
36. Got somet'in' yeller inside an' green outside. Pumpkin.
37. I went to de mountain to look fah wood. I meet a big long tree, bear a fruit red outside and seed inside. Pomegranate.
38. Dey had somet'ing, black inside, white inside, and green outside.
 Soursop.
39. Dey had somet'ing, black inside, yellow outside, an' yellow inside.
 Popa (papaw).
40. Tim tim!
 Response: Bois sec!
 Un 'tit bon homme ca plein un case. Lampe.
41. Je fais trembler les hommes. De rhum.

42. Tout partout, trois trois. Trois woche di-feu.
43. Quel saint qui entre à l'église par tête. Saint clou.
44. Pourquoi Napoléon ne mangeait-il pas des biscuits?
Parce qu'il avait peur de perdu la bataille de Sédan.
45. Madame a une servante chez lui pour la servir il faut qu'elle étrangle-
Potiche.
46. En ca passé douvant la cimitière, en ca di les vivants bonjour, c'est
les morts qui ca réponne. Pois sec.
47. Chouval à moin marré dehors chaque mouné qui passé ca baille un
paquet s'he'bes. Caca.
48. Madame resté asi balcon à i, i 'voyé un assiette blanc, i pas cassé.
Cracha.
49. Un canawi cassé pas tini pon (pas un) ouvrier pour rangé i.
S'œuf.
50. 'Tit salé à coin vert. Couwasol.

ANGUILLA¹

1. I had a son. As fast as he eat, he bring it back. Plane.
2. Father had six sheep. Tell me how he named them.
This, that, the other, ewe, ram, vetter.
3. Father had thirty sick sheep, one died. How many left?
Twenty nine.
4. Three old lady was goin' along. There was deaf, dumb, and blind, an'
still they was righteous. Hymn book, prayer book, and Bible.
5. Father had a flock o' sheep. Send 'em in the pond, suck the pond
dry. Tell me what that riddle is. Rice.
Variant: My fadder had a flock o' sheep, an' all drink de well dry.
Rice cooked in a pan.
6. Black man sat in a white man's chair. Tell me what that riddle is.
Rice in a pot.
7. Father had so much money, put me in to count them. Neither night.
I could count it. Stars.

¹ Nos. 1-42 recorded by A. H. Fauset.

8. Duck kill Dew-y,
Doe kill seven;
Take the best of seven, an' shoot the dead,
An' the living come forth.
Killed a dog named Dew-y. I went on further an' meet robbers,
an' they axed me for somepin', an' I had nothin'; an' I gave
'em a piece of dough, an' the dough killed the seven robbers. I
take the best gun of seven robbers an' I shoot a dead horse in
the eye, an' a blue come out of his nex' eye.
9. Riddle m' riddle, I'll tell you this riddle,
Perhaps you may tell it to me,
Whitey send whitey to drive whitey out of whitey groun'.
White man had a white dog to chase a white chicken out of his
ground.
10. A man had a shilling. He had twelve laborers working for him. He
gave the mens two pence a day, womens one cent a day, an' the
children one half cent. How many people was workin' for him?
Variant: A man had twenty cents. And he had twenty persons
working. Mens gittin' penny ha' penny a day, womens two
cents, children one ha' penny. Let us know how many
mens, womens an' children were there. (?)
11. A man had a vessel with a boat. He had to carry one hundred
pounds at a time. The captain weighed one hundred pounds. Two
sailors each weighed fifty pounds. How did they get across?
Two sailors went first. One stay on board, one come back with
the boat; an' the captain went; the other one came with the
boat again, an' the two went.
12. I was a cook of a ship, an' the captain sent me on shore to buy three
things with one cent—wood, water, an' food. Tell me that one,
please.
Cook bought a cocoanut. It gave him wood (shell), milk (water),
meat (food).
13. 'Tis something, when they got roots, tain't have no branches; when
it got branches, tain't got no roots. Ship.
Variant: M' riddle, m' riddle, I'll tell you this riddle,
An' perhaps you may tell it to me,
It is a thing has roots an' when it has no leaves it has no
roots.
14. Me riddle, me rocket,
'Tis a t'ing,
Green within,
Red within,
Green outside. Prickly pear.

15. What makes a man of a boy? Age.
16. There is sandy, but red, white, blue.
De king can riddle an' so can de queen.
Tell me dis riddle 'fore tomorrow noon. Rainbow.
Variant: Sandy's bot' red, white an' green,
The king an' queen can riddle so soon,
Tell me her name before tomorrow noon.
17. Black we are but much admired,
Men seek for us till they are tired;
We tire the hoss, an' welcome the man,
Tell me dis riddle, if you can. Coal.
18. Out of the man came forth meat,
Out of the meat came forth sweet.
Honey for a lion. (Sampson's riddle).
19. 'Tis a t'ing has one leg an' plenty of hands. A tree.
20. There is a house wid one door, an' many a window. Tell me dat
riddle. Fish-pot. (A net for trapping fish.)
21. What had two ears an' one foot an' can't use them? Coal pot.
22. Two legs sat on t'ree legs, wid a leg on his lap,
An' up step four legs an' took away one leg.
Up jump two legs, took up t'ree legs,
An' flung it at four legs to git back on wan leg.
A man sat on a t'ree legged stool wid a leg o' mutton. A dog
come an' grabbed de leg o'mutton; de man got up an' try to
hit de dog wit' his stool.
23. My fadder had t'ree sons. One could not see, the other two was
blind. Tell me. Cocoanut.
24. A man, eh, cut him open, eh,
I drink he blood, eh,
I eat he flesh, eh,
I t'row away de bones, eh.
Tell me dat riddle. Cocoanut.
Variant: M' fader had a man,
They cut his t'roat,
Drink his blood,
Eat his flesh,
An' t'row away his bones.
Tell me dat.
25. Mudder give me twenty-five eggs to share amongst t'ree people, an'
to bring back one to her. How I give 'em out?
One to mudder, eight to the other people.

26. I tell you this riddle,
Perhaps you may tell it back to me.
There's something 'tis always yawning—what's that? Oven.
27. My fader had six children. He send dem to school. T'ree learn, an'
t'ree remain dunces.
Pot with three rocks an' t'ree legs on the rocks. When food is
ready lift down the pot an' still t'ree stones remain.
28. My fader gave me a chair to sit in, an' still I couldn't sit in it.
What's dat? Prickle hedges.
29. There is something dragging white guts all day.
Needle wid a t'read.
30. Riddle me riddle, I'll tell you this riddle,
Perhaps you may tell it to me.
Thing green as grass, grass it ain't;
White as milk, milk it ain't;
Black as ink, ink it aint;
Sweet as sugar, sugar it ain't.
What is that? Soursop.
31. A man eatin' two plates an' a half of food a day, how much he eats
in a year? Nine hundred twelve and a half plates.
32. Me riddle me rocket,
Tell me what I have in my pocket? Stitches.
33. Somet'ing live in water
Still water kill it. Salt.
34. Up chin-cherry,
Down chin-cherry,
Not a man to climb chin-cherry. Smoke.
35. Little Tommy Tucker went up a hill but he bust his gown,
But not a tailor could not mend his gown. Egg.
36. Mr. Golling one day went shooting. He found a flock of pigeons on
a tree. He say, "Good mornin' ye hundred of pigeon." The pigeons
say, "We are not ye hundred. He want as much, half as much,
quarter as much with yourself to make a hundred." How many were
there? Thirty-six.
37. Twelve mens passing by,
Twelve apples hanging high.
Each man pick one,
And still the twelve remain. A man named Each picked one.
Variant: Six pears hanging high,

Six men passing by.

Each man pick a pear,

Tell me how many remain?

Six pears remained. (Substitute "pair" for "pear" in the first line.)

38. Under gravel I travel,
On green grass I stand,
I rode a colt,
An' that was never folt (foaled)
An' carried a bit of ? in his hand.
Tell me dat riddle.
'Twas a man, he had a mare an' she died, an' her colt, an' he
took the colt from her, an' tear the skin, an' make a whip, an'
he put gravel in his shoe an' green grass in his hat, an' he went
about travelin'.
39. I have a cock, fast as she crow, she crow fire. Gun.
40. I had a t'ing, fast as she run she pig. Tell me dat riddle.
Pumpkin tree—fast as she run she put out pumpkins.
41. My father built a bench. Tell me how much mens could sit on that
bench? Man's name is Moore (more).
42. Spell dry grass in three letters. Hay.

SAINT CROIX

1. Dere's a big green t'ing whi' have green in spots on de outside an' in
de inside which have some small seeds and day are flat. Can you
guess what it is? Pumpkin.
2. Dere's a small t'ing which grows on a tree its outside is red, and in
de inside have some small seed and de t'ing of itself is painted. Can
you guess what it is? Pepper.
3. My fader give me some sheep to counted and I could not count dem.
Stars.
4. My fader give me a bed to lay upon, and I could not lay upon it.
Prickly pear.
5. Dere is some t'ing white outside an' yellow and white inside an'
many people cyant break it in de right way up to now.
Dat is an' egg.
Variant: Ma riddle ma riddle
Perhaps I can tell you dis riddle
An' perhaps not.
It had somet'ing white, and round and small, white inside
and its yellow too.

6. Dere is some t'ing white outside and green inside and have a painted seed inside and some time dey have a green skin outside.
Sugar apple.
7. Flower of England, sugar of Spain,
Put together in a shower of rain
Tell me this riddle I'll give you a pie. Plum pudding.
8. Dere was a very busy fellow who had twenty feet on one side an' on de oder side had twenty an' in all dat were forty an' he can make you feel quite uncomfortable and change de color of your skin.
Centipede.
9. Dere is some t'ing wid a reddish color outside an' in de inside is very sappy, an' have some small flat seed, it is put in pat (pot) frequently an' make de pat taste good. Can you guess what dat is?
Tomahtee.
10. Something going up laughing and coming down crying. Strap.
Variant: Dere is something go up laughin' and come down cryin'.
De strap dat moders use.
Variant: Some t'ing goin' up laughin' an' comin' down ballin'.
Lakes (Licks)—chappin' (strapping) somebody and beatin' somebody.
11. Humpy Dumpy sat on a wall
Humpy Dumpy had a great fall. (No answer.)
12. My fader give me a blanket to spread over a bed, an' I could not spread it on account of de bigness of de bed. Sky.
13. Ma riddle ma riddle
Perhaps I can tell you dis riddle
An' perhaps not.
It had some t'ing grow on a tree big and roun', it ripe green and it's white inside, wid plenty of white seed. Calabash (gobee).
14. Ma riddle ma riddle
Perhaps I can tell you dis riddle
An' perhaps not.
It had some t'ing ripe green, lang, white inside and lats of seed.
Squash.
15. My Nanny Etticoat
In a white petticoat
De longer she stays
De shorter she grows. Candle.
16. I was walkin',
I met a man,
I cut his throat,

I drink his blood,
I ate his flesh.

Cocoanut.

Dog cut the deer's throat and he drank his blood and eat his meat.

Variant: I foun' a man in de road and I kill him and take off his neck, and I drink his blood an' eat his flesh an' I did not like the color of his skin and how it is an' I throw it away.

Cocoanut.

17. Something green outside, white inside with lots of little black seeds.
Soursap.
18. Something red outside, red inside lots of red seed.
Maiden apple.
19. Something green inside, white outside with one seed. Cennep.
20. Me riddle me riddle
Perhaps you may tell me this and perhaps not.
House full, kitchen full
I can not ketch a spoonful.
Tell me that riddle perhaps and perhaps not. Smoke.
21. There is a house with a thousand windows, and only one door.
Fish pot.
22. Little Peggy went to town,
Little Peggy tore her gown,
No doctor in the town
Can mend her gown. Egg.
Variant: Eetty Eetty went to town
Keety Keety tare her gown
Dere is not one tailor in town
To sew Keety gown.
23. Mistress an' Mahster drove to town,
But yet walk. Dey had a dag was name Yet.
24. My fader had twenty six (sick) sheep and one dead. Who can tell
after one dead how much alive? De rights of it is nineteen.
25. When a ship way [under weigh] what it weigh?
It weigh nothing else but de anchor.
26. My moder have a tree, when she pass by an' touch dat tree, all de
chil'runs cry. Pease tree.
27. Ma riddle ma riddle
I'll tell you dis riddle
I don't know whether you know it or not

Hitty Kitty on de king kitchen door
 Neither de king or his soldiers
 Could take Hitty Kitty aff of de king kitchen door. Sun.

28. I was walkin' in de road I met a man
 I bowed to him an' he bowed to me. Cane staff (green leaves).
29. Blacky went up de hill, put down Whitey an' came back.
 Black fowl went up and lay a white egg and came back down.
30. Whitey sent Whitey to drive Whitey out of de gyarden.
 A White lady sent a white dog to drive a white fowl out of de
 gyarden.

SAINT THOMAS¹

1. Ma riddle, ma riddle,
 I tell you this riddle, or not,
 Water stan' up. Cane.
2. Me riddle me riddle
 I tell this riddle, perhaps not.
 There was something that when you go to table, you always cut it,
 but you cannot eat it. Pack of cards.
3. There is something on four legs and you can't ride it. A dawg.
4. There is something green outside and white inside, wid a lot of seeds.
 Soursop.
5. There is something yellor outside, have a lot of juice and splits
 inside. Bell apple.
6. There is something eats chicken, it have four legs, a mouth, two
 years, and two eyes, and a nose and a tail. A mangoose.
7. T'ree broders, one went in, the oder two didn't go in. Went in the
 house of a lady. One got wet, the other two didn't get wet.
8. There was twenty sick sheep layin' in de field, and a man take his
 gun and shoot one, how many will remain? Nineteen.
9. There was a man that was standing one in front two, two behind
 one, and one between two. How many men were there? Three.
10. Round like a apple,
 Round like a ball,
 What is that? Moon.
11. My fader had so many sheeps and could not count them. Star.

¹ Nos. 16-32 were recorded by A. H. Fauset.

12. Me riddle me riddle
I tell you this riddle, or not.
My moder had a sheet and she couldn't spread it.
13. The Queen of Sheba built a ship
She and her daughter live in it.
I'll call her name three times
And tell me what's her name. Her.
14. Something green like grass, grass it taint. And could speak.
Parrot.
15. Something green like grass, grass it taint, and have a heap of little
seed inside of it. Gobee (calabash).
16. The doctor, his wife, the parson, his wife, an' dotter, was walkin'
one day, so they stopped in an inn, an' they call for drinks. An'
when all o' them had their fill, only four glasses was touched, an
everybody drink a glass of beer, an' only four glasses on the counter.
Do you know the answer for that?
The parson's dotter was the doctor's wife.
17. If I an' you was invited for a spree, when you be ready?
After tea. ("U" comes after "T".)
18. Hairy on top, an' hairy below, with a round thing in the middle.
What is that? An eye.
19. Stiff standing on the bed,
First it's white, an' then it's red.
There's not a lady in the land,
That would not take it in her hand. Carrot.
20. Round the house is a little red spot,
There's where the lady squat. Strawberry.
21. I was goin' down the garden dock,
I met little Dick Red Cock.
A stick in his hand, an' stone in his throat,
Tell me that riddle, I'll give you a goat. Cherry.
22. Why should you not be hungry in the desert?
Because of the sun which (sandwich) is there.
23. What goes up when the rain goes down? Umbrella.
24. When was beef the highest?
When the cow jumped over the moon.
25. A boat load of fish was coming in the harbor. What must the fishes
come to? To the wharf.

26. Went up a hill. I met a man. I drank his blood and ate his flesh, and threw away his skin. Cocoanut.
27. What goes up and down and never moves? The road.
28. Thomas E. Tattimus must tie two tall trees. How many t's in that?
Two.
29. Why should a horse not be hungry on a journey?
Cause he has a bit in his mouth.
30. Where was Noah when the world was drowned? In the ark.
31. Put 3-6's together, and make it 7. 6.
32. If a heron and a half cost a cent and a half, how much must three heron cost? Three cents.

HAÏTI

1. L'eau duboute. Coc. L'eau de coco. Canne.
2. De l'eau campé. Canne.
3. L'eau couché. Mélon. Canne.
4. Moin 'voyé cherché docteu', docteu' 'rivé avant-m'. Coco.
Variant: Maman 'voyé moin ché'ché medecin, etc.
Variant: Docteur aille cha'ché medicine, etc.
5. Mama-m' gagnin un 'tit caille, s'il té blanchi endidans comme en dé' o's neque noi' ta tuyoil. Coc.
6. De quois à mangé, de quois à boire, de quois à jetté. Cocoyé.
7. Je suis un homme très haut; je porte mon habit très bas. Cocoyé.
8. Je coupe ma pied, je coupe ma tête, su' la gran'e ma'ché. Canne.
9. Blanc cou (com') pawo,¹
C'est pas pawo.
Verte cou vert,
C'est pas verte.
Wouge cou sang,
C'est pas sang. Mélo'.
Variant: Ve'te com' powo
Blanc com' la-neige. Cōc.
10. Pitit pitit² plein caye. Lampe.
Variant: Tit yienyien ladans caille.

¹ Turnip. ² 'Tit bonhomme etc.

11. 'Tit' wond sans fonds. Bague.
12. 'Tit bawi' sans serc'e. S'œuf.
13. L'église cathédral cassé, ouvrier pas sa' rangil. Des œux.
14. Papa moin ré'té l'aut'e bo' la-mé', li 'voyé yun lett'e ba moin; m' cacheté li, pas sa' decachetel. S'œuf.
15. M' gagné un pitit cassette, moin l'onvri, moin pas sa' fermen.
Peau pistache.
16. Moin gagné un caille qui monté sur trois clous. Trois pied di-feu.
17. Moin gagné un régiment cap (qui apé) defilé la parade. Nan l'absence yun seul homme i pas sa' defilé encore. Trois pied di-feu.
18. Maman fait t'ois pitite, si yune pas la, dé' pas sa' servil².
T'ois pied chaudié³.
19. Les wouge dit les noirs quembé fort pou' pas 'crasé.
Chaudié' ac di-fé'.
20. Papa monté yun cayé toute un (en) clou. Couwasol.
Variant: Un grand pitit cayé qui faite toute un clou.
21. Papa moin qui gagnin un pitit cayé faite avec un seul poteau.
Pawasole.
22. Ratata fait ta,⁴ na Guinée 'tendé. L'oraye (l'orage).
23. Passé bo' ici
Passé bo' la bas
Na 'contré. Ruban robe.
24. Fai' ma (moin) passé o. Pont.
25. Fai' ma couvri ou. Cayé.
26. Calata⁵ Bon Dieu pas jam' manqué vian'e. La mer.
27. Banane mi allé, banane mi vini. La mé'.
28. Un bayié' (barrière) bas, cabwite pas sa' volel. Lame la-mé'.
29. Papam gagnin un piece touele, sisseaux pas capab'e coupé li.
La-mé'.
30. Moin gagné un maman poule qui ponne an milieu deux rang⁶
picquant. Langue. Dent.
31. Papam gagné un 'tit bouwique, li mangé déya (derier) morne.
S'oweille.

¹ Tout. ² L'aut'e pas fait menaye. ³ Tois woche di-feu.

⁴ Torito fait co, etc. Lacatafa fait claou, etc. Tototo, na etc.

⁵ Roof beam. The reference is to fish. ⁶ Sou dé rang etc.

32. 'Tit wouge colé na mo'ne woche. S'oweille.
33. Mama-m' gagné un pitit fille. Teus les matins va fai' un menoite¹ (minuet). Balai.
34. Capitaine déyé po'te. Balai.
35. Tonton na coin. Balai.
36. Faisait natte fai' natte decouché² à té'. Giromon.
37. Papa moin gagné un pitit cheval, chaque moune qui passé yo ba un p'tit bwin s'he'be. La-c'oix.
 Variant: Maman gagne un pitit cheval fermé adans un pitit caille, chaque moune té passé yo ba un poignin s'he'be.
 Variant: Papam gagnin un cheval, i marril bo' chémin, toute moune qui pé passé 'voyé un p'tit branche s'he'be ba li.
 La-'coix na cimitié', chaque moune qui passé mette un bougie.
38. Maman gagné un p'tit p'tit, chaque matin i ba un calotte. Rideau.
39. Maman fait yune pitite, tout ça li fait main lé (li) su' hanche. Godé.³
40. Riban robe mama-m' pan moin. Militon.
41. Un fil quembé un ja' (Eng. jar). Militon.
42. Papa moin gagné yun fil qué manga. Militon.
43. Je suis la mère de mil enfant. Je porte ma couwonne su' ma rête. J'ai un trésor dans ma coeur. Grenade.
 Variant: Mi la mé' mil enfants. J'ai porte me couronne su' ma tête. Grenadi.
44. M'passé bords une chemin, moi wé deux moune, deux femme, un g'and moune, un p'tit moune. Nous dit bonjour. Grand moune réponne, p'tit moune pas réponne.
 Pois Congo sheche avec pois Congo verte.
 Variant: Moin vis un papa grand chémin. Moune dil, "Bonjour, Papa!" Le gagnin quantité pitite côté li, toute réponne.
 Pois 'conni (inconnu) sheche.
45. Un passe un côté grand matin. Un vois un maman avé' un pile p'tite. Je dis bonjour. Mama pas réponne, c'est le petit moune qué réponne. Bustabec.⁴

¹ Tous les grand matin li fait li fait un grand menoite. ² Dormi.

³ Cup. ⁴ A black bird.

46. Moin joine un maman. Moin dit, "Bonjour, Maman!" Li dit, "Non, moin pas maman ou." -oi marché plus devant, moi joine yun l'aut'e. Moin dit, "Bonjour, Maman!" Li dit, "Moin c'est pas mama ou, vini, moin moutré ou maman ou." Maman wan (un pied bois).
47. Maman gagnin assiette. Li 'voyé en l'ai', li tombé à té', li pas 'crasé; li tombé nan d'l'eau, li 'crasé. Papier.
48. Bon Dieu ré'té en l'ai', i 'voyé un p'tit bouteille noi', i 'voyé un p'tit bouteille blanc. Papier ac l'encre.
49. Papa ré't' en l'ai', i largeé dé 'tit bouteille. La vie ou ac la mort.
50. Papane ré't' en l'ai', i largué yun belle badine ba moin. S'apricot
51. Papam ré't' en l'ai', i largué habille sans colete ba moin.
La-mouri.¹
52. Gros chien jappé 'tit chien. Tambou'.
53. P'tit bon homme² g'avé vérette. Dé.
Variant: 'Tit côte côte g'avé vévé.
54. 'Tit tonton nin (nez) piqué. Dé.
55. Papa-m' gagné yun place patate. La jou'née li cha'ché li pas joine.
S'étoile.
Variant: Moin gagné un gwand jardin, patate li donné que la nuit.
56. Maman gagnin la-rivié', i faite toute g'os vent, la-pl'ie tombé, i pas descenne; un pitit paille tombé adans, i descenne. S'yeux ou.
57. M'ba ou pas 'ga'dim ('gardé moin). L'ombraye. Chien.
Variant: Un ba ou co (ça ou) pé 'gardim com' ça.
58. Visé sans tiré. Palmisse.
59. Yun dit la tiré, yun dit la visé. Ciel et de la té'.
60. Lé map vini ça wap (ou a pé) 'gardé? Devant po'te.
Variant: Moin pé vini pou qui' ou pé 'gardim.
Variant: Passé la pou' ou 'gardem.
61. Dix condane³ en dé' condane. Dix duete pied ou dans soulier ou.
Variant: Cinq oulo na goulo. Pied qui na soulier.
62. Malfini⁴ cherche une poule sheche pou' allé mangé su' bois sheche.
Mashoquete.
63. Honcohon, pitit qui tout ni. Pitit moune pot au vi.⁵

¹ Salt fish is headless. ² Alexand'e. ³ Coudol, candol. ⁴ Hawk.

⁵ A suckling after another child has been conceived.

64. Danger monté¹ danger.
Une femme grose qui monté yune cheval grose.²
65. 'Tit badine quat'e face. Savon.
66. Je suis habillé'. Je sorti de la maison. Quand moi sorti de la maison
je vois un homme qui p'is bien habillé passé moi. La pluie.
67. P'tit p'tit fait 'oné' président. S'éguille ac fil.
68. 'Tit g'oizeau volé, tripe li pandieu (pendant).
S'éguille avec fil.
69. Amoim (moi-même) Sélécou,³ je fais la-gué' tous les pays. Tafia.
70. Maman gagné dix pitite. Quand yo vine g'and mouné yune fait
(?vait) Po'te-au-Pwince, l'aut'e fait le Petit Gouâve, l'aut'e fait
Miragwan, l'aut'e fait Jiromi, ayune fait Aux Cayes, ayune fait à
Jacmel, ayune fait à Gonaïve. Toute partit, Maman na souffrance.
Fé' banana.
Fé' banana.
Variant: Maman gagnin quat'e pitite. Dép'is li fait ou (yo), yune
ici, et yune à Paris, yune New York, l'aut'e na Englété'.
71. Papam ré'té en l'ai' 'voyé un male plein rhades. Quand moin vini
ouvé' male, moin reté rhades p'is derier p'is belle toujours'.
Choux pommé.
Variant: Maman 'voyé un male à rhade. Dépi map triyé c'est belle
ma besoin.
72. Mi haut, mi bas. Balance.
73. Nous sorti Aux Cayes pou' nous allé Porte-au-Pwince. Tout long
chemin nous wé toute mouné em bas co'de. Lan tirail.
74. Nous sorti ici pou' allé Cavayo. Depuis nous sorti ici toute long
chemin moin joine toute c'aché blanche. Peau canne.
Variant: Un sorti icite pou' allé Porte-au-Pwince. Dépi-m' sorti icite
un coumencé t'ouvé couteau Brémen.⁴
75. Un sorti ici pou' allé à Cain. Depi un sorti un coumencé touvé dix
centime. En mo ré'tou' moi wé c'est un parti de craché. Craché.
Variant: M' sorti icite, dépi moin marché c'est 'tit cinq cob mab
joine jusqu' a moin 'rivé Porte-au-Pwince.
Pitit pile craché.
Variant: Dépi moin sorti icite pou' moin allé Port-au-Pwince, moi
pé ramassé l'argent blanche jis' moin 'rivé Port-au-Pwince.
76. Maman tuyé yun cochon, i sorti ici l'allé New York. Quand i 'tourné
i joine marc sang même côté. Cend' (cendres) di-feu.

¹ Mouté. ² Pleine. ³ Pas de sense. ⁴ Two-edged knife.

77. Maman gagné un petit cochon. C'est té' assez labouré.
78. Aveline¹ quat'e 'tit bouteille. Mamelle bef.
79. Quat'e patte batte la woseau (rosée), deux pistolet vise en l'ai'.
Bef.
80. Maman gagné une pitite, tout ça ou vlé fai' avec li fauque c'est na
cou pou' quembé li. Criche.
81. 'Tit wouge campé. Criche.
82. Maman mouwi par aporte yun 'tit mouchoir blanche. Pas capab'e
allé enterremal. Woile batiment.
Variant: Maman mouwi l'aut'e bo' la-mé' pou' appetit yun 'tit
mouchoir blanche. Un pas allé l'é'té'ment li.
83. Vié' tonton mouwi na ca 'çon li. Maï' sheche.
84. Clémentine, belle femme, domage dos bossu. Cerqueil.
Variant: Abeli, belle femme, domaye li banda. Cé'qué'.
Variant: Adele Wose, belle femme, mais bien domaye.
Piment bouque.
85. S'épingue d'or levé woi na chateau. Yun pis'e² qui mordé ou.
86. 'Tit moune radi (hardi) mouté chwal woi.
Un fourmille qui monté un bouteille siwop.
87. Pitit chouquete em bas la-mé'. Chouque bois en mitan jardin.
88. Maman gagnin un pied bois la caille. Quand un fé' tombé toute
pitie moune content. Jou' d'l'an.
89. Papa-m' gagné un pied, toute feuille li c'est pawôle. Liv'e.
90. Papa moin gagnin dé' 'tit moune, yo 'fermé adans un se'l caloge.
Yune pas jam' wé ave' l'aut'e. La jou' avec la unit.
91. Maman gagnin un jardin pois de chouse. Volé' passe ladans. I raché
t'ois cent quat'e-vingt-dix pieds. Li fait un ans p'oméné ladans, li
pas jamais eé côté yo rache. Chiveux ou.
92. Li cha, li peau. Chapeau.
93. Penjé la sortit en l'ai', li tombé asou mangé, mangé la lévé, li mangé
pengé la.
Cochon tap dormi, mango sortit en l'ai', li tombé, sans li lévé
na dormi li mangé mango.
Variant: Panier la pe panier, domino pe do'mi, panier la so'ti, li
tombé en haut domino. Mango tombé en haut cochon.

¹ Cow's name. ² Flea.

94. Si pas té pendim pendant dormi ta touyé dorinette.
Si pas té vent'e ou, tou a wé tripe ou.
95. Quaté pieds monté su quat'e pieds pou' prendre deux pieds dans
trois pieds.
Un chien de quatre pieds monté su' une table de quat'e pieds
pou' prendre un poule de deux pieds dans une chaudière de
trois pieds.
96. Trois hommes passant,
Trois pommes pendant,
Chacun prend une.
Combien en reste?¹ Il en reste deux. C'est Monsieu' Chacun.
97. Trois cavalier monté t'oïs chival et passé em bas un grose pied bois
Chapeau vient sortit tombé, pas viré 'gardé. Oiseau.

¹ Combé q'wé'té (qui resté).

PROVERBS

TRINIDAD

1. If a crab walks, he gets fat; but if he walks too much he gets caught.¹
Variant: If a crab don't walk he will not get, an' if he walk too much he get in the pot.
2. Monkey, when hog comes, tell him dog gone.
3. When cockroach give party, he no ax fowl.²
4. When guiney bird wing cut, he keep company wid fowl; but when his wing is good he keeps up in de air.
Variant: When guinea bird foot break, he keep company wid fowl.³
5. When you walk on the pitch walk, look out for the mango or fig skin.⁴
6. White dawg never eats white dawg.⁵
7. Epi patience ou ca tiwé gwaisse bête wouge.
8. Lé vent ca venti monde ca wé la-peau poule.⁶
9. Même bâton ce qui batte chien noir que ritou'né epi batte chien blanc.⁷
10. Qui mêlé s'œux dans calenda woche?⁸
11. Ravette pas tini waison duvant poule.⁹
12. Si c'apaud pas té cuyon c'est chembi gouyo yun jambe li.¹⁰
13. Si coulève pas té 'f'onté, femme té qué poi(n) pou' se'vi condon (cordon) jipon.¹¹

¹ Compare Jamaica, Anderson and Cundall, no. 125, also 126; Jamaica, Bates, no. 3; see St. Croix, no. 575.

² Compare Jamaica, Anderson and Cundall, no. 105; Jamaica, Bates, no. 50; see Grenada, no. 151; see tale, St. Lucia, I, 126.

³ See Saint Croix, no. 569.

⁴ "All to t'row you down when people laugh at you."

⁵ Compare Martinique, Hearn, no. 90; Jamaica, Anderson and Cundall, no. 176; see Grenada, no. 51; Guadeloupe, no. 435; St. Croix, no. 588.

⁶ Compare Trinidad, Hearn, no. 80; Jamaica, Anderson and Cundall, no. 319; see Grenada, no. 144; St. Croix, no. 578.

⁷ Compare Trinidad, Hearn, no. 201.

⁸ Compare Trinidad, Hearn, no. 280. What business have eggs in the calenda (dance) of stones? Also Hayti, Zé pas doué dansé man calinda roche.

⁹ Compare Trinidad, Martinique and general Creole, Hearn, no. 284; Jamaica; Anderson and Cundall, no. 106; Liberia, Cockroach stands no show in a fowl country (Bundy, 425); see Grenada, no. 34; Cariacou, no. 180; St. Lucia, no. 314; Dominica, no. 499; St. Croix, no. 571; Hayti, no. 648; Suriname, Herskovits 2: 197; see tales, Trinidad, I, 23; Dominica, I, 401-402.

¹⁰ If frog was not a fool, he would catch gouyo by the leg. Gouyo is a small white frog with long legs.

¹¹ Compare Trinidad, Hearn, no. 292.

14. Si sindouli té bon viand, i pas té qué 'wivé (drivé, it would not be found).¹
15. Toute munde connafte ça ca bouille un (en) canari o.²
16. Vé (? s'yeux) ca po'te déi (deuil) mamai, dent pas ca po'te déi.
Variant: Dent pas ca po'te déi.³

GRENADA⁴

17. Alligator lay egg, but him no fowl.
18. All shine teeth no good laugh.⁵
19. Ants follow fat.⁶
20. Bad family better dan empty pigsty.
21. Before dog go widout him supper, him nyam cockroach.
22. Beggar beg from beggar never grow rich.
23. Better belly for bust dan good t'ing for spoil.
24. Big blanket make man sleep late.⁷
25. Black dog (a small coin) buy trouble; one hundred pounds no clear him.
26. Bragging riber neber drowns smaddy (anyone).
27. Buckra t'ief nobody know; neger t'ief a poppy (puppet) show.
28. Buckra work never done.
29. Bull horn neber too heaby for him head.⁸
30. Cane no grow like grass.
31. Cashew neber bear guaba.
32. Cedar board laugh arter dead men. (In Jamaica coffins are generally made of the boards of the cedar tree.)

¹ Compare Martinique, Hearn, no. 301; see St. Lucia, no. 325; Martinique, no. 379; Guadeloupe, no. 505; Hayti, no. 649.

² Compare Trinidad, Martinique, Louisiana, Hearn, no. 325; see Guadeloupe, no. 430.

³ "Teeth don't wear mourning, teeth must grin." Compare Trinidad, Hearn, no. 121; see Martinique, no. 355; Dominica, no. 391; St. Croix, no. 584.

⁴ Collected by Mr. George R. Drinkwater in 1892.

⁵ See St. Lucia, no. 211.

⁶ Compare Jamaica, Bates, no. 37; Jamaica, Anderson and Cundall, no. 7; see Cariacou, no. 177.

⁷ Compare Jamaica, Bates, no. 12.

⁸ Compare Jamaica, Bates, no. 5; Jamaica, Anderson and Cundall, no. 71; Maritius, Hearn, no. 346; Vai, G. W. Ellis, p. 176, no. 87 (The elephant never gets tired of carrying his tusks); see Cariacou, no. 179.

33. Cock's mouth kill cock.¹
34. Cockroach neber in de right before fowl.
35. Cockroach eber so drunk him no walk past fowl yard.²
36. "Come see me" is not'ing; but "come lib wid me" is something.³
37. Conconsa better dan obeah.⁴
38. Cotton tree neber so big but little axe cut him.⁵
39. Cousin fowl boil good soup.
40. Coward man keep whole bones.⁶
41. Cry-cry pickny neber hab him right.
42. Cubbitch for one raisin, you lose de whole bunch.
43. Cuss-cuss [name-calling] no bore hole in my skin.⁷
44. Cuss-cuss no kill John Crow.
45. Cutacoo 'pon man back no yerry what him massa yerry.
46. De rope you pulling no de one I cutting.
47. De sharpest of darg fall 'sleep.
48. De tune you playing no de one I dancing.
49. Do for do [tit for tat] no harm.⁸
50. Dog behind dog is "dog", dog before dog is "Mister Dog."⁹
51. Dog no nyam dog.
52. Dog say sooner dan buy nankeen for six pence him would git doubloon for bone.

¹ See Saint Lucia no. 251.

² Compare Hayti, Macaque sou pas jam couché douvant porte chin.

³ Compare Jamaica, Anderson and Cundall, no. 113; see Cariacou, no. 181.

⁴ ? Conconsa. Compare Hayti, Hearn, no. 100; Bahamas, Parsons 25: no. 3. Good sense better than obeah. See St. Lucia, no. 267; Hayti, no. 613.

⁵ Compare Martinique, Hearn, no. 312; see St. Lucia, no. 310; Martinique, no. 373; tales, Dominica, I, 492.

⁶ Compare Bahamas, Parsons 25: no. 7; Jamaica, Bates, no. 68.

⁷ Compare Jamaica, Bates, no. 60; Jamaica, Anderson and Cundall, no. 736; see Cariacou, no. 192.

⁸ Compare Jamaica, Bates, no. 9. "Do for do for no harm" explained as "one good term deserves another." See St. Croix, no. 574.

⁹ Compare Trinidad, Hearn, no. 119; Jamaica, Anderson and Cundall, no. 191; see Cariacou, no. 178; St. Lucia, no. 272.

53. Ev'ry day dat fishing day, but every day no for catch fish.
Variant: Every day fisherman go to sea, not every day he ketch.¹
54. Ev'ry dog know him dinnertime.
55. Puss know him four o'clock (dinner hour).
56. Ev'ry haul of de net no catch June fish.
57. Ev'ry victual for nyam no ev'ry story for talk.²
58. No eb'ry t'ing you yerry good for talk.
59. Fat don't feel.³
60. Follow fashion bruck monkey neck.⁴
61. Follow fashion chook (? choke) monkey tail.⁵
62. Fowl neber lick him own chicken too hot.⁶
63. Friends is much more better than money.⁷
Variant: Good friend better dan money in de pocket.
64. From dis to turra and from turra to dis so tey he retch big buckra ear.
65. Full belly tell hungry belly "Take heart."
66. Goat say him hab wool; sheep say him hab hair.
67. Greedy choke puppy.⁸
Variant: Too much pudding choke dog.
68. Greedy puppy neber fat.
69. Hab money, hab friend.⁹
70. Hard-eye (wilful) pickny never go good.
71. Hog run for him life; dog run for him character.¹⁰
72. Hot needle burn thread.
73. Hunger make monkey blow fire.

¹ Compare Jamaica, Anderson and Cundall, no. 280; see Cariacou, no. 182.

² Compare Martinique, Guiana, Hearn, no. 244; see Saint Lucia, no. 331; Martinique, no. 383; Les Saintes, no. 531; Marie Galante, no. 564; Hayti, no. 643.

³ Compare Trinidad, Hearn, no. 144; see Saint Lucia, no. 279.

⁴ Compare Jamaica, Bates, no. 65; see Saint Vincent, no. 199.

⁵ Try to make something like another and you spoil it. See Cariacou, no. 183.

⁶ Compare Jamaica, Bates, no. 73.

⁷ Compare Jamaica, Anderson and Cundall, no. 335; see Cariacou, no. 184.

⁸ Compare Jamaica, Bates, no. 72.

⁹ See Cariacou, no. 193.

¹⁰ Compare Jamaica, Bates, no. 30.

74. Hungry belly and belly full no trabel same road.
75. Hungry fowl wake soon.
76. If anyone hate you, him git you basket for carry water;¹ but if you cleber you put plaintain leaf in it.
77. If jackass trabble him never come home horse.
78. If you no walk a' mangro you no hear crab carf.
79. If you see a fippence you know how dollar make.
80. If you want for lick ol' woman pot you scratch e back.
81. If you want ter ketch de gal sweeten de ol' woman's mout'.²
82. If you wark too fars in dis wo'ld cossy chook (? choke) you.
83. John Crow neber make house till rain come.
84. John Crow t'ink him own pickny white.³
85. John Crow t'ink him de dandy man when him hab "so-so" feader.
86. Jumby know who him frighten.⁴
87. Lie wus dan sore.
88. Little crab hole spoil big race horse.
89. Little water kill big fire.
90. Lizard neber plant corn but him hab plenty.
91. Man can't smoke an' whistle same time.
92. Man ever so hearty, dead day watch him.
93. Man fire, woman tow, and de debble come and ketch de blaze.
94. Man head no cut him red cap.
95. Man help t'ief today, 'noder time him help watchman.⁵
96. Man sleep in fowl house, but fowl house no him bed.
97. Misfortune neber throw cloud.⁶
98. Monkey pickny neber walk 'pon grung.

¹ See Cariatou, no. 194; Saint Lucia, no. 304.

² See Saint Lucia, no. 254.

³ Compare Jamaica, Bates, no. 28.

⁴ Compare Jamaica, Bates, no. 51.

⁵ Compare Jamaica, Bates, no. 41. "Ebery day Debil help t'ief, one day God help watchman."

⁶ See Saint Vincent, no. 201.

99. Nanny goat neber scratch him back till him see stone wall.
100. Neber call centipede names.¹
101. No catchie no habie.
102. No mind make ship run ashore.²
103. No throw 'way dirty water before you hab clean.³
104. No trust monkey.
105. No trust shader; shader say bomb.
106. Nuh hen one cackle.
107. Nyam little nyam long.
108. Old fire-stick no hard for burn.⁴
109. One daddy for twenty pickny, but twenty pickny no for one daddy.
110. One finger can't catch flea.⁵
111. Packy (a calabash) neber bear pumpkin.⁶
112. Play wid monkey no play wid him tail.
113. Poor pasture make sheep shabby.
114. Pot cover know when pot full.⁷
115. When pot full, pot cover nyam some.
116. Rain neber fall a' one man door.
117. Ratta cunning, so when puss gone him make merry.⁸
118. When puss gone out, ratta take him house for himself.
119. Rockstone a' riber bottom no know sun hot.⁹
120. Rockstone no hab no eye.
121. Rolling stone ketch no moss but him gader polish all de same.

¹ Compare Jamaica, Anderson and Cundall, no. 92; see Saint Vincent, no. 202.

² Compare Jamaica, Bates, no. 69.

³ Compare Bahamas, Parsons 25: no. 8.

⁴ Compare Barbados, Parsons 25: no. 2; see Cariatou, no. 198; Martinique, no. 356.

⁵ Compare Martinique, Hearn, no. 338; see Saint Vincent, no. 203; Saint Lucia, no. 340.

⁶ Compare Jamaica, Bates, no. 33.

⁷ Compare Jamaica, Anderson and Cundall, no. 582; see Saint Vincent, no. 204.

⁸ See Cariatou, no. 195.

⁹ Compare Jamaica, Bates, no. 26. "The rock under the water doesn't know how the rock in the sun suffers" is the rejoinder in Hayti when a prospering man would console an unfortunate or when rich man jeers at poor man, Herskovits, 4: 265.

122. A rolling stone gathers no moss.¹
123. Seven years no 'nough for wash speckle off guinea hen back.
124. Sheep and goat no all one.²
125. Shoes know if stocking hab hole.³
126. Shut mouth and you no catch fly.⁴
127. Sick man no care for what doctor care.
128. Sleep hab no massa.
129. Smaddy knock you wid 'tone so say a muddy.
130. Spider and fly can't make bargain.
131. Table napkin want to turn table cloth.⁵
132. Talk some; (?) leff some.
133. "Tank-e" no buy half-a-bit bread.⁶
134. T'ief from t'ief God laugh.⁷
135. Tiger no 'fraid bulldog.
136. Time longer dan rope.⁸
137. Too much sit down bruk breeches.⁹
138. Trouble neber blow shell.¹⁰
139. Trouble neber set in like rain.
140. When ashes cold dog sleep dere.
141. When belly full jaw must stop.
142. When belly full man break pot.
143. When black man t'ief, him t'ief half-a-bit; but when buckra man t'ief, him t'ief whole estate.
144. When breeze no blow you no see fowl back.

¹ See Dominica, no. 387.

² Possibly a version of no. 316.

³ Compare Trinidad, Martinique, Guiana, Louisiana, Hearn, nos. 83, 223.

⁴ Compare Jamaica, Bates, no. 14.

⁵ Compare Jamaica, Bates, no. 25.

⁶ See Saint Lucia, no. 296.

⁷ Compare Bahamas, Parsons 25: no. 5; see Saint Lucia, no. 337; Guadeloupe, no. 526; Hayti, no. 656.

⁸ Compare Jamaica, Bates, no. 52.

⁹ Compare Jamaica, Bates, no. 13.

¹⁰ Compare Jamaica, Bates, no. 47.

145. When breeze no blow tree no shake.
146. When bulldog hab trouble puppy breeches fit e.
147. When bull ol' him feed a' fence side.
148. When bull ol' him horn bend.
149. When cane piece catch fire land-turtle look for mangrove tree.
150. When cloud come sun no set.
151. When cockroach hab dance, him no ax fowl.
152. When cotton tree fall billy goat jumps ober him.¹
153. When cow dead mule laugh.
154. When cow no hab tail Goramighty brush him fly.²
155. When crab no hab hole him neber get fat.
156. When dog hab too much owner him sleep widout supper.³
157. When eye meet eye man 'fraid.
158. When eye no see mouth can't talk.
159. When fowl done eat him wipe him mouth 'pon grung.
160. When fowl drink water, him lif' up him head and say "T'ank God, T'ank God," but man drink water and no say not'ing.
161. When hog dead him no care for hot water.
162. When man drunk, him walk and 'tagger; woman sit down an' consider.
163. When man grow fat him walk in pasture and tell cow "Howdy."⁴
164. When man no done climb hill him should neber throw away him stick.⁵
165. When man say him no mind den him mind.
166. When puss belly full him say ratta bitter.⁶
167. When puss dead ratta take him skin for make bag.

¹ Compare Jamaica, Bates, no. 56; Louisiana, Fortier, p. 107; Louisiana, Hearn, no. 251.

² Compare Jamaica, Bates, no. 4.

³ Compare Jamaica, Bates, no. 6. "Dog hate to min' owner, him sleep widout supper."

⁴ Compare Jamaica, Bates, no. 59. "When dog lib well, him go da broad pass, go trouble cow."

⁵ Compare Jamaica, Bates, no. 42.

⁶ Compare Jamaica, Bates, no. 58.

168. When you dig cattle in he ribs he no know w'en for stop.
169. When you sleep wid dog you catch him flea.¹
170. When you t'row rockstones at pig sty, de pig you yerry cry "quee quee" is de one you hit.²
171. You hax me for court you, you mus' hax me dog and all.³
172. You neber see empty bag 'tan' up.⁴
173. You neber see empty pot boil over.
174. You no see mammy, you seek granny.
175. You shake man han', you no shake him heart.
176. You will see dat when fowl hab teeth.⁵

CARIACOU

177. Ants follow fat.
178. Behind dog is "dog"; before dog is "Mister Dog."
179. Bull horn never too heavy for his head.
180. Cockroach never in the right before fowl.
181. "Come see me" is nothing, but "come live with me" is something.
182. Every day fisherman go to sea, not every day he ketch.
183. Follow fashion chook monkey tail.⁶
184. Friends is much better than money.
185. Ça fou'mille tini i baille belle-mé'.⁷
186. Chatte mangé canne, rat mouri innocent.⁸
187. Dé' cap'taine pas sondé yune bâtiment.⁹
188. Dé' maîtresse pas gouve'né un cayé.

¹ Compare Martinique, Hearn, no. 152; see Saint Lucia, no. 281.

² Compare Jamaica, Bates, no. 27.

³ See Saint Lucia, no. 230.

⁴ Compare Martinique, Hearn, no. 288; see Saint Lucia, no. 215; Guadeloupe, no. 500; Les Saintes, no. 529.

⁵ Compare Hayti, Tanne, tanne toujou jouque temps poule ganguin dents.

⁶ Compare Jamaica, Anderson and Cundall, no. 520.

⁷ "When you haven't much, yet you give it."

⁸ Compare Louisiana, Hearn, no. 282; Hayti, Rattes manger canne, zandolites mouri innocents.

⁹ See Saint Vincent, no. 207; Saint Lucia, no. 220.

189. Démon pas ca conté, dé' mune¹ ca conté.
 190. Lé barbe camarade ou pwis fé', 'wosé c'là ou.²
 191. Manicou³ connatte qui bois i ca mouté.⁴
 192. Paroles pas metté t'ous na co'.⁵
 193. S'ami tout plein, ta (temps) poche plein.
 194. Si ou haf moin, ou ca ba moi payen (panier) pou' po'té de l'eau.
 195. Temps chatte pas là, ratte ca dancé.⁶
 196. Temps vent poin pilon jijiwé biché?⁷
 197. Un pile na pilon passé bâton.⁸
 198. Vieux bois de fé' p'end di-fé' vite.

SAINT VINCENT

199. Follow fashion choke mangy dog.
 200. If crab back is not strong, it won't go under stone.
 201. Misfortune never throws cloud.
 202. Never call centipede name.⁹
 203. One hand never can catch flea.
 204. Pot cover know when pot full.
 205. Poverty is no crime.
 206. Today for me, tomorrow for you.¹⁰
 207. Two captains can not steer one ship.

¹ People (Christians).

² Compare Martinique, Hearn, no. 10; see Saint Lucia, no. 288; Martinique, no. 360.

³ Cat.

⁴ Compare Martinique, Hearn, no. 188; see Saint Lucia, nos. 219, 344; Martinique, no. 362; Les Saintes, no. 533; Marie Galante, no. 565; Saint Croix, no. 583.

⁵ "Words don't put holes in your skin."

⁶ Compare Martinique, Hearn, no. 85; Jamaica, Anderson and Cundall, no. 612; Bahamas, Parsons 25: no. 10; see Saint Lucia, no. 263; Martinique, no. 352; Dominica, no. 390; Guadeloupe, no. 432; Marie Galante, no. 560.

⁷ "When wind moves mortar, what you think of the sifter?" Compare Hayti. Vent roulé pilon, qui diré (jugez) calbasse? See Dominica, no. 397.

⁸ Much in the mortar besides the pestle.

⁹ It will run away from you.

¹⁰ Compare Hayti, Hearn, no. 153; Jamaica, Bates, no. 31; see Guadeloupe, no. 460; Hayti, no. 624.

208. Two men ratta can't live in one hole.¹
209. Who have glass windows mus' not throw stones.

SAINT LUCIA

210. A chip of the old block.
211. All skin teef no laugh yere.²
212. As the tree is such is the fruit.
213. Business avant plaisir.
214. Dull bill have strength for waterish pumpkin.
215. Empty bag can't stand.
216. Half a loaf is better than no bread.
217. He who rides between two mules is liable to be kicked by both.
218. Let courage be proved by deeds.
219. Monkey know which tree to climb.
220. One captain to a ship.
221. Reckon not on you chicken befo'.
222. Tell me your company.
223. The pot can't call the kettle black.³
224. Too many cooks spoil the soup.
225. Waste not, want not.
226. When poverty comes in at the door, love flies out at the window.
227. Whom the cap fits can use it.
228. A force macaque caressé ishe li, i chué li.⁴
229. A parlant de démon en voilà!
230. Aimez moin, aimez chienne moi.
231. Allé Vieu-forte,⁵ Choisseul⁵ ou wé yun plus laide.
232. Après plaisir c'est la-pein.⁶

¹ See Saint Lucia, no. 270.

² From Barbados. Every time one shows his teeth, he is not laughing.

³ See Dominica, no. 433; Hayti, no. 608.

⁴ Compare Martinique, Hearn, no. 2, also Trinidad, Hearn, no. 184.

⁵ Place name.

⁶ Nos. 232-233, 236, 238, 242, 256, 268, 285, 287, 294, 309, 315, 339, were contributed by Mr. M. P. V. Elivique of Castries.

233. Après un temps c'est on autre.
234. Bef derrière bwé d'l'eau sale.
235. Bien com' dé' duwete (doigts).
236. Bon Dié' 'contré i pas ca do'mi.
237. Bon parole pas co(encore) t'ouvé maître yo.
238. Bon temps pas beau y na (i pas) beau co' i co.¹
239. Boudin vide pas tini s'oreille.²
240. Ca ou pe'de en de-feu ou ca t'ouvé en cend'e.³
(What you lose in the fire you get in the sand[!].)
241. Ça qui conseillé ou acheté chival gros boudin pas ca aidé ou nourri li.⁴
242. Ça qui 'ni caca dero (dehors) ca veillé la-plue (pluie).⁵
243. Ça qui rit devant pas rit bon ris.⁶
244. Ça rat di lam fetail cayé pas ça li ca di na rattier.
245. Ça s'ié pas wé, ché pas ca fai mal.⁷
Variant: Ça yeux pas wé, ché pas fai mal.
246. Cabruite baille bal, c'est mouton qui sou.⁸
247. Cabuite dit maft'e ca mouwi en co'de.⁹
248. Cabuite mort, misé' pou' 'terré.
249. C'est ça qui 'ni qui ca pe'de.
250. C'est co'de yam qui 'marré yam.¹⁰
251. C'est lang' crapaud qui trahit crapaud.¹¹
252. C'est l'argent pou' fai chival couwi.
253. C'est pas toute poule qui chante qui pond.

¹ See Guadeloupe, no. 402. ? Improperly recorded.

² Compare Trinidad, Hearn, no. 39.

³ Compare Martinique, Hearn, no. 42.

⁴ See Guadeloupe, no. 439.

⁵ Compare Hayti, Hearn, no. 47; see Hayti, no. 601.

⁶ Compare Martinique, no. 348.

⁷ Compare Martinique, Hearn, no. 58; see Martinique, no. 347; Guadeloupe, no. 426.

⁸ Compare Martinique, Hearn no. 59.

⁹ Both have to do the same work, each thinks the other has done it.

¹⁰ Compare Trinidad, Martinique, Hearn, no. 181; see Martinique, no. 354; Guadeloupe, no. 440.

¹¹ Compare Trinidad, Hearn, no. 79.

254. C'est pou' flatté la mère pou' avoué sa fille.
255. C'est pou' ou manqué néyé (noyer) pou' ou sa' apprend nagé.¹
256. C'est selon fes yo tiré chelot.
257. C'est yishe qui ca payé dette papa.
258. Chachun pou' soi, Dieu pour tous.
259. Chandelier cou'te passé l'enterrement.
260. Chaque bef connatte pichette yo.
261. Charité ca coumencé en ville avant l'habitation.
262. Chatte échaudé crainte de l'eau fwete.
263. Chatte pas là, ratte ca baille bal.
264. Chien qui 'ni dent pas ca 'twappé s'os; c'est poule qui 'ni bec.
265. Chique² pas jamais respecté pied gros béché.³
266. Com' un fait son lit, on se couche.
267. Complot plis fort passé s'he'be.
268. Côté pa'c pas fort, bœuf so'ti a.
269. Côté qui 'ni grène c'est là qui 'ni s'oiseau.
270. Dé' male qwab pas ca re'té en même trous.
271. Dent avec langue toujou' gagne 'conte.⁴
272. Derrier chien c'est "chien", duvant chien c'est "Misieu' Chien."
273. Deux draps moyé (mouillé), un pas ca seché l'aut'e.
274. En mangeant l'appetit vient.
275. Faute maman ou tété cabwite.
276. Fou'mille ca suive graisse, mouche ca tombé en siwop.
277. Gibier qui parlé t'oup, pas ca gras.
278. Gibier qui pas malin, pas gras.⁵
279. Graisse pas tini sentiment.

¹ See Guadeloupe, no. 450.

² Jigger.

³ White man.

⁴ "Teeth and tongue always got row." Compare Hayti, Hearn, no. 120.

⁵ Compare Martinique, Hearn, no. 43; see Dominica, no. 421, Hayti, no. 606.

280. Jardin loin, gombo gaté.¹
281. Joué epi chien ou ca 'wappé puce.
282. Joué epi moin, pas joué epi femme moin.²
283. La-fimée pas ca so'ti sans de-feu.³
284. La jol cuivé, prison'er dehors.⁴
285. La mer pas ca venté i salé.
286. La mort brigeau fai bien pou' soldat.⁵
Variant: La mort brigeau fai soldat di bien.
287. La verité ca ofrence (offense).
288. Lé barbe camarade ou pris di-feu, 'wosé cela ou.
Variant: Quand ba'be camarade ou pris di-fé', 'wousé ça ou.
289. Lé chien wé la-plue (pluie), i ca di i ca fai caye. Lé la-plue passé, i fini epi ça.
290. Lé ou en bon caye, mauvais caye ca cuiyé ou.
291. L'esprit fort, mais c'est boudin qui matt'e.
292. L'hœur yon habié (habillé) i pas co joinne mother-in-law.⁶
293. L'homme propose, Dieu dispose.
294. Maladie ca veni à cheval epi allé à pied.
295. Même bâton la qui batte chien noire la duete batte chien blanc la.
296. Merci pas ca méné la-place.⁷
297. Misi' faire macaque mangé piment.⁸
298. Mongoose pas 'ni pardon duvant chien.
299. Mouche pas ca entré na bouche qui fermé.
300. Mun'e (monde) faim di cuisinier fain'yant.
301. Mun'e qui rond pas capable vini carré.

¹ Compare Martinique, Hearn, no. 147; see Martinique, no. 357; Guadeloupe, no. 459; Les Saintes, no. 528; Marie Galante, no. 547.

² Might be said by a carnival mask to make people laugh.

³ See Hayti, no. 627.

⁴ The reference is to toes out of shoes.

⁵ See Martinique, no. 359. The land crab occupies the shell of the brigeau when the shell is deserted.

⁶ See Marie Galante, no. 556.

⁷ Thanks don't bring you to the market.

⁸ Compare Martinique, Hearn, no. 207; see Guadeloupe, no. 462.

302. Nez coyen, s'yeux coul  .¹
303. Ou douw   pen' sac ou l   ou sa' prend li sans saut  .²
304. Ou pas caille 'voy   moin la-rivi  re epi panier pou' poin de l'eau.
305. Ou pas tini besoin 'tend bourique hanni pou' ou save i conyun.³
306. Pas faute langue qui fai bef pas sa' parl  .⁴
307. Pas m  me jou' feille (feuille) bois tomb   en g'l'eau li ca pourri.
308. Pawole pas epi (  pais) pass   mouchasse.⁵
309. Petit    petit oiseau fait son nid.⁶
310. Pitit hache ca 'batte gros bois.
311. P'tit cochon di maman li, "Pou'qui jol ou long com'   a?" Maman li di li, "Tant  t, tant  t."⁷
312. Quand ou vl   chu   chien ou, ou ca di li enrag  .
313. Quat'e s'i   'contre, menti fini.
314. Ravette pas 'ni pardon duvant poule.
Variant: Ravette pas jamais 'ni raison douvant poule.
315. Ri (rire) devant pleurer derri  re.
316. S'affaire mouton pas s'affaire cabruite.⁸
317. S'  paules pas haut pass   t  te.⁹
318. Se'pent en bois 'ni moun'e yo.
319. Se'viette damas   tou'ne torchon la-cuisine.
320. Si ou esper   asou canari belle-m  ' ou, ou caille mort faim.
321. Si ou pas decouvert canari gombo¹⁰ pas, ou pas   a save   a   a qui ca bouille endans li.

¹ Knock on the nose, eyes run water. See Hayti, no. 639.

² Compare Hayti, Pinga ou croquer macoute ou pis haut pass   bras ou capabe riv  . See Guadeloupe, no. 457.

³ Fool.

⁴ Compare Trinidad, Hearn, no. 236. No lack of tongue make cow no talk. (Recorded by Mr. Fauset as from Jamaica.)

⁵ Words are not thicker than starch.

⁶ Compare Louisiana, Hearn, no. 241.

⁷ Compare Jamaica, Bates, no. 8; see Dominica, no. 396; Saint Croix, no. 577.

⁸ Compare Martinique, Hearn, no. 344. In Hayti (Herskovits 4: 265) an injunction against gossip.

⁹ Compare Jamaica, Bates, no. 53. "Ef ears grow eber so big, dey can't pass head."

¹⁰ Has no smell.

322. Si ou pas dormi en poulayer (poulailler), ou pas ca save si poule ca ronflé.¹
323. Si ou té save, toujou' derrière.²
324. Si pas té pitit Congo, wo té caille oué la Jinée (Guinée).³
325. Si zandoli c'était bon viand, i pas té caille resté asous pa'c.
Variant: Si zandouli té bon viand, li pas té caille drivé asous pa'c.
326. Tant va la cui à l'eau à la fin elle se buise.
327. Tous le jours pas Noël.⁴
328. Tous les jou' pou' les volé', un jou' pou' matt'e jardin.⁵
329. Tout ça qui brule, c'est pas bon.
330. Toute les jou' cal'basse allé la-rivière, yun jou' li re'té.
331. Toute mangé bon pou' mangé, mais toute pawole pas bon pou' repeté.
332. Toute poison ca mangé mune, mais c'est requin selle qui ca porté blame la.
333. Toute qualité bête pas bon pou' mangé.
334. Vieux balieu bale bien.
335. Vieux canari fait bon bouillon.⁶
336. Volé' pas aimé wé camarade yo porté sac.⁷
337. Voleu' volé voleu'.
338. Woche en de l'eau ca 'mandé à té', woche à té' ca 'mandé à de l'eau.
Variant: Woche qui en de l'eau ca 'mandé à té'; ça qui à té' ca 'mandé en de l'eau.
339. Yo pas ca baille reson pa' ami.
340. Yun douete pas ca prend pice.
341. Yun gibier à la main vaut deux en bois.⁸

¹ Compare Hayti, Faut ou dormi côté Jean pou' connin si Jean rouflé.

² "If I only knew' is always after."

³ But for your nose you would see your mouth.

⁴ Compare Louisiana, Hearn, no. 321; see Martinique, no. 382.

⁵ See Hayti, no. 621.

⁶ See Hayti, no. 654.

⁷ Compare Martinique, Hearn, no. 344; Jamaica, Bates, no. 41; see Guadalupe, no. 525; Hayti, no. 656.

⁸ Compare Louisiana, Fortier, p. 51.

342. Yun la-main pou' lavé l'aut'e.¹
 343. Zandoli pas 'ni pardon duvant chatte.
 344. Zadoulé save qui pied bois pou' monté.
 Variant: Zadoli save qui pied bois i caille mouté.

MARTINIQUE

345. Bef mo' quitté la-peau li ca wé misé'.²
 346. Ça qui ta ou c'est ta ou.
 347. Ça s'yeux pas wé, ché pas fai mal.³
 348. Ce qui rira la premier, pleurira la dernière.
 349. C'est ça qui ca chembé la-chue (queue) poele la, qui sa' si li chaud.
 350. C'est selon vent la-ché poule ca tourné.⁴
 351. Chaque bête-à-fé' ca 'clairé pou n'âme yo.⁵
 352. Chatte pas là, ratte ca baille baile.
 353. Chatte mimi (mignon) ratte macaque (fait le singe, le malin).
 354. Co'de di yam marré yam.⁶
 355. Dents wit co'ps, s'yeux pleuré misé'.⁷
 356. Deux (? vieux) tison pas mal pou' pris.⁸
 357. Ja'din loin, gombo gaté.
 358. La faim ca fait loup sorti en bois.
 359. La mort brigeau fait de bien à soldat.
 360. Lé barbe camarade ou pris de-feu, 'wosé ta ou.
 361. Lé ou en bon cas, mauvais cas ca vini t'ouvé ou.
 362. Macaque pas ca monté l'epini (l'épineu).

¹ Compare Martinique, Hearn, no. 339.

² Compare Hayti, Cabrite pas allé nan la gai (guerre), yo vauyo peau yo. See Guadeloupe, no. 420.

³ Compare Louisiana, Fortier, 45; see Guadeloupe, no. 418.

⁴ See Dominica, no. 395.

⁵ Compare Martinique, Hearn, no. 84; see Guadeloupe, no. 429.

⁶ Soi-même on se fait du tort.

⁷ Compare Popo, Trautmann, p. 61. Teeth laugh, but the belly does something else. See Dominica, no. 391; Guadeloupe, no. 446.

⁸ Said of two who are angry with each other, but being old friends can make it up with a word.

363. Mal dent pas maladie.
364. Mangé dans le feu, chien pas ca dormi.
365. Negue léger (vive) pas 'ni sommeil.
366. Noireau dite à wougeau, "Si mon queue défense¹ (brisé) tu es foutu² (mort).
367. Ou 'jà mouillé ou pas doué tête pou' pissé asou ou.
368. Ou owé li rouge, ou coué c'est b'eu (bleu).
369. Ou prend honte se'vi colé'.
370. Pas ba moin d'l'eau manoié (ou d'l'eau mouchasse) pou' laite.
371. Pawóle c'est vent.
372. Petit caca sali grand culotte.
373. Petit râche (hâche) ca rabatte gwos bois.
374. Quat'e s'yeux ca oué mieux que deux.
375. Qui perde, peche; qui accuse, dame.
376. Sérré³ se'pent, loup 'valé ou.
377. Sérré³ zombi, ou recontré corps.
378. Si lapin vini, ba li bwé, ba li mangé, pas ba li la clef chamb'e ou, pa'ce c'est yun pitit bête troup malin.⁴
379. Si zanoli té bon viande, li pas té qué drivé barrié'.
380. S'oreille pas haut passé tête.⁵
381. Tous les jou' c'est fête, mais c'est pas tous les jou' ou peut fêté.
382. Tous les jou' pas dimanche.
383. Toute mangé bon pou' mangé, toute pawole pas bon pou' di.
384. Trop pressé, cassé cou.
385. Une souris qui n'a qu'un trous est bientôt prise.⁶
- Variant: Yun souris qui 'ni yun seul trous peut pas sauvé lé gendarme deyé.
386. Ventre affaimé n'a pas d'oreilles.

¹ Si tu me casse la jambe.

² Le pot dit à le feu si l'eau va sortir, li feu sera mort.

³ Hide from. ⁴ Said sometimes of a suitor.

⁵ See Hayti, no. 650. ⁶ See Marie Galante, no. 561.

DOMINICA¹

387. A rolling stone gathers no moss.
388. C'est comparaison chien té comparaison; c'est ça qui fait yo toujou' ca baille coup.²
389. C'est pas un seul jou' bef ca bonsoin savanne.
390. Chatte pas là, watte ca baille bal.
391. Dents ca wi co'ps.³
392. Dent pouwi tini force asi banane mi.
393. La bayé là bas c'est là bef ca jambé.
394. La-line couwi jou' badiné.
395. Silon vent, la-chue poule penché.
396. 'Tit cochon 'mandé maman i ça qui fai jele li longue com' ça? Maman i di tantôt qué wé.⁴
397. Vent levé pilon jijirré paille.

GUADALOUPE

398. Adans un cal'bassé tini dé' cui' (ecuelles).
399. Allé doucement pas ca cassé cabou'ette.⁵
400. Apwès la mort à Pierre ou qué connafte mouvement à Thérésine.⁶
401. Badiné medecin, maladie pas ca guéri.
402. Beau temps pas beau co' (?), la vie Congo c'est printemps.
403. Bef qui couwi douvant c'est pas i qui swefe.
404. Belle plimage mais damage. Ça vlé di' pau c'est un belle s'oiseau, mais pied ai 'caillé'.
405. Bœuf attaché c'est pou' tué.
406. Bon chien pas ca t'ouvé bon s'os.⁷
Variant: Un bon s'os pas ca jamais tombé en guele un bon chien.⁸

¹ See I, 513.

² This might be a retort to a traffic police who tells you to move on.

³ That is, when you are dead.

⁴ See Saint Croix, no. 577.

⁵ Qui veut voyager loin ménage sa monture.

⁶ An idle woman, after her husband's death, has to work.

⁷ Compare Martinique, Hearn, no. 28.

⁸ Il fait de l'argent mais il ne peut pas profité parcequ'il est gaspillard.

407. Bon Dieu ca baille noisette à ceux la qui pas tini dent.¹
408. Bon pied sauvé mauvais corps.²
409. Bon savanne, bon bœuf.
Variant: Bon bef, bon savanne.³
410. Mauvais savanne, mauvais bœuf.
411. Bouche à li pas tini dimanche.⁴
412. Ca Manma Cabwite ca mangé c'est ça même pitit à li ca mangé.
413. Ca ou ca di là ou pas même save.
414. Ça qui pas bon pou' cana' pas bon pou' s'oe.⁵
415. Ça qui sotte ca 'gardé canote.
416. Ça rare com' neg'e pas en Pawadis.
417. Ça rar (rare) com' nègre à s'yeux bleu.
418. Ça s'yeux pas voué, chœu' pas ca fai mal.
419. Cabuite ca sauté plus haut que ça et i ca tombé quandmê.⁶
420. Cabuite mo' laissé misère pou' peau ai.
421. Cabuite qui pas malin pas ca gras.
422. Caca vingt fois pas ca pou' wi fai ça ou.
423. Cana'd di poule vini bwé de l'eau et i pas tini pou' li même.
424. Canard pas caca là mama ca baigné.⁷
Variant: Lapin pas caca là mama ca lavé.
425. C'est jambete (canife) seul qui save cé ca passé en ché (cœur)
juramon (giraumon).⁸
426. C'est pas jou' la fé (feuille) la tombé li ca pou'i.⁹
427. C'est pas un seul fois bef a busion de queue ai.
428. Chance ai fini, chatte ai mo'.

¹ Compare Martinique, Hearn 30.

² Compare Martinique, Hearn no. 33.

³ Vous êtes bon avec moi, je serai bon avec nous.

⁴ Une langue qui ne se repose jamais, même les jours fériés. Compare Martinique, Hearn, no. 37.

⁵ Compare Martinique, Hearn, no. 43.

⁶ Compare (?) Guiana, Hearn, no. 60.

⁷ See no. 496.

⁸ Compare Martinique, Hearn, no. 76.

⁹ See Marie Galante, no. 534.

429. Chaque mouche-à-feu ca 'clairé pou' nyâme à yo.
430. Chaque moune connatte ça qui ca bouilli en canari à li.
431. Chatte à li mo'.
432. Chatte pas la, ratte ca baille bal.¹
433. Chaudière ca di canari bonda nwé (noir).
434. Cherché misère en bois porté en case.
435. Chien blanc pas ca mangé chien blanc com' yo même.
436. Chien marré c'est pou' batte.
437. Chien tini quat'e patte, li pas ca prenne quat'e chimin.²
438. Chœu' content, chumin pas longue.³
439. Ci la qui ca ba ou conseil acheté chival à g'os-vent'e pas ca aidé vous chayé s'he'be pou' baille li mangé.⁴
- Variant: Ça qui ca conseillé ou acheté chuval à gros-vent'e c'est pas li qui ca payé.
440. Co'de à 'gname marré 'gname. (Corde à s'igname ca marré s'igname).⁵
441. Cogné nez, s'yeux ca pleuwé.
442. Cwab qui pas ca rodé, pas ca gras.⁶
443. Dans sac charbon ou ca t'ouvé que poussière.
444. Dé' chien derière un s'os pas jamais d'accord.
445. Dé' n'homme rasé⁷ pas ca jamais marché ensemb'e.
446. Dents ca wi, coeu' ca pleuwé.
- Variant: Dents ca wi malheur.
447. Deux montagnes pas ca rencontré, mais deux moune ca rencontré yo.⁸
448. En coup de bâton ca gueri, mais en coup de langue pas ca gueri.

¹ Variant: ca dansé.

² Il ne faut pas courir deux heures à la fois. (?) Compare, Martinique, Hearn, no. 93.

³ Variant: chimin court.

⁴ Compare Hearn, no. 142.

⁵ Il s'est pris dans ses propres filets. See Marie Galante, no. 543.

⁶ Translated from English by a neighbor from Dominica, Compare Trinidad, Hearn, no. 111.

⁷ "Broke." ⁸ Compare Mauritius, Hearn, no. 212.

449. Fai du bien à chien, pumier ca morde c'est ou.
450. Faire manqué noyer pour apprendre nager.
451. Femme qui jalousie pas jamais gras.
452. Fileul mo' ma commé' fine.
453. Fruit qui vlé mi ca resté en bas feuille.
454. Haï chien [mais] baille s'os ai.¹
455. Hallé ou chien, 'tit dent à li blanc.
456. I' faut mieux pitit coco que chatré (castré).
457. I' faut pas penne hamac à ou là ou pas can depenne li.
458. I' pa'ti cabuite, i ruvini mouton.²
459. Jardin loin, gombo gaté.
460. Jodi pou' moin, demain pou' ou.³
461. Jour feuille à bois ca tombé a, pas i (ce n'est pas) ca pourri.
Variant: C'est pas jou' la fé (feuille) la tombé, li ca pou' i.
462. La faim ca fai mazaque mangé piment.
463. La faim loup sorti des bois.
464. La qui tini pain, tini chien; quand pain la fini, toute chien la ca allé, ou pas ca coit yo enco'.
465. Là soleil couché, c'est là i ca resté.⁴
466. La vie c'est un chose très terrible.
467. L'eau passé farine.
468. Le feu brule cend'es fwete.
469. Lé ou l'hospital pas tini s'ami.
470. Les amis ca ba mal au dos.
471. Li connatte mangé farine, li pas connatte planté manioc.⁵
472. Macaque save bien un qui pied-bois i ca monté. (I pé qué jamais monté un l'épini.)
Variant: Zandoli sa' su'qui pied-bois i qué monté.

¹ See Marie Galante, no. 546.

² Compare Martinique, Hearn, no. 175.

³ See Guadeloupe, Tale II, 38.

⁴ La codeine ne marche pas dans la unit.

⁵ Contre ceux-ci qui s'entendent bien à user du fruit du travail sans vouloir travailler eux-mêmes.

473. Malhé' 'vè'ti pas ca cué vié moune.¹
474. Maman toujou' ca trouvé 'tit moune à li belle.²
475. Mamzelle la 'jà brulé bamboo et roseau.
476. Mariage tini dents.
477. Mié' vaut on balaou jodi qu'on taza³ demain.⁴
478. Moune pauv'e pas tini s'anmis.
479. Moune qui 'limé bougie à midi ca risqué toute pour toute.⁵
480. Ou ca fai s'enfant, ou pas ca fai cœu' à yo.⁶
481. Ou ca filé couteau avant quembé cabuite.
482. Ou c'est feuille, moin c'est racine.
483. Ou com' chien et chat, tantôt bien, tantôt fâché.
484. Ou dit macaque femme ai laide; mais macaque di i laide pour i tout seul, tampis pour ta i qui belle.⁷
485. Ou pas ca 'tiré entrailles pou' metté paille.
486. Ou trop pressé; ou ca cassé cou à ou.
487. Ou 'jà voué, ou poco pas encore voue demain.
488. Pa'don pas ca guéri bosse.⁸
489. Patience si mette à toute.
490. Pitite a malhere pas tini gros chœu'.
491. Plus ou déchiré, plus chien ca rallé (haller) ou.
492. Poule ca becté mangé là i ca gratté.
Variant: Là poule ca gratté, c'est là i ca mangé.
493. Poule pas tini d'l'eau pou' i boi, cana' tini d'l'eau pou' i baigné.
494. Pumier couché ca gagné couche.
495. Quand ba'be camarade à ou ca b'ulé, metté ta ou à lan trempé.

¹ Un homme averti en vaut plusieurs.

² Compare Trinidad, Martinique, Louisiana, Hearn, no. 187.

³ Grois poisson.

⁴ Compare Martinique, Hearn, no. 210.

⁵ Compare Hayti, Risqué ouè nouè nan nuite.

⁶ Compare Trinidad, Hearn, no. 193.

⁷ Compare Hayti. Macaque dit ou femme li laide, cé pou li seul; pas ou bel, ou esclave li.

⁸ Compare Martinique, Guiana, Hearn, no. 230.

496. Quand on boué adans on ma' (mar), pas caca adans.
497. Qui rit en premier pleure en dernier.
498. Rassier (hallier) tini s'oreilles.¹
499. Ravete pas tini raison devant poule.
500. Sac vide pas ca ré'té duboute.
501. S'affaire cabuite pas s'affaire mouton.
502. S'attrape bandé(tendu) pas tini raison.
503. S'attwape bandé, touterelle pas save.
504. Sauté, maté (sauter avec geste), cabuite au lit.
505. Si zandoli té bon vian'e, i pas té qué drivé (dérivé) sous barrière.²
506. S'oweille pas ['ni] couvetu'.³
507. S'yeux becquet ca brulé s'yeux negue.⁴
 Variant: S'yeux à blanc ca b'ulé s'yeux à negue.
508. Tant mieux pour vous qui tini case et moïn pas tini.
509. Tété pas jamais trop lou' pour l'estomac.
510. 'Tit chien fort ainqui douvant porte à matt'e à yo.
511. Toute jeu c'est jeu, mais cassé bois pas queue à macaque.
 Variant: Tout jé' (jeu) c'est jé', foué pitit bois un tyu (en queue)
 à macaque c'est pas jé'.
512. Toute jour c'est fête, mais yo pas ca fêté.
513. Tout mangé est bon pou' mangé mais toute pawoles pas bone pou'
 dite.
514. Trop gratté cui'.⁵
515. Trop mangé fait mal.
516. Trop pa'lé nuit.
517. Un bon valet ca suive matt'e ai.
518. Un coup de bâton ca guéri, mais en coup de langue pas ca guéri.
519. Un souwis qui na qu'un trous est bientôt prise en souricière.
520. Valet pas matt'e.

¹ Compare Trinidad, Hearn, no. 285.² Resté 'si bayé.³ Compare Martinique, Hearn, no. 348.⁴ Compare Martinique, Hearn, no. 349.⁵ See Hayti, no. 620.

521. Vaut mieux avoué un pitié à la poêle qui avoir un gros à la rivière.
522. Vaut mieux haillons que tout nu.¹
523. Vent'e plein pas connatte vent'e vide.
524. Vieux canari ca fai bon soupe;² vieux moune ca fai bon s'enfants.
Variant: Vieux canari ca fai bon soupe.
525. Voleu' pas aimé (voué) camarade à li porté sac.
526. Voleu' volé voleu', diab'e ca wi.

LES SAINTES

527. Chien marré c'est pou' batte.
528. Jardin loin, gombo gaté. Pas ca resté loin!
529. Le sac vide ne reste pas dubout.
530. Le temps est long, la vie est court.
531. Toute mangé bon pou' mangé, mais toute pawole pas bon pou' di.
532. Zandoli pas tini patte, mama moïn pas demoiselle; papa moïn pas fréquentable.
533. Zandoli save dans qui pied-bois i ca monté.

MARIE GALANTE

534. A pas (ce n'est pas) jour féi tombé, i ca pouwi.
535. A pas jour ou faim pour allé cherché travail.
536. A pas jour ou ca planté ou qué récolté, va!
537. Bouche ca rit malheur à dents.
538. Canawi ca dit chaudière chou (quiou) à li noué.
539. C'est pas ci la qui en hammac qui connaît longueur à chimin.
540. C'est trope causé qui fait cwab pas 'ni tête.
541. Chaque cochon tini samedi à yo.³
542. Ci la qui ca travail plus fort a pas li qui ca mangé mieux.

¹ Compare Hayti, Hearn, no. 145. ² See Hayti, no. 654.

³ Compare Bahamas, Parsons 25: no. 6. Every dawg got his day, and every cat, his three Sundays.

543. Corde à yam marré yam.¹
544. Fai attention quond vous voulez, jour malhé' pour 'rivé ou, ou pé' qué save.
545. Faut pas tué tout ça qui gras dans un sele jour.
546. Ha! chien, mais ba li s'os ai.²
547. Jardin loin, gombo gaté.
548. Là bef té mawé c'est là i qué mangé.
Variant: Là mouton marré c'est là i ca mangé.
549. Là poule ca gratté c'est là i ca mangé.
550. Ni jour la pluie ca mouillé ou pour dire ou ca batte case.
551. O là ou vwé n'homme ca fait 'tit moune?
552. Ou certain a pas adans un panier ou qué tiwé laite à vache à ou, va!
553. Ou pé' qué jamais allé asi bois verte, mais ou qué allé asi bois pouwi.³
554. Pas espéwé moïn mâché pou' ou 'valé.
555. Pas espéwé 'si linge à moune mort pour habillé ou.
556. Pas jamais sorti à case à ou sans jamais metté l'argent en poche à ou car c'est pas jour ou changé (habillé) ou qué 'contré epi belle-mère à ou.
557. Pas tini la fimé sans di-feu.
558. Poule ca mené cana' évé' 'tit poule, mais 'tit poule pas c'allé baigné en rivière épi canard.⁴
559. Poule qui pas gratté pé' qué mangé.
560. Quand chatte pas la, ratte ca dansé.
561. S'ou té quitté jardin à ou lib'e, c'est en eemitière ou qué allé recolté.
562. Souwi qui 'ni un seul 'tit trou, i certain chien ou chatte qui chembé i.
563. Toute joué c'est joué, mais cassé 'tit bois en bonda macaque pas joué.⁵

¹ Mal ou charché fait tombé sou cu-même.

² Compare Hayti, Rahi chin, pas di dents li noires.

³ Said to you when you want to take advantage of somebody.

⁴ La mattresse allé, domestique pas c'allé.

⁵ Compare Martinique, Hearn, no. 320.

After bois sec said by the audience in the tale opening the narrator would say, "cassez-li" and then the audience rejoined "dans tchu (bouda) macaque." Hearn, p. 36 n. 3.

564. Toute mangé ben pou' mangé, mais toute pawole pas bon pou' di'.
 565. Zandoli save qui pied-bois i ca monté.

NEVIS¹

566. Think what the end will be before you commence it.
 567. What you can do today, don't leave tel another day.²

ST. CROIX³

568. As soon as guinea bird wing bruk, he find de flock.⁴
 569. When guinea bird wing bruk, he keep company wid fowl.
 570. A t'ing dat is to be done today, never let stan' til tomorrow.
 571. Cockroach have no business⁵ in fowl house.
 572. De goat mus' keep away f'om de sheep.⁶
 573. De longes' liver will see de mos'.⁷
 574. Do fah do, ain' obeah.⁸
 575. Frog don't walk, he don't get fat. Crab walk too much, he get in de pot.
 576. God doesn' pay a man eeva day, or eeva week, or eeva mont', or eeva quarter, or eeva 'ear, but when he pays you, you is well paid.⁹
 577. Hog said to de moder, "Mama, make yer mouth langsam?" De moder says to de pig, "Ay, ma deah pigny (piccaninny), ah come you da come."
 578. If wind don't blow, you don't see de feader of a shake-shake fowl.¹⁰
 579. If you spit in de air, it come back an' fall in your face.¹¹

¹ Recorded by A. H. Fauset.

² See Saint Croix, no. 570.

³ See too Tale II, 429.

⁴ Penniless, he comes back to his friends.

⁵ Variant, right.

⁶ "Dat means dat a black man has got no right in a white man's companee."

⁷ "Meanin', I livin' an' you livin', which one of us will get down first an' de oder will get satisfied."

⁸ Wrong for wrong, is not obeah.

⁹ He t'rows you in a fit o' sickness, meks you *invalidé*, never can get over it. You *is* well paid.

¹⁰ Fowl which has few feathers. Unless the wind moves its feathers, you can not tell if it have feathers or not.

¹¹ Compare Louisiana and Mauritius, Hearn, no. 112; Jamaica, Bates, no. 7.

580. It isn't ev'ry jumbie in de graveyard grinnin', and you t'ink its laugh dey're laughin'.¹
581. Keep aff of de grass or else you'll get up a tree.²
582. Man work, dag (dog) eat.³
583. Monkey him know what tree to climb.
584. Teeth don't wear mourning.
585. Whey bull tie', mus' feed.
586. When dags have money dey buy cheese, when deir money done, dey eat bones.⁴
587. When you want somet'ing, do it yourself.
588. White dag never eats white dag.
589. White dag never eats white dag, but a black dag does.⁵

SAINT THOMAS⁶

590. Apples don't fall very far from tree.
591. Love wo'keth no evil to his neighbor.
592. Not everything that glitters is gold.
593. When you play with puppy, puppy lick your mouth.
594. Who don't rule by the rudder, will go to the rock.

HAYTI

595. Bef mouwi, li pas allé na la-gué', poule (peaux á lui) allé na la-gué'.
596. Bef mouwi, s'os li allé étranger,⁷ li même pas allé.
597. Bon blanc mouwi; mauvais ré'té.⁸

¹ "You go up in de graveyard, have a new dead, dug up an' old dead, you meet de head, an' de teeth exposed grinning. You say, 'By God, he laughing,' but he isn't laughing."

² I.e. you'll be in jail for a while for trespass.

³ "De man who generally work for money never enjoy to spen' it; but de man who don' work for it, always spen' it all his life."

⁴ "When a man have a dollar he buy meat, dat money done he turn right back an' he pickle' fish, herrin'."

⁵ Dat meanin' dat a white man never quarrel an' fret wid a white man, but a black man does quarrel an' fret wid a black man.

⁶ Recorded by A. H. Fauset.

⁷ Dice are made of cow bones.

⁸ Compare Hayti, Hearn, no. 26.

598. Bouteille poco plein bouchon dit la joine.¹
599. Ça bon Dieu ba ou Diable pas poin li.
600. Ca (quand) gé (yeux) pas wé, ché pas tourné.²
601. Ça qui gagne denré de'ors veillé la-plue.
Variant: Ça qui gagne pitit mi dehors, veillé la-plue.
602. Ça qui na qué (cœur) yam c'est couteau qui connain.
603. Ça qui pas bon pou' sac, pas bon pour macoute.³
604. Cabrite mouwi, misé' pou' poule (sa peau).⁴
605. Cabuite pas connaf goune; mais peau li toujours batte chaye (la charge).⁵
606. Cabuite qui pas malin mangé n'en pied mo'ne (morne).⁶
607. Cabuite rellé matt'e li vini changé na soleil, "sans ça ma mouwi."
608. Canari dit chaudière bounedal nwé.
609. C'est l'a'gent qui fait comme'ce marché. Sans pas ça la comme'ce pas capab'e marché.
610. C'est na chimin gené ou quembé chwal marron.⁷
611. Chatte 'chaudé na' de l'eau chaud, li wé de l'eau fwète, li pé' (peur).
612. Cochon mawon connaît unhaut qui pied-bois pou' li f'otté.⁸
613. Complot plis fort passé wanga.
614. Cuiller allé la-caye gamelle; gamelle pas jamais allé la-caye cuiller.⁹
615. Cwabier¹⁰ fait trope bruit qui fail (fait li) pas capab'e gras.
616. Cwopué chapeau côté main ou cap 'rivé.¹¹
617. Dents pouwi gagnin force en haut banane mi.
618. Dépi na Guinée negue pas aimé wé negue.

¹ Get.

² What eyes do not see, stomach (heart) does not turn against.

³ Compare Hayti, Hearn, no. 51.

⁴ Of his skin is made a drum.

⁵ Compare Hayti, Hearn, no. 61.

⁶ Compare Hayti, Hearn, no. 63.

⁷ It is on a narrow path that you catch a wild horse. Rejoinder when a person boasts that no one can harm him. Herskovits 4: 265.

⁸ Compare Louisiana, Hearn, no. 97.

⁹ Compare Hayti, Hearn, no. 77.

¹⁰ Gawlin'. Crab-eater (Comhaire-Sylvain).

¹¹ Compare Hayti, Hearn, no. 115.

619. Graisse cochon qui cuite cochon.¹
620. Gratté cui, crevé cui.
621. I (Y) yun jour pou' maît'e place (jardin), un jour pou' volé'.
622. Jambette ou trouvé gwand chimin faur (faut) ou perdil.²
623. Juraumont (giraumont) pas jamais donné cal'basse a.³
624. Jo'di pou' ou, demain pou' moïn.
Variant: Jou'di a mo gagnin mo ba ou, démain ou ba moïn.
625. Jou' danger laite cayé⁴ cassé tête ou.
626. Jou' malhé' wanga pas se'vi.
627. La-fimée pas sorti sans di-feu.
628. L'eau frappé s'yeux ou, nez ou couwi de l'eau.
629. Lé ou n'en bon cayé, mauvais cayé fait ou 'tion (temptation).
630. Lo barbe camarade prend di-feu, ou metté pa ou à la trempe.
631. Ma jamais nouwi tête pou' co'ne poussé.
632. Ma jamais planté s'he'be pou' chouval galonné.⁵
633. Maman chien pas jamais mordu pitite li jusse n'en (jusqu'à) s'os.⁶
634. Moïn c'est poix Congo, moïn re'té na liziem.⁷
635. Moïn c'est réchaufé,⁸ moïn pas pé' chalé'.
636. M' pas jamais méné Marie pié⁹ baille couwé.¹⁰
637. M'pas pilé¹¹ pingarde c'est pou' m' pas di sim té connat. Moïn marché sou pingarde moïn pou'm pas pilé sim té connat.¹²
638. Neg'e Guinée baille guinel na choerl.¹³

¹ This is the equivalent of the proverb Co'de yam qui marré yam, which is not current in Hayti.

² Compare Hayti, Hearn, no. 139.

³ Compare Hayti, Hearn, no. 96.

⁴ Curds.

⁵ Galloping.

⁶ Compare Hayti, Hearn, no. 88.

⁷ In my place. Every pea has its separate place.

⁸ Stove.

⁹ Name for any woman.

¹⁰ Hog, i.e. chatte, meaning I would never act as a pimp or as a blind.

¹¹ Mash.

¹² When you step on something you say take care. You don't step on it, so you won't have to say take care.

¹³ His heart.

639. Nez prend coup, s'yeux couwi d'l'eau.
640. Nous negue toujou' negue.
641. On moune qui grand gout¹ qui pas joine mangé di tout, quante li joine mangé, il fait lé voracité.
642. Ou bien comme bague avec duette.
643. Ou mangé toute mangé, ou pas pa'lé toute pawole.
644. Ou pas 'tenne chwal passé pou' fermé bawière.
645. Ou poco quembé, ou di porté corde.
646. Pwésson n'en de l'eau² commandé pwésson n'en la-mé.³
647. Qui bien coucou té fait pou' fuisé⁴ pou' li rellé petite li Dieu donné.
648. Ravete pas gagné g'and me'ci devant poule.
649. Si zandolite té bon viande, com' ça li t'avalé en haut table, c'est parcequi li t'op maigre.
650. S'oreille pas longe passé tête.⁵
651. Toujou' gagnin un jiabile pou' emposé là p'ocession passé.⁶
652. Tous les jours pas dimanche.
653. Toute temps s'oweille bouwique pas té gagné vé' mouche té vive.
654. Vieux chaudière fait bon bouillon.
655. Vieux s'os ou joine gwand chimin i té gagnin vienne su' li.
656. Volé' pas jamais aimé wé volé' paweil yo 'porté gros sac.
657. Yun lanette⁷ gagnin d'esprit passé quat'e s'oisseau n'en bois.

¹ Hungry.

² Fresh water.

³ Salt water.

⁴ "Night bird, a bad bird, when you see him come round, dat's loup-gawou turn frisé."

⁵ Compare Hayti, Comhaire-Sylvain 3: 322. zàrèypa dwe long pase tèt "Ears *must not be longer than head.*"

⁶ When somebody has a good job there is always somebody to interfere with it.

⁷ Little white sea bird.

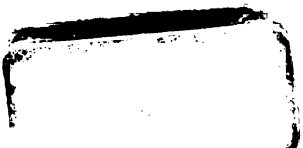
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